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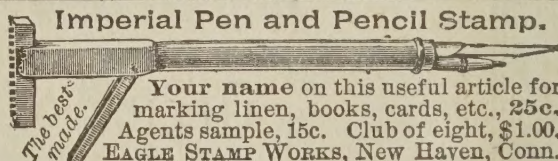
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THE PRESBYTERIAN RECORD

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DOMINION OF CANADA.

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“That the World may Believe.”

WE shall search the Scriptures in vain to find a portion better fitted for meditation at the beginning of a New Year than the chapter in John's Gospel which records the sublime intercessory prayer of our gracious Redeemer, uttered in view of the near accomplishment of His Divine Mission, that all His believing people, to the end of time, might be united, in and through Him, to one another. All the more should it come home to every one of us for the reason given—“*That the world may believe that Thou hast sent Me.*” The same idea is emphasized with equal force in another connection, where it is said, “By this shall all men know that ye are My disciples, if ye have love one to another.” That the early Christians rightly interpreted the significance of this argument is attested by Paul when he declares that “Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord.” Were all professing Christians to realize that unbelievers everywhere are still looking to them for evidence of the sincerity of their love to Christ and to one another, such as the Saviour himself prayed that they might exhibit, scepticism and infidelity and heathenism would soon come to an end; for it does not admit of a

doubt that the divisions of the Christian Church—many of them founded on principles and prejudices of little or no real importance—have done, and are doing, more to retard the evangelization of the world than almost anything else.

Yet, it is pleasing to notice that the tendency of the times we live in is to minimize these differences and to attach increasing importance to the essential truths which Christendom holds in common. This is seen in those Conferences and Councils which, especially during the last quarter of a century, have brought Christians of different denominations together and have made them look each other in the face while they consulted in regard to the extension of their common faith. Not only has there been thus revealed an earnest longing for more of that unity of spirit which is the true symbol and bond of Christian fellowship, but in many quarters there is a desire for the visible and corporate union of churches that acknowledge “One Lord, one faith, one baptism.” In our own country, more particularly, Episcopalians and Methodists, Congregationalists and Presbyterians, are beginning seriously to ask what it is that keeps them apart. Of course there are difficulties in the way of organic union as there are in the way of attaining anything else that is worth

having ; but it has not yet been demonstrated that they are insuperable. It is surprising how small a concession will suffice sometimes to effect a reconciliation when the negotiating parties are in earnest. Calvinism and Arminianism are not deemed so antagonistic now as they once were. Even the "Historic Episcopate" might, in course of time, so accommodate itself to new circumstances as that it would no longer bar the way to closer relationships.

Though we may not live to see the unification of the Church of Christ in Canada, we can all do something towards its accomplishment. We can abstain from everything that would unnecessarily wound the feelings of those who belong to other churches than our own. We can extend to them the same liberty of conscience that we claim for ourselves. We can show a willingness to co-operate with them when the fitting opportunity offers. We can wait patiently.

In the meantime, intercourse, fraternal and delightful, showing real communion of heart and of interest, is increasing between the different branches of the Presbyterian family. The British Churches from time to time send to the Colonial Churches with kindly greetings some of their foremost men. Dr. Rainy, Dr. Macgregor, Dr. Marshall Lang, and other eminent Scotchmen have visited the Australian and New Zealand churches. The coming and going over the Atlantic is now a familiar incident, but it is none the less profitable. We have much in common—a common ancestry, a common system of doctrine, a common polity, common aims and common methods. Let us be "kindly affectioned one toward another"—THAT THE WORLD MAY BELIEVE.

From the Land of the Pharaohs.

BY REV. JOHN JENKINS, D.D., LL.D.

FAIN would we have prolonged our visit in order that we might explore the mysteries of Cheops, and have another look at the Colossal Sphinx, whose wierd, vacant stare still seems to haunt us, but sight-seeing at Cairo had to be given up to nursing ! After the first day, that is. As soon as my young invalid was strong enough to travel,

we were ordered off to the sea-side (Alexandria). I did manage to spend an hour in the private museum of Dr. Grant (Grant Bey), the physician, whom I had called in. He is an Aberdonian, a successful practitioner, and no mean Egyptologist. He has succeeded in getting together a most interesting and valuable collection of antiquities, chiefly, but not wholly, Egyptian. Among



THE SPHINX.*

other curios was produced, with evident pride and satisfaction, the seal of the father of Isaiah, appended to which was the written opinion of the Oxford Professor Dr. Sayce that it is what it was professed to be, the veritable signet of Amoz. Since my return, I have learned that my friend and neighbour Dr. Wright, of the Bible Society, the well-known Arabic scholar, has in his possession, the seal of one of the Scribes of King Solomon ! After this, one need not despair of finding, in his wanderings to and fro in the earth, the seal of Moses, or even of Abraham ! At the Pyramids the Bedouins offered for sale some ancient (?) Greek and Roman coins, most of them recently manufactured in Birmingham ! Now and then they would submit a real antique, but nothing of true value, though the prices demanded were exorbitant.

Deeply did I regret, and do still, that the foregoing untoward circumstances prevented my lingering in Cairo ; chiefly, that I could not give a day or two, as I purposed, to the great Bulak museum, that unrivalled collection of monuments and relics of Egyptian

*From the Smith-Peloubet Bible Dictionary : Messrs. Porter, Coates & Co., Phila.

history and life, many of them dating back fifty-five hundred years ! For the couple of hours during which I might possibly have left my sick charge in other hands, the Museum was closed. I learned, too, from Dr. Grant, that during September, the authorities were superintending the removal of an important portion of the collection, to one of the numerous palaces of the city, and that, therefore, the Museum was not in a condition to be visited with either comfort or profit. Cairo is a city of 400,000 inhabitants. Jews, Arabs, Negroes, Turks, Syrians, Greeks, Armenians, Italians, French, Germans and English are congregated in this African metropolis. A strange medley ! and as interesting as strange, for half the world seems to be represented in the crowds that fill the thoroughfares. The bright and varied costumes that meet the eye, the Babel of tongues that fall upon the ear, the veiled women, the beasts of burden—camels, mules, asses—that traverse the streets, the equipages so numerous and multiform, and so rapid many of them in their progress ; all combine to make Cairo one of the most lively, picturesque, and attractive of cities. The dragoman who conducted us to the Pyramids, it may be of interest to add, was once in the employ of General Gordon.

On the Saturday afternoon we started from Cairo in an express train for Alexandria which was reached in a little over four hours. The country through which we passed is luxuriantly fertile, giving evidence of both plenty and wealth. Our train was well equipped, the rails and road in good order, the speed averaging thirty miles an hour. About forty or fifty miles from Cairo we passed through Tanta, a handsome city, with a population of 60,000. The public buildings, as seen from the station, are numerous, some of them even imposing. The Mosque is a specially attractive structure and is dedicated to the Veyyid el-Bedawi, the most popular of Egyptian saints and the most frequently invoked. We arrived at the Alexandria station a little before eight, and soon found our way to the Hotel Abbat. The waiter in charge of our rooms was a Waldensian Christian. He produced his certificate of membership, and gave the names of several pastors who knew him. Some of them had furnished him with testimonials of character. It was a pleasant

surprise to find oneself in contact with such a man where all other servants were either Greeks or Arabs. After a night's grateful rest, for we were both weary, we opened our eyes to the light of a glorious Sabbath morning. At half past ten I found my way to the mission chapel of the Church of Scotland. On my arrival I found an American missionary, in the act of dismissing, an Arabic congregation of from twenty to thirty. The missionary and his people are allowed the use of the chapel for an early Sunday morning service. By eleven o'clock in the commodious and well-appointed hall, forty or fifty Scotch or English people were assembled, and the Rev. Mr. Kean, Scottish chaplain, commenced the service. The "Scottish Hymnal" recalled old-time sacred memories. The devotional exercises were well and reverently conducted, and the sermon was thoughtful profitable and *not* "hard to be understood." One felt that the minister knew what he was about. I had a brief conversation with him at the close of the service, and a longer and most interesting one on the following day. Mr. Kean is a Scottish pastor, a Jewish missionary and a Seamen's missionary all in one. The English pastoral portion of his work is nearly self-supporting, the other portions are supplemented by funds from the Church of Scotland. Mr. Kean is clearly the right man in the right place—an earnest hard-working successful missionary and minister.

Monday was spent in *mildly* "doing" the city ; a drive through its older, and certainly more picturesque, portions to Pompey's pillar being our principal work for the day. The accurately ascertained (perhaps ?) site of the great Museum and Library, and that of the temple of Serapis, were visited, while the mind revelled in thoughts of the learning, the philosophy, the Christianity which had centred in this spot, and of the conflicts ecclesiastical and theological which marked the early centuries of our era. The portions of the city which have been rebuilt since the bombardment, streets, squares, and public institutions and offices, are substantial and most of them very handsome, reminding one somewhat of Paris. On Tuesday we took the Messageries steamer for Marseilles which we reached in four days and a half, a smooth bright passage across the Mediterranean. On this steamer

were sailing, among other pleasant people with whom I became acquainted, a Mr. Bourne, British Consul at Tamsui, and his charming wife. Of course our conversation turned on Dr. Mackay and his Formosan mission. I wish you could have listened to the terms of approval in which the Consul spoke of our great Missionary's work in that Isle of beauty. He fully endorsed the Doctor's methods, and testified to their success. Such a testimony, from such a source is more than gratifying, it is eminently satisfactory and assuring. I am glad to be the medium of conveying to the many thousand members of our Church who read the RECORD, the opinion of so important and trustworthy a witness.

From Marseilles to Paris: a look at the Exhibition—so full of interest and beauty, then to Calais, Dover, "Victoria," and Norwood! "Home, Sweet Home!"

Missionary Cabinet.

REV. NARAYAN SHESHADRI, D.D., INDIA.

THIS well-known missionary, having twice visited Canada, many of our readers have seen him, and to them, as well as to others who have only heard of him, the following brief sketch of his life and labours cannot fail to be interesting.

Dr. Sheshadri was born in the village of Sayale, in the Kingdom of Hyderabad, some 250 miles east from Bombay. He is now about sixty-six years of age. He was a Mahratta Brahman of the highest caste, and from childhood was sedulously instructed in the mysteries of his caste. When a lad, along with other native youths, he was sent to Bombay for the purpose of acquiring a liberal education at the Church of Scotland Institution, over which the late Dr. John Wilson (afterwards of the Free Church College and Institution in that city) presided for many years with distinguished ability. Among the teachers there at that time were the Revs. Robert Nesbit and J. Murray Mitchell, to whom Sheshadri was largely indebted for the views which led him ultimately to discard Brahminism and to embrace Christianity. About that time intense excitement had been created in Bombay owing to the baptism of three Parsee students in Dr.

Wilson's College. The "case" was tried in the civil courts, and was at length decided in favour of the defendants and liberty of conscience. Naryan had no intention when he entered college of giving up Brahminism. Like other young men in India, he wanted to get on in the world, and a good education would help him to do so. Many of his countrymen have taken advantage of the Christian institutions at Bombay, Calcutta, Madras, and elsewhere for the same reason, while only a very small percentage of them embraced Christianity. But it was no fault of the institutions. The pupils had every opportunity of becoming acquainted with the truths of religion. The result of a philosophical training in Narayan's case was that the absurdities of Brahminism were thoroughly eradicated from his mind. But it was one thing to be emptied of that, and quite another thing to become a Christian. Many of the youth of India have gone through the first stage without finding anything to fill the void. For some time Sheshadri had no religion. He had read the Bible. At length he began to *study* it. He became interested first in the prophecies respecting Christ; then in the life of Christ; until, step by step, he came to understand and accept the great truth, that "God so loved the world as to give His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." He finally decided for Christianity, notwithstanding the cost, for he had to give up father and mother, three brothers and five sisters. The 13th of September, 1843, was a day of rejoicing in the college. It was then he was baptized. In September, 1851, he was licensed to preach the Gospel, and in October, 1854, he was ordained as a missionary of the Free Church of Scotland, and was employed for some years afterwards as missionary teacher in the College at Bombay, and as an evangelist in the streets of that city and in its neighbourhood.

In 1862, Mr. Sheshadri commenced a mission at Indapore, 84 miles S.E. of Poona. At that time there was not a single Christian in the town, or near it, but he went on teaching and preaching in the streets to high and low, and in a short time signs of enlightenment began to show them-

selves; and from that time Indapore has been an important centre of Christian influence. In 1863, by the advice of Dr. Murray Mitchell, he was induced to visit Jaulna, 250 miles N.E. from Bombay. It is with this place that Dr. Sheshadri's name is most generally connected, for here he established a mission upon an entirely novel plan. Having secured a grant of 800 acres of land from the Nizam of Hyderabad, free of rent for 25 years, he proceeded to found a Christian village in the neighbourhood of Jaulna, to which he gave the name of "Bethel." Here he succeeded in building a good stone church, a manse, two school-houses, a market place, an industrial shed, an inn for travellers, and a number of snug cottages, with gardens, and roads bordered with trees. From Bethel, as a centre, the Gospel has spread among the villages to the south, forty in number, until now there are between fifteen and sixteen hundred baptized members connected with the mission. Preaching tours of 100 miles in length are undertaken by native assistants at stated seasons, and groups of villages are systematically visited by missionaries and Bible-women. In 1882, as many as 905 villages were thus visited. Dr. Sherring in his *History of Protestant Missions in India* speaks of the Jaulna Mission as "a great success." Rev. Robert Hunter, who writes the "History of the Missions of the Free Church of Scotland in India," says that "Narayan Sheshadri has proved himself to be one of the most valuable converts ever given to an Indian Mission." He certainly is a man of rare intelligence and an accomplished scholar, having a perfect knowledge of the English language and an intimate acquaintance with Western literature. His gift for interesting and instructing the young is said to be unsurpassed. His whole career has been irreproachable. Now that he is growing old, and no longer able to undertake the long journeys from Indapore to Jaulna so frequently as has been necessary, he has been relieved of part of his work by the appointment of a Scottish missionary at Bethel, who will reap the fruit of Dr. Sheshadri's sowing, and infuse fresh life and vigour into the mission. In recognition of his scholarship and eminent services as a Christian missionary, Mr. Sheshadri received the degree of Doctor of

Divinity from the Presbyterian College of Montreal in 1886. May he be long spared to wear his laurels, and to further promote the spread of Christianity among his countrymen!

HINDUISM.

DR. ELLINWOOD describes Hinduism as a profound sleep—the master-piece of human error. It is impossible, he says, to exaggerate the inexorable limitations and disabilities which the caste systems puts upon all classes of society. The oppression of woman, which is a result of caste, also falls most heavily upon the higher classes. The supposed degradation of being married into a lower caste—after the only alternative of not being married at all—has been the chief occasion of that scourge of infanticide which, in some provinces of India, has not suffered one high-caste female child to live. Hinduism recognizes the existence of a soul; but it is only a temporary emanation, like the moon's reflection in the water. Its supreme destiny is to be lost, as a drop in the ocean. While Christianity looks for the solution of life's mysteries to the blessed light of the life to come, Hinduism finds it in the now hopeless issues of a life that is past. One is a religion of hope, the other a religion of despair. Christianity has raised woman to respect and honour; Hinduism has brought her down to even lower depths of degradation, and has made her life a burden and a curse. Christianity breaks down all barriers which divide and alienate mankind, Hinduism has raised the most inexorable social tyranny ever inflicted on the human race. Making due allowance for the resistance of hoary customs, the dead lock of caste, the proud consciousness of the Hindus that their old faith has survived so many attempts of rival systems, yet it is already apparent that in Christianity Hinduism has encountered a very different force. Even the native sentiment of India is now greatly changed, and the general morality of the better classes is being raised above the teachings of their religion. Child marriage is coming into disrepute, and caste, though not destroyed, is crippled. Hinduism will not fall by sheer descent; but its catastrophe may not be less certain or less disastrous, and the silent influences which are preparing for it are steadily at work.

Household Words.

HOLD FAST.

The years flit fast away,
Life's race will soon be o'er;
The waves of time, ere long, will break,
On the eternal shore.
Up! finish well thy work,
Be true and strong and brave;
God watches all thy glorious strife,
His outstretched hand will save.

J. C. Seymour.

A WONDERFUL PRAYER.

"Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth." Psalm xxxi. 5.

These words were in part repeated by our Lord in his expiring agony, and by Stephen in the supreme moment of his martyrdom.

"Father, into thy hands I commend my spirit," is the prayer of Christ; "Lord Jesus, receive my spirit," was the prayer of the proto-martyr.

The prayer, in one or another of its forms, is associated with some of the most solemn and impressive events of Christian biography and history. It has been the dying ejaculation of the most noble saints and martyrs of the church. It was uttered among the last words of Polycarp, of Basil, of Bernard, of Huss, of Luther and Melancthon. It was the dying petition of Columbus and Silvio Pellico. "Lord Jesus, receive my spirit," prayed Knox.

"In manus tuas, Domine, commendo spiritum meum," prayed Ridley.

"Entre tes mains, Seigneur, je recommande mon ame," prayed the Princess of Condi.

"O Lord, what does man come to? said John of Barneveld, on his way to execution. "O God, my Heavenly Father, receive my spirit," he prayed at the block.

"Lord Jesus, receive my spirit," prayed Bishop Hooper.

Cranmer, putting his right hand that had signed the recantation into the flame, and saying, "This unworthy right hand," uttered the same prayer, as did Latimer, Patrick Hamilton, and Rowland Taylor, in the flames.

"O Lord, into thy hands I commit my spirit, for thou hast redeemed my soul, O Lord God of truth," prayed the Scottish martyr, Hugh McKail.

Margaret Wilson, bound to the stake at the low-water mark in the Bay of Wigton, saw the advancing tide. It rose slowly, until it reached her throat, when she prayed, "Lord Jesus, receive my spirit."

Lord Harant, a Protestant martyr of Bohemia, prayed, kneeling by the block, "Into thy hands, O Lord, I commend my spirit: in thee have I always trusted: receive me, my blessed Redeemer."

Lord Otto, another Bohemian martyr, prayed, "Almighty God, to thee I commend my spirit; receive it for the sake of Christ, and admit it to the glory of thy presence."

"Miserere mei, Deus," said Henry Gray, Duke of Suffolk, holding up his hands, and looking up to heaven. He then said, "Into thy hands, O Lord, I commend my spirit."

MY PRAYER.

"My prayer is unto thee, O Lord."—Ps. lxi: 13. Many persecuted David, and in this he was a type of Christ, who was despised and rejected of men. Though persecuted, David says: "As for me, I will pray—my prayer is unto thee, O Lord." Too many neglect prayer—they live without prayer—never call upon God. Yet we should pray—pray always and say: "As for us we will pray—our prayer is unto thee, O Lord."

Here we see to whom we are to pray—not to idols, not to saints, not to the Virgin, but to the Lord, to God himself through Jesus Christ our Lord. He is worthy of our prayers—the Lord God merciful and gracious. Our relations to him should constrain us to pray to him. We are his creatures—he made us and he keeps us. We are altogether dependent upon him for life and for all things. And his favours should lead us to pray to him. His blessings are infinite in number and in value, and what shall we render to him for all his benefits towards us? Can we do less than call upon his name?

But when shall we pray? David says in an acceptable time. We should not put it off until too late. There may be unacceptable times—times when God will not hear, often in sudden calamities, and when the day of grace is ended, and when sickness comes and death is near. Many have cried and not been heard. But there are acceptable times—when the Gospel is preached, when the Spirit moves upon the heart and excites desires and moves to prayer, often in times of trouble, too, and in times of revival; and the present time—now, is the acceptable time, the day of salvation. Pray now. •

W. J. M.

ON DOUBTING PRAYER.

We must watch against the least suspicion of unwillingness on the part of God to grant our petitions. We have not to wring a benefit from the hand of one who hesitates to give, but to receive thankfully blessings God delights to bestow. We must not draw a false inference from the parable of the friend at midnight, or of the unjust judge (Luke xi: 8, xviii: 5). In each case there was unwillingness; unwillingness to rise and give the bread, and unwillingness to avenge the widow. But the point for us to learn is importunity and perseverance. God, as a most loving Father, rejoices to give the true bread; and as a righteous Judge, to protect and deliver the

oppressed. And while we must constantly and patiently wait upon him, we may be sure that no word of prayer, no thought of prayer, is in vain. But we may go a step farther than this; God has been beforehand with us in this matter, He has opened to us his good treasure, He has come forth with free invitations, and exceeding great and precious promises, calling us to His mercy-seat, and pressing upon us the unspeakable blessings there to be obtained; so that prayer becomes the glad response to the bounty and lovingkindness of a Father and a Friend.—*G. Everard.*

MCHEYNE'S LAST SERVICE.

He had been visiting in the fever-stricken dens of Dundee. Typhus fever had laid hold of him; but, ignorant of the cause of the languor and pain which oppressed him, he had gone to celebrate a marriage, and remained for the entertainment which followed. Some were there who were no friends to his faithful preaching, and thought that his grave manner was due to pietism, and not illness, so one of them said: "See, now, if I cannot tease your minister." So saying, she sent a little girl of nine years to Mr. McCheyne with a marriage favour and a bouquet. When the child approached him he brightened up. "Will you put this on?" she said. "Yes, if you will show me how." When it was all arranged, he said: "I have done what you asked me. Will you listen while I tell you a story?" So he began to tell her the "sweet story of old." Very soon six other little girls gathered round, and listened with upturned faces while he told them how the Lord Jesus had come down from heaven to earth, had lived and loved on earth, and then died to save sinners. When he had finished, he laid his hand on the head of each child, and asked God's blessing on her. Soon after he said he felt so ill he must retire. He went home to his bed, and in a few days he was with the Lord. This was his last service.

GOD'S SIGHT MY SAFETY.

That delightful passage in Exodus came flashing through my mind just now where the Israelite sprinkled the blood on the lintel and the two side-posts. Then he shut the door. He was inside; he did not see the blood any more. The blood was outside upon the post, and he could not see it himself; but was he safe? Yes, because it is written, "When I see the blood I will pass over you." It is God's sight of the blood of his dear Son that is the everlasting safeguard of all who are in Christ. Though it is most precious and sweet to me to look at that blood once shed for many for the remission of sins, and I do look at it; yet, if ever there should come a dark night to me in which I cannot see it, still God will see it, and I am safe. I am saved, because it is written,

not "when you see it," but "when I see the blood I will pass over you." It is not the perfection of sight, which is your safeguard. It is the absence of blemish from your faith—that makes you to be "accepted in the beloved."

Spurgeon.

INWARD AND OUTWARD.

"Giving alms" is one part of religion; being "devout" is another quite as important a part (Acts 10:2). One is external; the other is internal. Pure and undefiled religion consists in the visitation of the fatherless and widow; but also, equally as much, in the keeping ourselves unspotted from the world. Personal devotion renders our alms more acceptable to God,—alms are the inevitable outgrowth of true devotion. The tree bears its own fruit; the fruit denotes the nature of the tree.

Nevertheless, we can give alms without being devout; but we can never be truly devout without giving such as we have to the needy. We cannot truly love God without also truly loving our neighbour.

WAITING.

To most, waiting is harder than working. Patience is a difficult virtue, and in this busy, overstrained age it is becoming somewhat scarce. Ofttimes it is the best service that can be rendered. "For they also serve who only stand and wait." Away from the glare of the world, in the privacy of home, waiting, not in idleness nor in disappointed pride, but in faithful performance of the small duties, in which, hour by hour, the soul's devotion to God is proved, its strength is nourished, and if a call comes to higher work, it is not found wanting. "He that is faithful in that which is least, is faithful also in much."

A MAN in a blouse once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a great deal; it can set a haystack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend, let your rushlight so shine before men that others, seeing your good works, may glorify your Father who is in heaven."

"Only a loving heart can effectually present a loving Gospel."

"Whoever would be sustained by the hand of God, let him lean upon it."

Christ is not valued at all unless he be valued above all.—*Augustine.*

Christ showeth to his disciples, after his resurrection, his wounds, to heal the wounds of their unbelief. As though he would say, Look upon me and fight manfully; without a battle shall no man be crowned.—*Miles Coverdale.*

The Song of Mary.

JANUARY 12. A.M. 4,000. LUKE 1: 46-55.
Golden Text. Luke 1: 46-47.

MARY, a maiden of Nazareth was at this time betrothed to Joseph, a carpenter of that small town of Galilee. The Gospels tell us nothing about her parentage. She was a kinswoman of Elizabeth, v. 36, and had a sister also called Mary, who married Cleophas, John 19: 25. Both Joseph and Mary belonged to the royal line of David. God sent his angel to Mary to announce to her that she would have a son, whose name should be Jesus. He would be great and reign over the house of Jacob forever, ch. 1: 32-33. He also told her that her Cousin Elizabeth, although very old, would soon be a mother, v. 36. Mary believed God, and humbly submitted to His will, although she could foresee that much sorrow, would follow, Matt. 1: 17. Anxious to hear from Elizabeth a confirmation of the angel's words, she went "in haste" to the hill country, to a city not named—probably Hebron, Josh. 20: 7, to see her. When she entered the house of Zacharias, Elizabeth, moved by the Holy Ghost, blessed her and called her "the Mother of Her Lord," v. 43, 45. Then in triumphant accents, Mary uttered the noble song of praise which forms our lesson. It has been for many centuries one of the hymns of the Christian Church. The resemblance of its language to that of Hannah's song, 1. Sam. 2: 1-10, shows Mary's acquaintance with Holy Writ. Comp. 2. Tim. 3: 15. V. 46. *Magnify*—declare great. V. 47. *My Saviour*—By giving this title to God, Mary plainly shows that she did not believe herself above the need of a Saviour—Like all members of Adam's fallen race, the "blessed among women" needed forgiveness of sins in order to be saved, Rom. 5: 11-12. V. 48. *Low Estate*—Mary was poor and humble, Luke 2: 7; 11: 11. *All generations*—Wherever Christians have been and are, Mary has been known as the "highly favoured" and blessed among women, Luke 1: 28-42. V. 49. *Mighty—Holy*—Mighty in the miracles that attended the birth of Jesus, v. 37. Holy, and yet not rejecting the poor and lowly woman, who was chosen as the Mother of his Son and humanity, Is. 57: 15. V. 50. *His mercy*—above all His works, Exod. 20: 6. V. 51. *Scattered the proud*—by causing His Son to be born not in a palace, but a stable, not from a rich princess, but from a poor woman, 2. Cor. 8: 9. V. 53. *the hungry*—Comp. Luke 6: 21 and Matt. 5: 6. V. 54. *Israel*. Up to this point, Mary has given thanks for personal blessings. She now praises God for national ones. She loved Israel and rejoiced in the near prospect of its redemption, thus showing her faith in God's promises. They never fail. They are yea, and in Christ, Amen, 2. Cor. 1: 20. V. 55. *As he spake*—See Gen. 17: 19, Psalm 132: 11.

The Song of Zacharias.

JANUARY 19. A.M. 4000 - LUKE 1: 67-80.
Golden Text. Luke 1: 76.

WHEN the Angel of the Lord, appeared to Zacharias, and announced the coming of John the Baptist, he doubted and asked for a sign, ch. 1: 18. With his knowledge of Abraham's history, like him, he should have been "strong in faith," Rom. 4: 20. God gave him the required sign, which was at the same time a punishment. He became dumb, ch. 1: 20-22. Eight days after the birth of John, his speech was restored to him proving the truth of the angel's words, Luke 1: 13-20. Zacharias' first use of his recovered speech was to "praise God," v. 64. We have in this lesson, his song of praise. V. 67. *filled with the Holy Ghost*—who brought to his mind the thoughts he expressed, and the power to express them aright, 2. Pet. 1: 21. *prophesied*—Spake by inspiration. V. 68. *Blessed*—Praised be Jehovah, the Covenant God, because he has visited his chosen people, Israel. There had been no revelation of God since Malachi, four centuries before. Men might think God had forgotten. But he never forgets His promises, 2. Pet. 3: 8-9. *Redeemed*—Zacharias probably did not then understand the full meaning of the Redemption, comp. v. 74, but the Spirit evidently meant, Redemption from Sin, Matt. 1: 21, 1; Cor. 1: 30. V. 69. *a Horn*—This word was used as a symbol of strength, a strong salvation; of David—proving that Mary descended from that King. *As he spake*—Jer. 23: 15-16. Dan. 9: 25. V. 71. *Our enemies*—the world, the flesh and the devil. V. 72. *Mercy promised*—Gen. 12: 3; Ps. 98: 3. *the oath*—Gen. 12: 3. V. 74. *without fear*—Rom. 6: 18—*Serve him*—with religious service, allusion to the priesthood of believers under New Testament, comp. Heb. 13: 10-15. V. 75. *in holiness*—Here is the description of the nature of the service of God's people. They must be Holy, because God is Holy, Rom. 6: 1-7. Righteous, because God hates sin. V. 76. *of the Highest*—Comp. with v. 32, the same title applied there to the Father, is here applied to the Son, proving the divinity of Christ, Mal. 3: 1; Is. 40: 3. V. 77. *give knowledge*—publish the good news, the Gospel, that in Christ, men may have forgiveness of sins, and consequent salvation. This John did, ch. 3: 2, 3. V. 78. *tender mercy*—The Love of God is the first cause of man's salvation, John 3: 16. *The dayspring*—the dawn of light, by the appearance of Christ, the Sun of Righteousness, Mal. 4: 2. V. 79. *to give light*—John 1: 9, 3: 19,—*way of peace*—reconciled with God, Rom. 5: 1, and justified by faith we have peace through Christ, John 14: 27. V. 80. *in the deserts*—near the Western Shores of the Dead Sea, whence thirty years after John came to fulfil his mission. We are not told anything of his life during that time.

Joy over the Child Jesus.

JANUARY 26. A.M. 4000. LUKE 2 : 8-20.
Golden Text. Luke 2 : 14.

JESUS was born in Bethlehem, a few months after the events of our last lesson. Not in a palace, but in a stable, v. 7. The Son of a kingly line, Himself the King of Kings, had a manger for a cradle, Phil. 2 : 7-8. But if men did not honour him, God highly exalted him. Miracles had preceded his birth, Luke 1 : 11, 26, similar wonders accompanied and followed it. We have one of these related here. Matthew tells of another, the appearance of the Star of Bethlehem, Matt. 2 : 2-9. No class of men is excluded from the blessings brought to men by Christ's birth, hence it was fitting that not only the rich wise men of the East, but also the poor Judæan Shepherds, should learn of his coming. V. 8. *In the field*—From this, some have questioned the correctness of the date given, as being that of Christ's birth. But others claim that by December 25, the heavy rains are over in Palestine, and flocks are once more led out to pasture. *Keeping watch*—for fear of thieves or wild beasts. V. 9. *the glory of the Lord* the flood of sudden light which, of old attended divine manifestations, 1 Kings 8 : 10, 11; Is. 6 : 1-3. The shepherds were "sore afraid." Men cannot but fear the presence of God. They are sinners, and He is All Holiness. Moses, Isaiah, John all trembled before God, Heb. 12 : 21; Is. 6 : 5; Rev. 1 : 17. But God dispelled their fears as He did here by his Angel. V. 10. *Fear not*—It was no enemy but a friend, and he, the bearer of "good tidings of great joy," not to them only, but to "all people," rich and poor, high and low, Jews or Gentiles. V. 11. *Unto you*—Shepherds, and all mankind is born a Saviour. *the City of David*—Bethlehem where David was born, 1 Sam. 16 : 1. V. 12. *a sign*—the strange fact that the heir of the House of David should be found in such a place. V. 13. *a multitude*—Angels in myriads. The birth unnoticed on earth, causes intense excitement in Heaven. V. 14. *in the Highest*—in the highest regions of the Universe, the heaven of heavens. *On earth, peace*—Peace with God, with one another. Christ's Gospel is a Gospel of Peace. When it has prevailed, men shall study war no more, Is. 2 : 4. *Goodwill toward men*.—God does not desire the death of the sinner, but that he should repent and live, Ezek. 18 : 23. This clause is sometimes read; peace to men of good will, but although a true statement, it is hardly a correct rendering. The Shepherds went, *in haste* to Bethlehem, v. 16, and found Jesus, lying in a manger, as the angel had said. V. 17. *Made known*—They were the first Evangelists, Acts. 4 : 20. V. 19. *Mary kept all*—She could not understand all that had been said and done, but believed, and waited that all should be made clear. V. 20. *glorifying*—praising God for His Great Gift.

Jesus Brought into the Temple.

FEBRUARY 2. A.D. 4. LUKE 2 : 25-35.
Golden Text. Luke 2 : 32.

ALL the first born of Israel had to be "sanctified unto the Lord," Exod. 13 : 1, in commemoration of the deliverance of their first-born in Egypt. When her child was a boy, the mother had to bring an offering to the temple, 40 days after his birth. A lamb, if she could afford it, and a turtle dove or a young pigeon, Lev. 12 : 6-8. If poor, two doves might suffice, if very poor, a small measure of flour, Lev. 5 : 11. From the nature of Mary's offering, v. 24, we see how poor she was, a truth confirmed by 2 Cor. 8 : 9. V. 25. *Simeon*—Nothing is known of him, beyond what is stated here—*just and devout*—honest and virtuous in his dealings with men, faithful in his duties to God. *Waiting*—for the coming of Christ, which would comfort God's people. *The Holy Ghost*—inspiring him as it did the old prophets. This was one of the signs promised, Joel. 2 : 28. V. 26. *See death*—Seeing Christ before seeing death, takes away the sting of death. Seeing Him by Faith is even more blessed, John 20 : 29; 1 Cor. 15 : 56, 57. V. 27. *Came by the Spirit*—Impelled to go at that precise time to the Temple, comp. Acts 8 : 29; 10 : 19. *in his arms*—If we find Jesus, we cannot cling too closely to him. Jesus, also took children in his arms, Mark 9 : 36, 10 : 16. These two instances illustrate Christ's words "Abide in me, and I in you, John 15 : 4. V. 29. *depart*—Leave earth for heaven. When we have seen Christ, we are ready to depart, when He is pleased to call us away. V. 30. *Thy Salvation*—By faith, Simeon saw the work of Redemption as already accomplished, although the great Sacrifice for Sin, of the Lamb of God had not yet taken place. V. 31. *of all people*—Gentiles as well as Jews, John 10 : 16. *Light*—Christ is the light of the world, Is. 9 : 2. John 1 : 9. All who follow Him have the Light of Life, John 8 : 12. *The glory of thy people*—Although many through unbelief would not rejoice in this additional blessing to a people God had called specially, his own. Simeon's song shows much broader views of Christ's salvation, than those of the disciples who later on accompanied Him in his journeyings, comp. Acts 10 : 28. V. 33. *Marvelled*—Wondered at the repeated testimonies given to the Divine Child. V. 34. *the fall and rising*—Many during the days of Christ's life on earth, fell, not being able to discern His glory, yet rose again, when repenting on the day of Pentecost, they believed and received the Holy Ghost. V. 35. *A Sword*—the anguish she would experience especially at the crucifixion—her alternatives of hope and despair. *thoughts*—Men's opinions of Christ, are the mirror by which their heart thoughts are seen.—

Ecclesiastical News.

SCOTLAND. The Universities and Theological Halls are in full view and force at present. In Glasgow, Aberdeen, and St. Andrew's, new Professors have been appointed during the year, and have spoken, while Dr. Dods has delivered his opening address in the Free Church Hall, Edinburgh. The more prominent addresses have been delivered by Principals Caird and Cunningham and Dr. Dods; the former on the "Art of Public Speaking," the two latter dealing largely with the relationship of the people of Scotland to the Confession of Faith—Dr. Dods maintaining that the ministry is true to the ancient documents, with this difference, that the glow of a warmer and richer light has, in the course of time, fallen upon the doctrines, and that the language used should now be correspondingly modified. Dr. Cunningham has been advocating the opening of museums and picture galleries for the afternoon hours of Sabbath. We hear that his former advice to farmers to utilize the Sabbath hours has produced results which, to many serious minds, are to be much deplored. St. Andrew's University is happy in the enjoyment of a gift of \$500,000 from the late Mr. Berry, of Sydney, Australia. Truly it has come in her hour of great need. The Bishop of Ripon preached in the University Chapel, Glasgow, on Sabbath last, and with the full approval of Bishop Harrison; nor, so far, has there been a voice of High or Low Churchman raised against the event. Dr. J. Marshall Lang occupied the pulpit of the Rev. J. Ross Taylor, Free Church, during the absence of the pastor at the Perth communion. The call from South Morningside F. C. in favour of the Rev. Mr. Salmon, Rothesay, is being carried forward if necessary to the Assembly, notwithstanding Mr. Salmon's desire that it be departed from. The second volume of the autobiography of the Rev. John Paton, of the New Hebrides, is just published, and is said even to exceed in interest that of its remarkable predecessor. Mr. John Clark, of Paisley Thread Works, presents the U. P. congregation at Largs, where he resides, with a new church. Special services are being held this month in most, if not all the Free churches in the eastern and southern portions of Glasgow. A conference of U. P. ministers in the north-east of Scotland met in Aberdeen and much blessing is reported; while a conference of all Presbyterians was held in Dumfries with the most decided success. Rev. Dr. Pierson, from your side of the Atlantic, has arrived among us and met with a fine reception. He is just the sort of man that is needed to enthuse the easy-going matter-of-fact people in this country in the great missionary enterprise which he has come to advocate. Rev. Robt. Muir, of Dalmeny, for many years Con-

vener of the Church of Scotland's Colonial Committee, has retired from the active duties of the ministry, after a pastorate of forty-five years in that historic parish—the church still used for worship being well on for eight hundred years old! Dr. Thomas Brown of Edinburgh, author of the "Annals of the Disruption," has been nominated for the Moderatorship of the Free Church General Assembly. . . . Dr. W. G. Elmslie, Professor of Old Testament Exegesis, etc., in the Presbyterian Theological College, London, died on the 16th of November, from typhoid fever. He was a man of splendid gifts, and one of the most eloquent preachers in the metropolis. D.

IRELAND.—At a meeting of the Presbytery of Newry held lately, two of the ministers of the Presbytery were released from their charges to accept calls elsewhere. The Rev. James Hunter, of First Newry accepted a call to Dundela, a suburb of Belfast, to succeed the Rev. J. Heron, now Professor of Church History in the Assembly's College. Mr. Hunter was but a year and a half in Newry, and his predecessor in Newry is now in Belfast. The Rev. W. J. Lowe, of Mountnorris, accepted a call to Islington, London. His ministry in Mountnorris was longer than Mr. Hunter's in Newry, being about five years and a half. Islington has had at least two ministers from Ireland before, and both of them were men of mark. Forty-five years ago the Rev. Josias Wilson left Townsend Street Church, Belfast, to take charge of Islington. He lived but a few years after he went to the great metropolis. He was succeeded by the Rev. Dr. Weir who had succeeded him in Belfast. Mr. Lowe is reported to be an excellent preacher. The Colleges were both opened at the usual time. In Belfast, Professor Heron was installed and gave his inaugural lecture, which was well received. The venerable President Killen was able to be present, and he gave the charge to his successor in the Chair of Church History, a chair which he himself had filled so admirably for well nigh half a century. In Derry there is much regret at the illness of Professor Witherow, who will not be able to do any work this session. It was feared, indeed, that his work was done, but the symptoms of late are more hopeful. Professor Graham gave the opening lecture. It is said that the Rev. J. L. Morrow retires from the editorship of the *Presbyterian Churchman* at the end of the year, and that he will be succeeded by the Rev. C. H. Irwin, of Bray. Mr. Morrow conducted the journal with great judgment and taste. At the same time there is no fear that it will suffer in Mr. Irwin's hands. He is of Levitical descent. His father and several brothers are in the ministry, and his grandfather, the Rev. Dr. Huston, of Macosquin, near Coleraine, was one

of the front rank men of his day. There are besides several uncles and cousins in the sacred office. He is not unknown in Canada either. The people of Toronto will remember his visit to that city a very few years ago.

H.

UNITED STATES.—Princeton College has 768 students this year, against 676 last session. Mr. John Crerar, of Chicago, recently deceased, left a fortune of \$3,500,000, of which \$25,000 were bequeathed to his pastor, \$100,000 to the trustees of his congregation for missionary purposes, and \$2,000,000 to found a free library in Chicago, from which "French novels and *dirty trash*" shall be excluded. An eminent divine maintains that the General Assembly has acted *ultra vires* in asking the opinion of the Presbyteries in regard to the revision of the Confession of Faith. Be that as it may, "a lowe" has been kindled that will not easily be put out. The Centenary of the establishment of the Roman Catholic hierarchy in the United States was celebrated in November by a series of meetings, clerical and lay, accompanied by imposing pageantry, in the City of Baltimore. The importance assigned to the laymen on this occasion is a new departure. Their "Congress" was the first convention of the kind ever held in this country. The Chairman on assuming the duties assigned to him said: "When Puritans and Episcopalians were arrayed against each other, the Catholic colony of Maryland proclaimed that hereafter, upon her soil, religion was ever to be as free as the air we breathe, and that loyalty to our country's government could be confined to no sect or class of our citizens." A leading Protestant Minister residing in Baltimore, commenting on this feature of the celebration, says:—"Much good may come of this Congress of Catholic laymen, the first which has convened in the country, and all the good people will join in the hope that the outcome may prove a blessing in the battering down of the wall of partition which has hitherto alienated Catholic and Protestant Christendom." Z.

FOREIGN—A revolution, happily a bloodless one, has taken place in Brazil. The Emperor, Dom Pedro, and his daughter, the queen-regent have been deposed; the former has voluntarily left for Portugal, his native country. A Republic has been proclaimed and a Provisional Government appointed. It is said that this change in the affairs of Brazil has been brewing for some time and is in large measure due to Jesuit intrigues. Brazil is very nearly as large as the United States, having an area of 3,275,326 square miles. Its population is upwards of 12,000,000. It was subject to Portugal until 1822, when it was proclaimed an independent Empire. The late Emperor was crowned in 1841, and his reign has been

on the whole a beneficent one. One of the last important acts of his government was the abolition of slavery, in 1888. It will be remembered that the Presbyterian churches in Brazil recently united under one general Synod, consisting of 32 ministers, 61 churches, 2947 members.

Stanley, the intrepid African explorer, has just returned from his expedition to the Soudan, bringing with him Emin Bey and a large number of his adherents. During his absence of now nearly two years and nine months he has accomplished one of the most remarkable and adventurous enterprises of modern times, and has made important discoveries bearing on the Geography of Central Africa. It will not be surprising if he should claim, after all, to be the first white man who has stood at the top of the Nile, for he tells of a new lake emptying into the Albert Nyanza, situated at an elevation of 900 feet above it. But most important of all is the impetus which Mr. Stanley's enterprise is certain to give to the efforts that are being made to evangelize the "Dark Continent."

CANADA.—THE CHURCH OF ENGLAND in Ontario celebrated its Jubilee last month in a series of meetings held in Toronto of a very interesting character, at which the rise and progress of the Church in Canada was especially referred to. It was in 1787, that Dr. Charles Inglis was consecrated the first Colonial Bishop, as Bishop of Nova Scotia, although his jurisdiction extended nominally over the whole of British North America, including Newfoundland. In 1793, when the Province of Quebec was divided, Upper and Lower Canada were separated from the See of Nova Scotia, and became a separate Diocese with Dr. Jacob Mountain as its first Bishop. The diocese of Quebec was in turn divided in 1839, when the Hon. and Rev. Dr. John Strachan was consecrated the first Bishop of Toronto with jurisdiction over the whole of Upper Canada. Within that territory there are now five dioceses, viz.: Toronto, Huron, Ontario, Niagara, and Algoma, having in all 506 clergymen. In 1813, when Dr. Strachan became Rector of York, there were only *five*. In 1839, the number of adherents of the Church of England, in what is now the Province of Ontario, was about 150,000; the number is now about 400,000. Although the jubilee counts only from the erection of the first See in 1839, the Anglican church has been represented in Ontario from the earliest settlement. The first Protestant church in the Province was the Mohawk church near Brantford, built in 1783, in which the Church of England service has been conducted ever since, or to within a very recent date. The See of Fredericton, with jurisdiction over the Province of New Brunswick, was established in 1845.

The total income of the *Methodist Church of Canada* for Domestic and Foreign Missions last year was \$215,775, of which \$75,786.48 were for foreign missions, as follows: For work among the Indians of the North-West, \$48,508.87; among the Chinese in British Columbia, \$3,290.15, and for the Japan mission \$23,987.46. The Baptist churches throughout the Dominion expended about \$30,000 on foreign missions, the Congregationalists, probably about \$5,000, and the Church of England about \$40,000; adding the expenditure of the Presbyterian Church in Canada for their foreign missions, the whole amount contributed by the Dominion for missions to the heathen falls short of \$250,000 for 1888.

Our Own Church.

SPECIAL ATTENTION is requested for the statements given in another column by Rev. D. J. Macdonnell, and Rev. Edwin Smith, conveners of the Committee on Augmentation of Stipends for the western and eastern sections of the church respectively. The General Assembly appointed the third Sabbath in January as the date for taking up collections in this behalf; but as most of the congregations have other methods of contributing, they will naturally choose their own time; the main thing is that *all* the congregations shall make a point of contributing as liberally as possible to this very important fund. The decent support of the ministry is one of those questions regarding which there is no room for controversy, and one in which the laity of the church ought to take as much interest as the ministers.

PERSONAL: — HIS EXCELLENCY, LORD STANLEY OF PRESTON, the *Governor General of Canada*, preached his maiden sermon, one Sunday not long since, to a congregation of five hundred Sunday-school scholars and several hundreds of the older people at Portage la Prairie, Manitoba; and a very good sermon it was, as reported by the local papers. The *Hon. John Macdonald*, Methodist layman, and merchant prince of Toronto, preached and conducted the service in one of the Presbyterian churches of Victoria, B. C., *en route* to Alaska. *Rev. John Morton* and party were reported some time ago, "all well," on their return voyage to Trinidad. *Rev. Dr. Bur-*

rows of Boston, and formerly of Truro, has, it is said, returned to his first love, and cast in his lot with the brethren who are bearing the cold and burden of the day in the North-West Provinces. *Rev. John Wilkie*, our missionary from Central India, expected to return to his field of labour about this time, but his furlough has been extended to admit of his prosecuting his canvass for the erection of missionary buildings at Indore. *Principal Grant*, speaking at the recent meeting of the Dominion Evangelical Alliance in Toronto, struck a high key-note when he said that the organic union of the churches is not only a consummation to which the great heart of Christendom may well aspire, but it is one which is reasonably within the range of possibility. *Rev. D. M. Gordon* of St. Andrew's Church, Halifax, has reached home in greatly improved health, after having scaled the Great Pyramid and made the round trip of the world. *Dr. Robinson's* visit to the Maritime Provinces has been highly appreciated; \$1,000 have already been paid in to the agent of the Church for the North-West Missions, and this is only the beginning of an awakened interest in that branch of the work. *Dr. Robertson* would have visited Newfoundland, but irregularity on the part of a steamer deranged his plan.

LEGACIES.—*Dr. Reid* lately received from Mr. James Wallace of Mono, the sum of one hundred and seventy-one dollars, under the will of the late Miss Sarah Duncan of Caledon. The amount has been divided up so as to give \$57 each to the Home, Foreign, and French Evangelization Schemes. The following legacies have also been recently received, viz.,—Mr. John McDermid of Harpershey, executor of the will of the late Mr. Malcolm McDermid, \$500 for Home Missions; and from Messrs. Mortimer Clark and Hugh Macdonald executors of the will of Mr. Gordon of Toronto, \$500 for Knox College Endowment Fund.

ORDINATIONS AND INDUCTIONS.

PINKERTON AND WEST BRANT, Bruce:—Mr. D. Campbell was ordained and inducted on November 5th.

DUNDALK AND VENTRY, Orangevil':—Rev. A. Hudson of Paris, Ont., was inducted on the 29th November.

TOTTENHAM AND BEEFON, Barrie:—Mr. J. McD. Duncan was ordained and inducted on the 10th of December.

ST. JOHN'S CHURCH, Toronto:—Rev. J. McP. Scott was inducted into this new charge on the 17th of December.

ST. PAUL'S CHURCH, Toronto:—Mr. W. A. J. Martin, was ordained and inducted pastor of this newly erected congregation on the 19th of December.

ST. MARK'S CHURCH, Toronto:—Rev. J. G. Stuart, of Balderson, *Lanark* and *Renfrew*, was to be inducted on the 2nd of January.

CALLS:—Rev. D. Gordon, of Harrington, Ont., to Megantic, *Quebec*. Rev. D. McKenzie, to Knox Church, *Tara*. Rev. John Sutherland to Caledonia, *P.E.I.* Rev. B. Canfield Jones of Pennsylvania, to First Pres. Church, Port Hope. Rev. D. L. Macrea of Jamestown, *N.Y.*, to Regina, *N.W.T.* Rev. J. C. Cameron, Probationer, to Knox Church, Cannington, *Lindsay*. Rev. W. J. Dey of Erskine Church, Hamilton, to Sudbury, and also to St. Paul's Church, Simcoe, Ont. Rev. D. G. Cameron of Dunganon, Ont., to Strabane and Kilbride, *Hamilton*. Mr. D. Mackenzie, Licentiate, to Tara, *Bruce*. Rev. David Sutherland of Grove Church, Richmond, *Halifax*, to Zion Church, Charlottetown, *P.E.I.*—accepted. Rev. William Caven of Buckingham, Que., to Manitou. Rev. A. Henderson of Hyde Park, to Appin and Tait's Corners, Ont. Mr. J. B. Stewart of Castleford to Ashton and Appleton, *Lanark* and *Renfrew*. Mr. C. J. Cameron of Kingston to Cannington, *Lindsay*.

CALGARY, N.W.T.:—Mr. Robert A. Munro was ordained and appointed as missionary to High River mission field, on December 4th.

DEMISSIONS:—Rev. A. McDougall of Calvin Church, St. John, *N.B.* Rev. A. K. Caswell of Oneida and Hagersville, *Hamilton*. Rev. M. G. Henry of Shubenacadie, *Halifax*.

WOMAN'S WORK.

The Thirteenth Annual Report of the Woman's Foreign Missionary Society, Eastern Section, has just come to hand—a neat pamphlet of 72 pages, having for its motto,—“The World for Christ.” The annual meeting of this Society was held in Zion Church, Charlottetown, *P.E.I.*, on the 26th and 27th of September. About a hundred delegates, including the officers of the Board, gave close attention to the business before them. The presence of Rev. John Morton and Mrs. Morton of Trinidad, and Mrs. Ewart of Toronto, the President of the W. F. M. S. in the West, added to the interest of the meetings, and it is hoped will benefit the Society in more ways than one. Mrs. Fraser, of Charlottetown, gave a warm address of welcome to the delegates which was replied to eloquently by Mrs. Munn of Antigonish. The address of the President, Mrs. R. F. Burns of Halifax, was as good as a sermon from the Dr. himself. Miss Cassie Fairbanks, the Foreign Secretary, read a model report, and Mrs. D. Sutherland did the same for the Board of Management. The receipts for the year

were \$5460.62, including last year's balance; the expenditure was only \$212.47 less than the receipts. The work and influence of the Society are keeping pace with its steadily increasing membership. “The Lord gave the Word, the women that publish the tidings are a great host.”—*Ps. 68: 11, R. V.*

NEW CHURCHES.

At GLENBARD, in the Presbytery of *Pictou*, a new church was lately opened—free of debt and one is nearly completed at MULGRAVE, an important point on the railway. On the first of November a handsome and tastefully finished brick church in the township of Oro, Ont., was dedicated to the worship of God, Rev. A. F. McKenzie, the pastor being assisted on the occasion by Rev. Dr. Campbell of Collingwood. There was plenty of Gaelic, and large congregations to listen to eloquent and powerful discourses. At TAMWORTH, in the Presbytery of Kingston, a fine new church, erected at a cost of \$2500 and seated for 300 persons, was opened on the 24th of November, the services being conducted by Revds. M. W. Maclean of Belleville, H. F. Allan of Newburgh, and Dr. T. G. Smith of Kingston. The successful completion of this enterprise is attributed to the zeal and energy of the pastor, the Rev. W. S. Smith. New St. Andrew's Church, New GLASGOW, N.S., was completed in December, and was dedicated on the 15th. Rev. L. G. McNeill, St. John, preached forenoon and evening, and the pastor, Mr. Robertson, conducted a children's service in the afternoon. The new church is spacious, handsome, and thoroughly comfortable. A new church at Admiral Rock, Shubenacadie congregation, was dedicated Dec. 1, Rev. M. G. Henry officiating. Besides these, notice of several others will be found under the heading of *Manitoba Items*.

PRESBYTERIAL ITEMS.

TORONTO: At its last meeting a conference was held on Spiritual Life—the subject more particularly dealt with being “Faith, its nature and results,” and “The Prayer Meeting.” A movement is on foot to obtain the expropriation of Knox College by the Civic authorities. It is not unlikely that the College will be transplanted to a more congenial site in the Queen's Park.

HAMILTON, protests stoutly against the Jesuits' Estates deal, and pledges its support to every constitutional effort to have the constitutionality of the Quebec Acts submitted to the Supreme Court of Canada, and British Privy Council. It further suggests that the Federal Constitution shall be amended so as “to deliver the Provinces of the Dominion from the interference of the Pope and the domination of the R. C. clergy in the administration of civil affairs.” Arrangements have been made by the Presbytery for holding conferences on the State of Religion in several of the congregations of the bounds.

KINGSTON:—Two very handsome new churches are rapidly approaching completion in Kingston,—named, St. Andrew's and Chalmers'. The recent visit of Messrs. Hunter and Crossley to this city has resulted in an increase to the membership of the Protestant churches of upwards of one thousand, of whom 183 were added to the Presbyterian communions.

HURON:—This Presbytery does not deem it advisable to make it obligatory on ministers and missionaries at their ordination to connect themselves with the Aged and Infirm Ministers Fund. Neither does it approve of the appointment of a general secretary for the Sabbath schools of the church.

STRATFORD:—The remittant the constitution of the General Assembly was considered. It was agreed to recommend that the representation of the Assembly be reduced to one-sixth; that a central place of meeting be chosen and a fund provided for the payment of expenses of delegates to the Assembly.

MANITOBA ITEMS.

CHURCH OPENINGS are still the order of the day in Manitoba. The following have lately taken place: Golden Stream, a station of Rev. D. Stalker's charge, by Rev. P. Wright of Portage la Prairie; Clegg Station, under Rev. S. Polson, by Rev. Joseph Hogg of Winnipeg; Poplar Point, by Dr. Bryce; Portage la Prairie enlargement, by Rev. Dr. Duval; North Presbyterian, Winnipeg, under care of Rev. John Hogg, by Revds. Dr. King and Joseph Hogg; Selkirk, Dominion City, and Morris, all need ordained ministers. These are all in Winnipeg Presbytery, and on branches of the Canadian Pacific Railway. The agitation in connection with separate schools still continues. Almost all the Protestants, who make up nine-tenths of the people of the province, are in favour of the abolition of separate schools. The chief matter of discussion now is as to what attitude toward religion shall be assumed by the new national schools. The Presbyterian ministers seem to have a good deal to say on the matter. Three chief lines of opinion seem to be advocated. 1. Dr. King and the Bishop of Rupert's Land on the same day, in public utterances, came out strongly against secular schools, depicting the dangers of such schools, and advocating religious instruction in the schools. 2. Dr. Bryce and others have been advocating in the newspapers the plan followed in New Brunswick, of having Divine recognition in the shape of prayer, and reading of chosen portions of Scripture without note or comment. 3. Rev. Joseph Hogg and Dr. Robertson have expressed themselves in the "Winnipeg Sun" rather in favour of secular schools on the ground that the religious instruction usually given in public schools is unimportant. The government is feeling the pulse of the country, and seems to have determined to recast the educational system of the

province, and to bring all under the control of a Minister of Education, responsible to the legislature. Rev. C. D. McDonald of Thorold, Ont., and Rev. Mr. Thorpe of Nova Scotia, have lately come West to visit our stations. Rev. James Todd, formerly of Minnedosa, has been called to a town named Phillips, in Wisconsin. Canadians seem to be highly appreciated in the United States. The Presbyterian Indian school of Portage la Prairie was recently visited by the Hon. E. Dewdney, Minister of the Interior, and he was so pleased with it, that he at once recommended a grant. The Indians throughout the Territories are said to be in a more contented state of mind than they have been for years. B.

Obituary.

REV. WILLIAM MELDRUM died at his residence, Morriston, Ont., on the 19th of November. He was born in the parish of Abernethy, Morayshire, Scotland, in 1806, and came to this country in 1839, in response to a call from the congregation of East and West Puslinch and Nassagaweya. Into that charge he was inducted in March, 1840, and there he remained for about fourteen years. He was then translated to Vaughan, and thence to Harrington, where he ministered for sixteen years. In 1876 Mr. Meldrum retired from the active duties of the ministry, and remained during the rest of his days at his home in Puslinch, where he became an elder in Dr. Mackay's congregation. The widow, five sons and four daughters survive him. Mr. Meldrum was a sound expositor of the Divine Word. He could preach as readily in Gaelic as in English, and was the last of a godly band of Highland ministers, who were among the pioneers of Presbyterianism in Western Ontario.

MR. THOMAS RIEVE, an elder in the Congregation of Churchill, *Barrie*, passed away to his rest on the 13th of October last, in the 85th year of his age. He was a native of Dumfriesshire—a strong man, physically and morally, and a power for good in his congregation and neighborhood. He came to Canada in 1831.

MR. DANIEL CAMERON, of Godmanchester, an elder in Zion Church, Dundee, Que., died on 25th September, after an illness of several months. Mr. Cameron was widely known and highly respected. As he was still in the prime of life and possessed of superior gifts, high hopes were entertained that his might be a long and fruitful ministry, but he was scarcely a year in the eldership when he was overtaken by his last illness.

MRS. BROWN, wife of Rev. J. A. Brown, of Belmont and Yarmouth, Ont., died in November last, after a protracted illness, deeply lamented by a large circle of friends.

CATHARINE JANE, wife of Rev. A. H. Drumm, of Georgetown, Ont., died on Nov. 20th, in the 29th year of her age.

MRS. BARR, widow of late Rev. William Barr, died somewhat suddenly at Bayfield, Ont., November 18th.

Augmentation Fund.

IN VIEW OF THE COLLECTION appointed by the General Assembly to be made on the THIRD SUNDAY IN JANUARY for the Augmentation Fund, and of the appropriation of contributions for the various schemes of the Church made by many congregations at the beginning of the New Year, the attention of members of the Church is called to some facts and duties connected with Augmentation.

FACTS.

1. The Augmentation Scheme on its present basis, has been in operation for six years.
2. During that period, the effort to secure a minimum stipend of \$750 and manse in weak charges deserving of aid has been successful.
3. Of 337 congregations, which have been on the fund for shorter or longer periods, 206 have from time to time been removed. Of these 158 have been stimulated by the help given to become self-sustaining—the remaining 48 having been either reduced to the rank of Mission Stations, or cut off from the list, though not self-supporting, because they did not appear to require the aid of the Church at large.
4. The Fund does *not* tend to encourage the retaining in weak charges of men who are failures in the ministry. On the contrary, the annual visit of the Presbytery's deputy, required by the regulations, secures a much more effective supervision of the work of the minister than is usual in the case of self-supporting charges.
5. The Fund is *not* employed to aid congregations which need no help, and which, if properly wrought, would be self-sustaining. For one thing, no congregation can receive any aid at all unless by explicit permission of the General Assembly, based on some exceptional circumstances, without contributing to the support of its minister at the rate of \$4.50 per communicant. This is a higher rate than that reached by some of the strongest congregations in the Church. Further,

it rests with the Presbytery to decide whether a still higher standard should not be reached before a grant is sought. Again, every application is carefully scrutinized by the Home Mission Committee, members of which, though largely guided by the decisions of the Presbyteries, have often personal knowledge of the charges for which grants are sought.

6. Some congregations decline to contribute to this fund, because their own applications for aid were not favorably entertained. Others withhold their contributions because aid has been given in some case, as they think, improperly. The committee can only judge according to the evidence submitted, and it may make mistakes after using the best judgment. Loyal Presbyterians, however, will not seek to destroy a valuable system of aiding weak charges even if an occasional mistake were made in administration.

7. There was a deficit of \$3,768 when the accounts were closed last April (as well as a deficit of \$746 in the receipts for the Home Missions). An effort has been made to clear off this double deficit, the result of which has been the raising of upwards of \$3,000 in Montreal, Ottawa, Toronto, Hamilton, London and St. Thomas. Promises of largely increased contributions for the current year's work have been made by more than one congregation, which has not contributed to the deficit. The amount required for this year's work is about \$30,000.

DUTIES.

1. It is the duty of each MINISTER to give his people information concerning this scheme, and not to give this information at a small week-day gathering, but on the Lord's Day, when the people are really present.
 2. It is the duty of each SESSION to give the members and adherents of the Church the opportunity to contribute to this scheme, or else to give to the Presbytery a good and sufficient reason for failing to comply with the instruction of the General Assembly.
 3. It is the duty of the WEALTHIER MEMBERS of the Church to realize their responsibility for maintaining a reasonable standard of comfort in the manse in the needier districts.
 4. It is the duty of the STRONGER CONGREGATIONS, whether in city or country, upon whose members the burden of the support of their own minister falls lightly, to come to the aid of weaker charges, in which a much higher average rate of giving per communicant is often required in order to secure the modest minimum of \$750 and manse; for thus it is written,—
- "THE MEMBERS SHOULD HAVE THE SAME CARE ONE FOR ANOTHER. AND WHETHER ONE MEMBER SUFFERETH, ALL THE MEMBERS SUFFER WITH IT; OR ONE MEMBER BE HONOURED, ALL THE MEMBERS REJOICE WITH IT."
- D. J. MACDONNELL, *Convener.*

EASTERN SECTION.

THE Committee asks for \$8000 for the current year; but it has made grants amounting in all to \$9615. Nearly all the congregations to which grants are made are settled, so that the whole amount may be drawn. Grants are made to 6 congregations in Halifax Presbytery, 3 in Truro, 14 in St. John, 4 in Wallace, 5 in Lnnenburg and Shelburne, 6 in Miramichi, 6 in P. E. Island, 3 in Sydney, 5 in Victoria and Richmond—53 in all.

It is hoped that supplemented charges will so increase their contributions that the reserve fund need not be exhausted. The \$8000 asked by the Committee are allocated to Presbyteries ranging from \$250, to Victoria and Richmond, up to \$1750 to Halifax. Thus far there has been no serious deficit in the annual income, and it is earnestly desired that congregations do not flag in their liberality. Presbyteries have equitably allocated to congregations the amounts required. The fund is one which seals and manifests the practical unity of the Church; the strong help the weak, and the people, however far asunder, bear one another's burdens.

E. SMITH, *Convener.*

Our Home Missions.

REV. ALLAN FINDLAY continues his report of the work in Muskoka, which appears to be progressing favourably at every point,—

New stations were organized at Webbwood and at Massey, stations on the "Sault" branch of the C.P.R., and also at Veuve River on the Main Line of C.P.R., the two former under the care of the Presbytery of Bruce and the latter under the Presbytery of Barrie. Webbwood and Massey are connected with the Walford field—hitherto under the care of the Students Missionary Society of Knox College. But as this field desires, and must have it, we are going to retain it. Winter supply, having been provided for them, a grant of \$2.00 per week will be necessary for the current six months. By the organization at these points we may say that there is now a chain of stations along the line of railway from N. Bay to the Sault. Veuve River which is connected with the station at Sturgeon Falls, fills the last gap between North Bay and Sudbury. Service has been given by Mr. McEwan of Sudbury at Whitefish. Some 18 miles down the branch to this, within 20 miles of Webbwood, from which point west to the Sault every point at which the population

warrants it, we have our mission station planted. Taking a view of the whole field, I have no hesitation in saying that it is in a more prosperous condition than ever before. Keeping in view the adverse circumstances which have befallen many of these settlements during the past year—especially in Algoma—the wonder is that some of these stations are in as good condition as they are.

In accordance with instructions received from the committee in April last, I distributed among the stations in Algoma, the blanks supplied me by Dr. Warden, until my supply was exhausted, and then, since no more were forthcoming, though applied for, I got the paper copied and supplied what was lacking. The effect, I believe, on the stations concerned, will be for good, though considerable urging is needed in some cases, as the people feel that signing such a paper is placing them under obligations to make good its contents. And for this reason 'tis to be feared that in some cases the amounts specified are not so large as may reasonably be expected from them.

From all the fields with one exception, word has been received of the progress and prosperity of the work, and in this one exception we must bow to wisdom superior to mere human wisdom, while we acknowledge "It is the Lord, let Him do as seemeth good in His sight." I refer to the sudden and unexpected removal of Mr. W. C. Ewing, one of our Student Missionaries, who lost his life by drowning at Sturgeon Falls on the evening of the 31st July last. Ten days previous to this date I was with him in the station at Veuve, and was much impressed at the time with his devotion to his work as well as the earnestness which manifested itself in all that he undertook in connection therewith. Mr. Ewing gave promise of great excellence as an expounder of the Word. One of his people remarked to me in speaking of this,—“How highly privileged we are to have such a man as Mr. Ewing with us, if only for a few months.” With the prospect of a bright career before him, full of usefulness in the Master's service, the message comes to him—“It is enough,” and his day is accomplished. To those who remain, a call surely to renewed diligence is given by this event, since we “know not in what hour our God doth come.”

In the interest of the work both on the Gore Bay field and that of Little Current, I have recommended to the Presbytery of Bruce that a new field be formed out of stations belonging to these two fields respectively, viz: Kagawong and Billings at present connected with Gore Bay, and St. Andrews, Bidwell and Green Bay at present connected with Little Current. The number of stations on the Gore Bay field has rendered it impossible to give more than monthly service to some of them, which scarcely keep them alive. This change will render fortnightly service possible in all

the country stations, and will also permit at least, an occasional evening service to be held in Gore Bay—a change very much desired. The most distant of the stations is 18 miles from Gore Bay, once a very rough road. The same is true of Little Current. It is a growing community requiring evening service, and on this understanding they have made the very liberal offer of \$500 per annum for missionary's salary. Bidwell is also 18 miles from the Current, while in the new field of four stations, the extreme distance is only 16 miles. I propose asking the Missionary Association of Knox College to take charge of this new field, so that no grant will be required meantime. If the request of the Algoma Mills field be granted, the Society will thereby be relieved of two fields at present under their care, so that they will be more ready to take charge of this new field.

The whole field has made better returns to the Home Mission Fund this half year than during any corresponding period previously. This may perhaps be accounted for in a measure by the fact that whenever opportunity presented itself, an address was given on the Mission work of the church, which interested the people in this important matter and drew forth their sympathy. Sabbath collections—in Muskoka amounted to \$50.09; in Algoma, \$112.00; from other sources \$193.50; making a total of \$355.59. For the corresponding period of last year the amount was \$244.69, being an increase this year of \$110.90.

The mileage for the past six months is, for Muskoka, 1,302 and for Algoma 2,857 making a total of 4,159 miles, amounting to \$166.36.

IN THE MARITIME PROVINCES.

THE HOME MISSION COMMITTEE, *Eastern Section*, met in Halifax on the 20th November. The review of the work done last summer was highly satisfactory. Forty-nine catechists were employed, at an expense of about \$11,000, of which \$8,500 were paid by the mission fields and \$2,700 by the Committee. There were, besides, ten ordained missionaries looking after as many groups of stations, at a cost of about \$4,700, of which the committee provided \$1,200. During winter, the withdrawal of the student missionaries will necessitate the employment of a larger staff of ordained missionaries, and for this purpose the committee voted \$3,000. There will thus be about \$9,000 expended in the work during the current ecclesiastical year. The expenditure increases, year by year, both on account of the natural extension of the work, and the higher remuneration given to the missionaries. It was referred to Presbyteries to consider what means can be devised

for the continuous supply during the winter months of the mission stations. Mr. J. W. MacKenzie gave an interesting account of his labours in Labrador, and it was resolved to continue the mission, and to accept the offer of the Congregationalist Society of Montreal to give the use of their premises for that purpose—they having abandoned the field at present.

MR. JOHN GRIERSON, the Superintendent of Missions in the Presbytery of St. John, N.B., has his hands full of work this winter in his wide and arduous field of labour. Writing from Boiestown, on the 23rd of November, he says:—"I am now on the wing for the woods—snowshoes, compass and hatchet, all ready and waiting for God's great engineer Jackfrost and his brother Snow to finish the roads and bridges. Twenty-five miles from where I am, and within the compass of a quarter-circle, there are not less than one thousand men, "Portagers" not included; some went in the last of August; every week since then reinforcements have followed; the first snow will send in the remnants, and few, except sick and wounded, will be out till March or April. Of course, this work, whoever does it, must be done upon undenominational lines. Yet, for a good number we are responsible. Home Mission-work in the most needy part of New Brunswick will not have begun until a thoroughly organized mission reaches the lumber camps. Not a visit and away, but real personal persistent work, began and continued according to a comprehensive plan—whole-hearted, suited to the place, the time, the parties. It seems to me the reality of the need cannot be truly known, or it would not have been so long left neglected. A man I was talking to the other day is just a type of three-fourths of the men in our up-river and back settlements when they come to his age, if ever they do. He was sixty years of age, and since he was fifteen, he has spent thirty-three years in the lumber woods, camps, or stream-drivings, and only twelve years in the settlement. There are a few exceptions, but the rule is that, spiritually, the lumber-man is utterly neglected. No wonder the shadows of heathendom "roll slowly back along the forest edge." I hope, if the Lord will, to make two trips of at least ten days each before the end of the year. And yet, while that is as much as I can spare from other work, it will scarcely give me one night in each camp. For our real aggressive mission work we need a more special agency than we have yet employed. We need not look to the colleges for help, for the demands in other directions are more tempting and urgent; but I am glad that something special is occupying other minds than mine. Certainly our present methods will be the better of adjusting on the line of common sense and adaptation."

French Evangelization.

THE work of the Board continues to be prosecuted on the same lines as heretofore and that with an encouraging measure of success. At Grand Falls, N.B., the Rev. A. J. Lods, is gaining access to a number of Roman Catholic families, and is hopeful of the cause there. At Spider Lake, Que., new mission premises are about being erected which will tend to the furtherance of the work. The Hochelaga church and mission school building are nearly completed and will be ready for occupation early next month. The cost, including the site, is a little over \$6,000 and the buildings will be opened free from debt. They are a credit to the congregation and will help greatly the cause of French Evangelization in that district. The Students' Missionary Society of the Presbyterian College, Montreal, are about to commence operations among the French-speaking people in Cote St. Louis. They have collected about \$3,000 with which to erect a mission building. Meanwhile they are to begin work in a rented building, the plan being to open a mission Day and Sabbath-school with Sabbath and week night evangelistic services. The congregation of St. John's Church, Montreal, is steadily increasing in numbers and the contributions of the people for ministerial support have more than doubled during the past year.

It is contemplated to dispose of the Russell Hall property and, after paying the present mortgage, to devote the proceeds towards the erection of a new church for St. John's congregation on the adjoining lot, now owned by the Board. The congregation hope to raise the additional sum required for the purpose. A suitable mission building is very much needed for the Italian congregation and Day School. The school has a regular attendance of from 20 to 30 and the Sabbath service numbers from 40 to 50, though it is held at a most unsuitable hour, viz.: 5 o'clock in the afternoon,—the only time when the use of Russell Hall can be obtained, it being occupied by the French congregation and Sabbath-school the rest of the day. With a suitable building of their own, it is believed that a great impetus would be given to our work among the Italians, both the missionary and the teacher being most devoted to their work and diligent and persevering in its prosecution. The cost of a centrally situated site, with building, would be \$6,000. There are few better investments

for those to whom the Lord has given wealth. Will not some generous friend intimate his readiness to provide a church and school for these spiritually needy Italians in Montreal? We give money to evangelize the French in France, the Italians in Italy, and the Chinese in China. Have not those of these nationalities who have made a home for themselves in our own country, very strong claims on our sympathy and help?

The Rev. A. B. Cruchet recently celebrated the tenth anniversary of his settlement as pastor of the Canning Street Church. Few ministers labour among a more attached people than he. In the French Pres'n. Church, Ottawa the attendance has considerably increased of late, owing partly to the fact that the teachers and boarders in Coligny College attend there in the morning of the Lord's Day. This Ladies' College, now the property of our Church, has opened with most encouraging prospects of success. There are already seventy pupils, twenty-two of whom are boarders. Five of the boarders are French-Canadians. The curriculum has been prepared with a special view to give a thoroughly practical education and to qualify young women for the active duties of life in whatever sphere they may afterwards occupy. Prominence is given to the acquisition of French conversationally. Thoroughness in music is another, special feature of the College, and the rates have been made very low so as to compete with Roman Catholic convents and thus remove all pretexts for Protestant parents sending their daughters to these. No effort is being spared to make the institution worthy of the support and confidence of parents desiring for their daughters a first class education in a cultured Christian home. The next term begins on January 13th, though pupils are admitted at any time. Circulars with full particulars can be had by addressing the Rev. Dr. Warden, 198 St. James St., Montreal. The Coligny College property cost the Board \$20,000. An additional sum of nearly \$5,000 is necessary for repairs. Less than \$2,000 of this has been got. If the remaining \$23,000 were paid, the institution, it is believed, would be self-supporting. Besides educating English-speaking young ladies, it is designed to furnish a superior Christian training to the best of the French speaking pupils from the Pointe-aux-Trembles and other mission schools of the Board and thus help to further the cause of Protestantism and of French Evangelization in the Dominion.

The session of the Pointe-aux-Trembles schools opened on October 15th. The attendance is one hundred and forty. Had there been room, the number would have been greatly increased, as very many applications for admission had to be refused. It is earnestly hoped that the Board will be able, through the liberality of friends, to enlarge the girls' school next summer. The need is great,—very urgent indeed. The schools never had a

brighter-looking and more intelligent class of pupils than this session, and there are few more refreshing and cheering sights than a visit to Pointe-aux-Trembles. No better work, it is believed, is being done anywhere for Christ than is being done here, and no money given for the Lord's cause is better spent than in the maintenance of these schools. Of last year's pupils seventy were communicants and during the session thirty-six were added to the Church. Fourteen of them were employed as mission teachers or colporteurs last summer and there are this session attending the Presbyterian College, Montreal, nineteen French speaking young men having the ministry of the Church in view.

The total amount required by the Board this year is \$73,000—viz. : \$30,000 for the general work ; \$9,000 for the maintenance of the Pointe-aux-Trembles schools ; \$9,000 for the enlargement of the buildings, and \$25,000 for the purchase, repairs, etc., of Coligny College, Ottawa. Only contributions *specially designated* can be used for the last named object ; no portion of the French fund being available for the Ottawa College. The indebtedness of the Board at this date is nearly \$15,000. The Irish Presbyterian Church has recently sent its annual grant of £150 stg. The continued interest of this Church is very greatly appreciated. A steadfast, enlightened friend of the work, Mr. Christopher McKae, of Glengarry, who last year gave \$1,000 conditional on receiving an annuity of \$50, has given another \$500 conditioned on receiving \$20 annually during his lifetime. Another devoted friend, Mr. Henry Morton, Montreal, recently sent for the Pointe-aux-Trembles schools, as is his custom every year, all the stationery, &c., required for the session. This gift is valued at \$114. Still another, Mr. A. Dingwall Fordyce, of Fergus, sends a printing press and large supply of type, the proceeds of which are to be applied to Coligny College, Ottawa. Mrs. Dr. Parsons, through whose instrumentality about \$750 were sent last year from Knox Church, Toronto, for the furnishing of the boys' school at Pointe-aux-Trembles, has intimated her intention of sending us a *special* contribution this year of \$1,000. May the Lord raise up many men and women, like minded, to help on this department of the Church's work.

R. H. W.

Our Foreign Missions.

THE NEW HEBRIDES.

THE 20th of November last having been the fiftieth anniversary of the death of John Williams, the martyr missionary of Erromanga, arrangements were made by the missionaries now in the New Hebrides to celebrate their missionary jubilee in a

fitting manner. Although we have not yet seen any account of this celebration, we can easily believe that it would be an occasion of surpassing interest. Wonderful changes have taken place on these islands during the last fifty years. The people who sat in darkness have seen a great light ; and the time seems to be not very distant when heathenism, not only in this group, but in every group of the great South-Sea, shall be spoken of as a thing of the past ; when every mountain on every island shall resound with ascriptions of praise and thanksgiving to Him who has redeemed and elevated the benighted savages, and put a new song into their mouths.

REV. JOSEPH ANNAND of *Espiritu Santo*, in continuation of his letter in December *Record*, further says,—

Our prospects of improved mail privilege are brightening. Frank Whitford a copra maker on Malekula has bought a small piece of land, about a half mile from us, with the intention of opening a copra station. He runs a ten tons boat, and has his copra shipped every six weeks or two months, so that we may have better chances of forwarding letters than in the past. A company has been formed in Sydney, called "The Australian New Hebrides Company," for the purpose of opening up stations in the group, and developing trade here. They hope to counteract the French influence in the islands. A vessel was along last week (chartered by them) prospecting and buying land. They got two very fine tracts not very far from us, one on each side of Tangoa, some three and six miles distant respectively. However, unless there be some concessions granted to the company by government, such as allowing them to get labour from other islands, they cannot do much in opening up the commercial treasures hidden here. They seem to be expecting the mission to help them in the way of using their vessels instead of the *Dayspring*. In this they may be disappointed, as we cannot consent to give up all control of the vessel doing the mission work. I cannot say what the Synod may do this year in the matter of a new vessel. The *Dayspring* spent nine weeks this year between Sydney and Malo. She did not come here at all, our goods being forwarded the last eight or nine miles by boat.

We are cheered by the arrival of two more new missionaries. They are both fine men who will be quite an acquisition to our staff. Mr. Paton with his wife and daughter are now in the group on a visit, and for a few weeks work among his old parishioners. As soon as I learned that he was on board our mission vessel, I went up in my own boat to Malo and

brought them down. They were three nights with us. We had the three new brethren with us one night. Mr. MacDonald, who came down last year, but who is not yet settled, came over from Malekula where he was for the summer, to see the land of Santo. All are favourably impressed with this, the largest isle in the group, though Malekula has probably the largest population of the whole.

Please thank for us the donors of mission goods. We have received one case of very useful things, but we have no clue to the source whence it comes. Those who have sent us statements regarding their gifts will probably hear from us personally in due time. We are all now beginning to use a little pressure to induce our fair daughters of the forests to wear something more than Eve's first dress. We decline to barter with them when they come in that garb. They have no idea of the propriety of enlarging their covering. So I suppose we are infringing upon their personal liberty. Thus, some would-be-wise travellers have written about missionaries interfering with simple and time-honoured customs. Yes, we confess that we are here for that very purpose, for that end we understand the church sent us out. To interfere with customs originated by the *devil* himself to hold men and women in bondage to sin. We believe in allowing every liberty consistent with religion and morality, but when liberty sets itself in direct opposition to both these, our teaching and influence must necessarily go against it. We do not wish our simple children of nature to adopt a style of dress suited only for a cold climate, neither do we wish them to live as Canadian Christians do in point of civilization.

In Memoriam.

The following resolution was adopted by the Foreign Mission Committee (Western Division) anent the death of Mrs. MacMurchy, Foreign Secretary of the Woman's Foreign Missionary Society.—

"The Committee with profound sorrow, record the death of MRS. MARJORY JARDINE MACMURCHY, suddenly summoned to be with the Lord on August 5th at Youghall, New Brunswick. She was most abundant in her labours for the Master, and discharged whatever she undertook with marked fidelity, tact and heartiness. She was greatly useful in her own congregation as President of the Old St. Andrew's Auxiliary to the Woman's Foreign Missionary Society, and as teacher of a large and most important Bible-Class for young women."

"She was connected with the Woman's Foreign Missionary Society from its inception, and at the time of her death was its Foreign Secretary. In this, as in all other positions she was called to fill, she discharged her duties with characteristic efficiency. She possessed qualities, rarely found in combination, which imparted singular value to her work. Possessed of clear conceptions and strong convictions regarding all things connected with her work, she always associated with these, a gentle spirit and constant consideration for the views of others. She walked closely with her Lord and 'was not for He took her.' Death to her was 'gain,' whilst to us her departure from us leaves a vacancy in connection with our work it will be hard to fill."

"The committee tender their heartfelt sympathy to the bereaved husband and family, and pray that the God of all consolation may comfort and help them in this their day of sorrow."

CHINA.

REV. D. MACGILLIVRAY, writing from Lin-Ching, has these words for the children of the Church.—

As I write, I sit at a very good Chinese table with my Chinese teacher opposite me. We have stopped studying, for I thought of the many dear little friends who like to hear missionary letters. How nice it is that we can stop awhile staring at ugly little bundles of black strokes they call Chinese words, and saying with a tongue which never wags as we want it, the sounds which issue from the mouth of our teachers. We are learning Chinese A B C, but you might learn 5,000 A B Cs, and then you might learn 5,000 more, and yet you would not know all the words in the big dictionary at my elbow. I talk much more easily with you than I can with the man opposite, (my teacher,) who is always called Elder-Born, not because he is older than you, but because the older you are in China the more respect you get from everybody. The Chinese language is very musical if it is spoken right. The children do speak it so sweetly; the men speak more rapidly and use a great deal of "slang" as you Canadians say; this slang is very hard to understand; we must always ask our teacher is this good Chinese or is it *slang*? If it is "slang" we must not use it ourselves, only understand others who do use it, the women use very little *slang*. Their voices are smoother than the men's, and it is a pleasure to hear them speak, but, alas! when two of them on the street begin to abuse each other, then their voices are harsh enough. The cook of one of the American missionaries here went home lately many miles away to get married to a woman he had never seen. His parents and the middle women who arrange matches had done the courtship for him, and he lately brought his bride home here on a wheel-barrow. A neighbour woman who came in asked what the length of her shoe sole was, that is how small a foot she had, as if that were one of the first necessities. The young bride does not know how to read, the women do not learn to read, their work is to cook the food, wash the clothes, spin the cotton, and look after the children. On the other hand every boy that wants to get on in the world must learn to read, and he must pass a great many examinations before he can get an office. Very few Chinese read for the pleasure and instruction it affords. Reading means to them *office*, and if there is no office to be had, why read? The women don't seek for office, therefore they need not learn to read. The Emperor pays small salaries, and it is understood that the magistrate must get money out of the people. This he does by squeezing them—making them pay for common civility even, and the smallest favours he may have it in his power to bestow. The boys and a few girls play on the streets; but I should not say the girls play, because their

poor feet are bound so tightly that they cannot run and skip like you. There is one expression we hear very often, that is "foreign devil." The children have all learned it from their elders, who allow them to call us by that name, though they would not do it themselves. Most of the boys here are Mohammedans. Those who are not Mohammedans are taught very early to worship ugly idols. The boys are much brighter than the girls, and no wonder, for the girls see so little, and learn so little. Pray that many, both boys and girls many learn to trust Jesus. If they are spared they will have a better chance to hear the Gospel than their fathers, for you in Canada will have sent us more missionaries. I want your prayers, too, for some other children who are not heathen—the children of the missionaries. They may not play on the streets because bad men and boys might harm them, so the poor little fellows are shut up in a yard with great high walls about it just like prisoners. Is it any wonder they look pale and sometimes fretful? Since coming to China I have seen many little graves of missionary children, and the last and saddest is that of our little Gertrude Goforth "little Honan" we used to call her, God took her away just when she could say "papa" and "mama" and had learned several pretty ways such as making a Chinese salute by shaking her own little folded hands. So, dear children, when you pray for the "Children of China" please don't forget that it means the missionary children as well.

"THE DAYSPRING."

The *Dayspring* was unusually late in returning from the Islands. She reached Sydney on the 4th Oct., and sailed again on the 19th. Mr. and Mrs. Watt arrived from Tanna in the *Dayspring* and proceeded to London, where Mr. Watt is to superintend the printing of the New Testament in Tannese. Dr. Steel informs us that negotiations are in progress to secure steam service for next season for all the mission stations. A small steamer will be kept in the group to communicate at stated points with the monthly steamer from Sydney. This small steamer will call regularly at all mission stations and also at trading posts. We learn that this service will cost about \$2,000 a year. The *Dayspring* was expected to visit Dunedin, New Zealand, in December.

The state and prospects of the mission all over the group are most hopeful. Mr. McKenzie baptized and admitted to the church three members, brought in and instructed by the teacher supported by the Sabbath school of Knox Church, Shediak. He thanks Prince Street Church ladies, Pictou, for a box of good garments. The gifts sent through Dr. Steel were specially acceptable. Mr. Hingley, Oxford, supported a young man for three years at the training class. His offer to support

another is very cheering to the missionaries. To all donors, Mr. McKenzie sends warmest thanks.

The Missionary Outlook.

THE new census of India gives the population in March, 1883, as 269,477,728; 60,684,378 belonged to the native States. Distributed according to religion, in round numbers, the Hindoo population, in millions, is about 199; the Mohammedans, 81; "Aboriginals," 6½; Buddhists, 3½; Christians, nearly 2; Sikh, nearly 2; Jains, 1½, while Parsees, Jews, and others are comparatively very few. The Church of England has nearly 360,000 members; other Episcopalian churches, 20,000; The Church of Scotland, the same number; "other Protestants," 138,000; Roman Catholics, nearly a million, and Syrians, Armenians and Greeks, over 300,000. About 106,000,000 males and 111,000,000 females are neither under instruction nor able to read or write. Details are given of 109 different languages spoken; Hindustani comes first, with over 82 millions. then Bengali, with nearly 40; Telugu, with 17; Mahratti, also 17; Punjabi, 16; Tamil, 13. Guzrati, Canarese, Ooriya, Malayalam, Sindi, Burmese, Hindi, Assamese, Kol, Southali, and Gondi come next in order. Next to Calcutta, Bombay and Madras, Hyderabad is the most populous city in India, Lucknow coming next.

The death of the venerable Bishop Sargent, who has for more than fifty years laboured for the Church Missionary Society in Tinnevely, may serve to remind our readers of the complete and practical refutation which the wonderful progress of the Gospel in that district affords to such disparaging statements as those of Canon Taylor and others. It appears that, whereas, in 1835 the number of Christians under his charge was only eight thousand, it is now more than fifty-five thousand; the children in the schools now number upwards of twenty thousand, as compared with only two thousand at the former date. Fifty years ago, only one hundred and twenty villages in Tinnevely were occupied by missionaries; now there are more than a thousand. There are sixty-seven ordained native clergymen, and in one year the native Christians have raised \$23,500 for mission purposes. It is recorded, also, in Mrs. Murray Mitchell's most interesting book, "In Southern India," that out of a population of two millions in this district, one hundred thousand are Protestant Christians, the number having been quadrupled in twenty years. The whole Christian community is described as growing in influence and importance, and in Bishop Sargent's own words, "the very look of the people is changed."

These are facts which cannot be gainsaid: let those who glibly talk about missions being a failure, explain them away if they can.—*The Christian*.

THE MISSIONARY WORK OF THE WORLD now includes 100 societies—50 American and 50 European—which report an income of \$9,723,850, of which \$4,420,613 came from America, and \$5,303,237 from Europe. The American societies report 675 ordained missionaries, 129 lay missionaries, 1,133 female missionaries, 1,102 lay ordained native preachers, 10,636 other native helpers, 248,070 communicants in churches. In connection with the European societies there are 1,780 ordained missionaries, 248 lay missionaries, 1,030 women missionaries, 1,241 ordained native preachers, 15,120 other native helpers, 276,715 communicants in churches. The total Protestant missionary work of the world has, therefore, 2,755 ordained missionaries, 2,162 women, 2,243 ordained native helpers, and 644,584 communicants in churches. These totals show a gain over the preceding year of \$659,350 income, twenty-five ordained missionaries, seventy lay missionaries, 140 women, 133 ordained natives, 8,637 native helpers, and 26,137 communicants.

Burmah, sixty-five years ago, had not a Christian within her borders. A native is brought to Christ and afterward becomes the means of turning a whole nation, and now we find *Burmah* an evangelizing power. In a probable population of 8,000,000, the census of 1881 gave 84,219 as the number of Christians. The Baptists have now 500 churches, largely self-supporting, with 26,000 communicants, whose gifts of gratitude would put to shame hundreds of our so called liberal givers in Christian lands.

Although not twenty-five years in existence, the Salvation Army is now the largest Foreign Missionary Society in the world. It now has its agents in thirty-two different countries, preaching in thirty-five different languages. It has 3,550 foreign missionaries who receive on an average less than \$25 a year from the society.

The Moravians who are one of the smallest religious denominations, maintain 323 missionaries in various parts of the earth, and 1,565 native assistants, and now have about 81,000 adherents in mission fields.

PRESBYTERIAN COLLEGE MONTREAL.

The support of the College has heretofore devolved mainly upon the city of Montreal. Montreal gave about \$130,000 of the \$140,000 expended on the buildings. Of the present endowment of \$159,000, the sum of \$140,000 was contributed by Montreal citizens. The special annual subscriptions of

\$2,500 for the support of one of the chairs are, with the exception of \$105, obtained from Montreal friends.

The claims of the College for support from the whole Church are very manifest. It is the Church's Institution; it is doing the Church's work; its students are drawn from, and its graduates are labouring in, all sections of the Church.

The amount required for the maintenance of the College this year is \$14,000. The endowment yields \$7,000, leaving \$7,000 to be raised by congregational and individual contributions. Last year the revenue fell short of the expenditure by \$2,000. The deficit was only made good by a very special effort which cannot be repeated. The success of the College has been most marked. The number of students has been steadily increasing. The attendance this session is 83. These come from all sections of the Church. Last year, fifteen students graduated from the College. Four of these are now in the Foreign Mission field, and four others engaged in French Evangelization work. It is hoped that when congregations are dividing their contributions among the schemes of the Church, they will remember the claims of the Presbyterian College, Montreal,

D. MORRICE,

Chairman Board of Management.

The Presbyterian Record.

MONTREAL: JANUARY, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

WE WISH OUR READERS, ONE AND ALL,

A Happy New Year.

OUR friends will be glad to know that as the years roll on, the *Record* increases its usefulness. A large number of copies are now circulated in the Home Mission fields of our church, where we have reason to believe they are appreciated and are doing good. "The people are beginning to take more interest in church matters generally,"—so some of the missionaries say; and "the *Record* is entitled to at least some of the credit for this great improvement," say others. We begin the first year of the last

decade of the nineteenth century very hopefully. The measure of success that has attended the *Record* thus far, encourages us to believe that its true mission is at length beginning to be realized by the membership of the Church, and that far greater attainments are to be looked for than any thing that has been dreamed of in the past. We continue to look to the ministers and kirk-sessions of the Church for all the assistance which they have it in their power to give. No time should be lost in acquainting us with any changes that are desired. *At this season of the year there should be no arrears.*

Literature.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES,—SECOND PART. p.p. 382. Hodder & Stoughton, London; *William Drysdale & Co.*, Montreal; Price \$1.75. It would be high commendation to say that this second volume of Mr. Paton's autobiography equals the first in interest, but the truth is, it far surpasses it. Our only regret is, that the editor did not see his way to reproduce a few more of Mrs. Paton's charming letters, every whit as graphic, as beautiful and inspiring as her husband's glowing pictures and fervent aspirations. We wish that all our readers, old and young, lay and clerical, could be induced to provide themselves with copies of these volumes, which have a special interest for Canadians, telling the story of missions in the New Hebrides, with inimitable pathos, and marvellous effect. The thrilling narrative of hair-breadth escapes contained in the first volume broke off with Mr. Paton's forced retirement from the Island of Tanna in 1862, this "second part" tells what the devoted missionary has been doing during the past twenty-seven years. After his rescue from Tanna he landed on Aneityum, leaving behind him all that he owned on earth, save the clothes upon his back, his precious Bible, and a few translations he made from it into the Tannese language. After spending some years in Australia and in England, advocating the cause of missions, and collecting money for the purchase of a mission vessel (*The Dayspring*), he settled down again to missionary work on the island of Aniwa, which has been his home ever since, though he has made frequent excursions in the meantime—his last visit to Britain in 1886-87, surpassing all his previous successes in creating a deeper interest in the New Hebrides; for when he returned he brought with him no less than \$45,000 for the purchase of a larger mission vessel, and for the maintenance and equipment of additional missionaries. "It has been the dream of my life," he says,

"to see one missionary at least, planted on every island of the New Hebrides, and then I could lie down and whisper gladly, 'Lord, now lettest Thou Thy servant depart in peace!' His work on Aniwa has been truly apostolic. Neither intimidated by the threats of savages, nor disheartened by the undermining schemes of godless traders, with unwavering trust in the strength of the omnipotent Arm on which he has leaned from childhood, he has manfully persevered and prevailed, for his closing words are these,—"*Aniwa, like Aneityum, is today a Christian land. Jesus has taken possession, never again to quit those shores, Glory, glory to His blessed Name!*"

AMONG THE CANNIBALS OF NEW GUINEA: by Rev. S. Macfarlane, LL.D., F.R.G.S., &c., with illustrations; THE PRESBYTERIAN BOARD OF PUBLICATION, PHILA. pp. 192. Price \$1.00. *William Drysdale & Co.*, Montreal. This is a very interesting account of a mission concerning which little is known, by one of the pioneer missionaries who has himself borne the heat and burden of the day, and who wields the pen of a ready writer. His story of the New Guinea Mission is one of the best offsets to the alleged "failure of missions" that can be imagined.

MISSIONARY MAGAZINES.—Among our many valuable EXCHANGES, we have only room to acknowledge, with thanks, our indebtedness to the editors of the following monthlies, expressing regret that we have so little to offer them in return. *The Missionary Review of the World*, from Funk & Wagnalls, New York, price \$2 00 per annum. *The Missionary Herald*, from the A. B. C. F. M., Boston, \$1.00. *The Gospel in All Lands*, from the Methodist Mission Rooms, New York, \$1.50. *The Church at Home and Abroad*, organ of the Presbyterian Church in the United States (North), \$1.00, and *The Missionary* of the Presbyterian Church (South), published at Baltimore, \$1.00. *The Mission Field*, representing the Reformed Presbyterian Church in United States, 50 cents, and *Womens Work for Women*, New York, 50 cents. From Scotland we have the *Church of Scotland Missionary Record*, the *Free Church Monthly*, and the *Missionary Record* of the United Presbyterian Church. Also the *Presbyterian Messenger* of the Presbyterian Church of England, and the *Missionary Herald* of the Presbyterian Church of Ireland.

OFFICIAL NOTICES.

THE REV. DR. TORRANCE, Guelph, Convener of the Assembly's Committee on Statistics, requests us to state that, on the 25th November, he mailed to all Presbytery Clerks parcels containing slips for collecting the statistics of congregations, and mission statistics for the year ending 31st December next: and, on the following day, the sheets for engrossing the returns when received. The addresses, with the exception of the Presbytery of Sydney, were taken from the last report of the General Assembly. Should the parcels, in any case, not reach their destination, or should more blank forms be required, he will feel greatly obliged to be informed.

Page for the Young.

"FISHERS OF MEN."

Mamma, said a sailor boy, leaving the boat
 He was making for Bertie his brother to float,
 Mamma, after prayers came our stable-boy Ben
 To ask me the meaning of "fishers of men."
 He said that his father, a fisherman brave,
 Was lost in a storm on the treacherous wave—
 When setting his lines and his nets on the bay,
 A tempest broke o'er him and swept him away,
 Away from his cottage and children and wife.
 He battled in vain with the ocean for life—
 In vain, for he sank in the pitiless wave,
 The deep sounding main was the fisherman's grave.
 Then Ben spoke of fishers who stand on the edge
 Of lake or of streamlet, by willow or hedge,
 For hours and hours go wandering about
 On chance of a nibble from perch, bream, or trout,
 Content if their baskets at close of the day
 Contain the few fishes they proudly display
 As proof of their skill; but, said stable boy-Ben,
 "Surely fishers like these are not fishers of men."
 I told him, dear Mother, you surely could tell
 What puzzled me sadly, and Benjy as well.
 My boy, said his mother, when Jesus was here
 He held every sinner most precious and dear;
 And grieved o'er the lost with a deep yearning love,
 Which comes as His gift from a heaven above,
 He taught His disciples to seek them, and then
 He promised them they should be "fishers of men."
 Now just as Ben's father set nets for his prey
 Christ's followers seek for the souls gone astray,
 To gather them out of the depths of their sin,
 And teach them and bring them His pastures within,
 And just as the angler will patiently stand
 All day near a river, his rod in his hand,
 The "fishers of men" will look out for the poor,
 And call the young lambs from each city and moor,
 And feed them, and clothe them, and teach them to rest
 Their troubles and cares on the Shepherd's kind breast;
 Will seek out the garrets, and streets full of crime,
 With the message of love from the heavenly clime,
 Nor think of trials and troubles they meet
 If they bring one poor sinner to sit at His feet.
 And now, my son Alfred, tell stable-boy Ben
 That you, and that he may be "fishers of men,"
 Just show by your conduct how happy are they
 Who love the Lord Jesus. His precepts obey,
 And lure by example to enter his fold
 One sinner left perishing out in the cold.
 For want of a Guide o'er the quagmire and fen
 Of sin and of sorrow, be "fishers of men."

—MRS. BATTERSEY.

WHAT BOYS SHOULD LEARN.

There are a great many things that boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove of incalculable help to them often times when they need help.

Among other things that a boy should learn, an exchange classes the following, to wit:

Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room put it in the pleasantest place, and forget to offer it to the mother when she comes in to sit down.

To treat the mother as politely as if she was a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

To make their friends among good boys.

To take pride in being a gentleman at home.

To take their mothers into their confidence if they do anything wrong; and above all never to lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men, and necessities to bad ones.

LIQUOR ARITHMETIC—OBJECT LESSON.

"Boy at the head of the class, what are we paying for liquor as a nation?"

"\$900,000,000 annually."

"Step to the blackboard, my boy. First take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch?"

"Well, sir, how many of them can you pile in an inch?"

"Between eight and nine."

"Give it the benefit of the doubt and call it nine. How many inches would it require to pile those \$900,000,000 in?"

"100,000,000 inches."

"How many feet would that be?"

"8,333,333 feet."

"How many rods is that?"

"505,050 rods."

"How many miles is that?"

"1,578 miles."

"Miles of what?"

"1,578 miles of silver dollars, laid down, packed closely together, our national liquor bill would make. That is only one year's grog bill."

Reader, if you need facts about this temperance question, nail that to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog.—*U. States Paper.*

SEVEN WONDERS OF THE WORLD.

The seven wonders of the world are often mentioned, but it is quite possible that a good many people would be puzzled if suddenly called upon to name them. Here is the list; put it in that best of scrap-books, your memory: The Pyramids of Egypt, the walls and hanging gardens of Babylon, the Pharos at Alexandria, the temple of Diana at Ephesus, the statue of Jupiter by Phidias (ivory and gold), the sepulchre of Mausolus, and the Colossus of Rhodes.

Acknowledgments.

Received by the Rev. Dr. Reid, Agent
of the Church at Toronto. Office 15
Toronto Street, P. O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th Nov., 1889...	\$ 405.98
King, St Andrew's.....	8.00
Sydenham, Knox Church....	4.00
Rockwood.....	5.90
Avonbank.....	5.82
Levis.....	2.00
Richibucto.....	5.00
Richmond Bay, E Lot 16....	1.50
Blackville and Derby.....	2.00
Economy.....	5.00
Summerfield.....	3.00
Woodville.....	5.00
Halifax, Fort Massey.....	12.00
Whycocomah.....	6.00
Lawrencetown.....	2.00
Richmond Bay, E Lot 14....	1.00
Orwell.....	5.00
Musquodoboit Harbour.....	2.60
Elmsdale.....	2.00
Lower Musquodoboit.....	2.00
St Ann's and North Shore..	12.00
Westville & Middle River...	4.00
New Richmond.....	0.60
Springside.....	4.00
West River and Green Hill..	3.00
Red Bank.....	1.00
Malpeque Juvenile Club....	6.00
Tatamagouche.....	8.00
St John, St David's.....	20.09
Mabou.....	5.00
Georgetown.....	1.00
Niagara, St Andrew's.....	2.00
Lakefield.....	10.00
Thamesville.....	5.86
Manitou.....	3.00
Corunna, Mooretown, &c....	3.00
Camden and Newburgh.....	1.00
Latona.....	3.22
Carleton Place Zion ch.....	8.00
Waddington.....	8.55
Maxville.....	3.00
Berne.....	2.75
Attwood.....	14.00
Coulouge.....	1.40
Hullet.....	3.00
Lake Road.....	4.10
Manchester.....	3.58
Rocky Saugeen.....	3.00
Eden Mills.....	3.00
Bristol.....	8.00
Prescott.....	3.00
Bayfield, St Andrew's.....	2.00
Nassagaweya.....	6.00
Annan.....	2.75

\$653.71

HOME MISSION FUND

Received to 5th November..	\$4847.87
Barton.....	5.00
Hills Green.....	3.00
Main Road.....	1.00
Sydenham, Knox ch.....	8.00
Toronto, Old St Andrew's...	275.00
Rockwood.....	4.00
A Cornwall Disciple.....	40.00
South Indian.....	3.18
West Puslinch.....	1.00
Bethesda.....	5.00
Levis.....	1.00
West Flamboro.....	10.76
And. Johnston, W Flamboro.	2.00
Fredericton, St Paul's.....	8.00
Lakefield.....	20.00
Prospect.....	31.50
High Bluff.....	9.50
Kemptville.....	10.00
Oxford Mills.....	4.00
Newburgh and Camden.....	8.00
Ottawa, St Andrew's.....	93.76
Keewatin.....	7.40
Seaforth, 1st ch.....	51.06

Do. 1st ch. per Mr. Moffat	160 0
Swan Lake.....	14.25
Darlingford.....	10.00
Thames Road.....	40.00
Kirkton.....	38.00
Ripley, Knox ch.....	10.00
Morden.....	13.65
Mt City.....	4.75
Williamstown, St Andrew's.	82.00
Warkworth.....	31.25
Maxville.....	20.00
Granton & Lucan.....	19.00
Teeswater, Westminster ch..	57.70
Chatsworth.....	20.50
Bayfield Road.....	5.00
Palmerston, Knox ch.....	40.00
Palmerston, Knox ch. S.S..	16.00
North Normanby.....	8.00
Hullett.....	40.00
Moore, Guthrie ch.....	3.00
The late Malcolm McDermid,	
Harpershey.....	500.00
Ottawa, Knox ch.....	5.00
Cayuga and Mt Healy.....	7.50
Ashburn.....	14.85
Presbyterian Ch Ireland, £150	726 67
Galt, Knox ch.....	50.00
Penetanguishene.....	12.00
Nassagaweya.....	4.00
Carlyle.....	7.00
Montreal, Amer. Presby. ch.	
Benevolent Soc.....	250.00
Mrs E K Greene, Montreal..	7.00
Montreal, St Matthew's ch	
Christian Endeavour Soc..	15.48
Williamstown, Hephzibah ch	23.20
Hemmingford.....	33.00
Scarboro, Knox ch.....	193.00
Osnabruk.....	40.00
A E Aultsville.....	20.00
Winnipeg, St Andrew's.....	252.00
Uptergrove.....	11.00
Prescott.....	30.00

\$8278.83

HOME MISSION DEFICIT.

London, St Andrew's Special	
Augmentation.....	\$ 125.50
Ottawa, Knox ch H M & S	
Augmentation.....	45.00
Hamilton, M Nab St ch.....	40.00

Correction.—Erskine Ch., Montreal,
in last month's list, should have been
\$480.00 instead of \$4.00.

STIPEND AUGMENTATION FUND.

Received to 5th Nov.....	\$1440.92
Barton.....	5.00
Hills Green.....	2.00
Levis.....	24.00
Niagara, St Andrew's.....	5.00
Lakefield.....	20.00
Camden and Newburgh.....	5.00
Prespect.....	30.00
High Bluff.....	9.00
Kemptville.....	10.00
Oxford Mills.....	4.00
Seaforth, 1st ch.....	4.16
Thames Road.....	25.00
Bethany.....	4.50
Thedford.....	8.39
Warkworth.....	5.00
Maxville.....	25.00
Granton & Lucan.....	8.59
Chatsworth.....	5.50
Wick.....	30.00
North Normanby.....	3.00
Carlisle.....	7.50
Hullett.....	22.00
Cayuga and Mt Healy.....	7.50
Mosa, Burns ch.....	15.00
Ashburn.....	5.00
Penetanguishene.....	14.00
Wingham.....	8.50
Deer Park.....	20.00

\$1773.47

FOREIGN MISSION FUND.

Received to 5th Nov.....	\$13306.99
Hespeler.....	8.20
Sydenham, Knox ch.....	11.00
A Cornwall Disciple.....	60.00
South Indian.....	2.06
West Puslinch.....	2.00
Levis.....	1.00
Samuel Hunter, W Flamboro	5.00
Ashburn and Utica.....	11.25
Niagara, St Andrew's.....	10.00
Lakefield.....	18.00
Anon.....	10.00
Manitou.....	20.00
Oshawa Y P S C Endeavour..	33.72
Kemptville.....	10.00
Oxford Mills.....	4.00
London, St Andrew's.....	450.00
Camden and Newburgh.....	10.00
East Williams, St Andrew's.	52.00
Seaforth, 1st ch.....	0.25
Longford.....	25.00
Kirkton.....	20.00
Warkworth.....	18.00
Maxville.....	5.00
Granton and Lucan.....	11.00
Per Rev J Wilkie.....	356.05
Palmerston, Knox ch.....	25.00
Coulouge.....	15.60
Hullett.....	51.00
Ottawa, Knox ch.....	10.00
Oshawa.....	24.00
Peter Harper, Stonewall....	5.00
S Vernoy, Toronto.....	10.00
Galt, Knox ch.....	50.00
Montreal, Crescent st ch on	
account.....	100.00
Penetanguishene.....	8.00
Nassagaweya.....	6.00
Guelph, St Andrew's.....	89.50
Perth, St Andrew's.....	14.50
Carlyle.....	1.00
Montreal Wom. Miss. Soc..	10.00
Stoney Creek S S (Ormsdown)	1.25
Apple Hill and Gravel Hill .	8.00
Lachute, Henry's ch.....	32.45
L'Original.....	12.00
McIntosh S S.....	6.00
Uptergrove.....	10.00
Main Road.....	15.60

\$14,975.41

KNOX COLLEGE FUND.

Sydenham, K'x ch, \$4.00; Woodville,
22.85; Fullarton, 8.51; Avonbank,
5.84; Proof Line, 22.00; Thamesville,
6.00; Lakefield, 5.00; Kemptville,
4.00; Oxford Mills, 2.00; Seaforth,
1st 5.52; Carleton Place Zion \$25.00;
Dunwich, Duffch, 9.00; Warkworth,
3.00; N Normandy, 3.00; Hullett,
12.00; Galt, Knox ch, 25.00; Scar-
boro, Knox ch, 63.00; Wingham,
10.00; West King, 4.25; Caledonia,
10.00.

QUEEN'S COLLEGE FUND.

Bethany, \$2.50; Carleton, Place Zion
ch, 10.00; Warkworth, 3.00; Scar-
boro, Knox ch, 10.00; Prescott, 6.00;

MONTREAL COLLEGE FUND.

Kemptville, \$3.00; Oxford Mills,
Carleton Place Zion ch, 15.00; Wad-
dington, 40.00; Scarborough, Knox ch,
10.00.

MANITOBA COLLEGE FUND.

Received to 5th Nov., \$280.77;
Levis, 1.00; Kemptville, 3.00; Ox-
ford Mills, 1.00; Burford, 3.50;
Chatsworth, 4.00; Hullett, 6.00; Galt,
Knox ch, 25.00; Carlyle, 4.00; Pres-
cott, 8.00; Caledonia, 5.50. Total—
\$351.77.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Nov., \$1182.96;
Cleriton, 25.00; Elora, Knox ch, 10.00;
W H Ferguson, Scarboro, Knox ch,
10.00; Alex. McGregor, Napier, 8.00;
S M Fraser, London, 33.35; Ridge-
ton, 14.00; Don. Guthrie, Guelph,
46.66; Tiverton, 13.50; Southampton,
20.54; D R Laidlaw, Boston ch, 12.00.
Total—\$1375.97.

WIDOWS' AND ORPHANS' FUND.

Received to 5th Nov., \$496.51;
Berne, 1.42; Dunwich, Chalmers ch,
3.61; Sydenham, Knox ch, 1.00;
Wingham, 6.00; New Edinburgh,
4.10; Annan, 5.00; Leith, 2.25; Eden
Mills, 2.00; Gamebridge, 7.00; Lake-
field, 10.00; Camden and Newburgh,
3.00; Scaforth, 1st ch, 5.83; Thames
Road, 8.00; Kirkton, 5.50; Wick,
18.00; Bayfield Road, 5.25; Dunwich,
Duff ch, 8.00; Quebec, Chalmers ch,
45.00; Markham, St John's, 6.00;
Hullett, 4.00; Teeswater, West-
minster, 8.47; Peterborough, St
Paul's, 40.00; Galt, Knox ch, 16.00;
Apple Hill and Gravel Hill, 5.00;
L'Original, 3.00; Carlyle, 1.00; Pres-
cott, 12.00; North Luther, 2.82;
Woodland, 3.57. Total—739.43.

WIDOWS' AND ORPHANS' FUND.**Ministers' Rates,**

Received to 5th Nov., \$829.48; Revs
James Hanran, 8.00; John Turnbull,
8.00; J M Wellwood, 16.00; Wm.
Graham, 8.00; John Gallaher, 8.00;
John Burton, 20.00; P Nicol, 8.00;
T G homson, 32.00; John McFar-
lane, 8.00; L. Cameron, 8.00; Alex
Matheson, 8.00; Archd. Currie, 8.00;
A F McQueen, 8.00; J Mackie, 10.00;
Wm Meldrum, 16.00; Robert Gray,
8.00; J A Bloodworth, 8.00; S H
Eastman, 8.00; Hector Currie, 8.00;
D Sutherland, 8.00; David Beattie,
24.00; Geo Ballantyne, 20.00; W M
Roger, 16.00; A D McDonald, 8.00;
W T McMullen, D D, 8.00; Robert
Hamilton, 8.00; Andrew Wilson,
8.00; M Fraser, D D, 8.00; K
McDonald, 8.00; Henry Norris, 8.00
D McDonald, 10.00; W C Windel,
8.00. Total—\$1177.48.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Nov., \$1069.72;
Mrs D Ann Irvine, 5.00; Barton, 1.00;
Sydenham, Knox ch, 1.00; Rock-
wood, 12.00; New Edinburgh, 4.10;
Levis, 2.00; Kingston, Union Meet-
ing, 62.47; Florence, 2.42; Niagara,
St Andrew's 6.00; Thamesville,
20.00; Lakefield, 20.00; Keene, 50.00;
Camden and Newburgh 5.00; Sea-
forth, 1st ch, 7.81; Thames Road,
12.50; Kirkton, 9.50; Ripley, Knox
ch, 7.00; Carleton Place Zion ch,
10.00; Mount Pleasant, 8.75; Chelten-
ham, 4.10; Bluevale, 9.00; Smith's
Hill, 5.44; Coulonge, 10.00; Hullett,
4.00; Eadie's, 5.30; Komoka, 8.00;
Teeswater, Westminster ch, 11.00;
Galt, Knox ch, 15.77; Mrs W C
Harris, 15.00; Toronto, Old St
Andrew's, 100.00; Carlyle, 1.00;
L'Original 3.00; Prescott, 12.00;
North Luther, 2.83; Woodland, 3.57.
Total—1521.28.

AGED AND INFIRM MINISTERS' FUND.**Ministers' Rates.**

Received to 5th Nov., \$527.80;
Revs John Turnbull, 4.00; Jas Car-
michael, 5.00; P Nichol, 4.50; T G

Thomson, 7.50; John McFarlane,
3.50; L Cameron, 5.00; Alex Mathe-
son, 3.50; Archd. Currie, 3.25; A F
McQueen, 3.50; J C Herdman, 4.50;
A T Love, 8.00; J Mackie, 9.00; Jas
McKutcheon, 3.50; Robt Gray, 3.50;
J A Bloodworth, 3.25; S H Eastman,
5.00; Hector Currie, 4.00; Alex
Sutherland, 3.75; Wm Clarke (3 yrs)
11.25; D Sutherland, 3.75; Geo
Ballantyne (2 yrs), 7.50; W M Roger
(2 yrs), 8.50; A D McDonald, 7.00;
W T McMullen, D D, 7.50; Robert
Hamilton, 5.00; Andrew Wilson,
2.00; M. Fraser, D D, 11.50; J Gan-
dier, 5.00; K McDonald, 5.00; Henry
Norris, 4.00; D McDonald, 3.50; H
Lamont, D D, 4.00; A F Mackenzie,
5.00; J Patterson, 5.00; T Tallach,
45.00; F McCuaig (2 yrs), 10.00.
Total—762.55.

TRINIDAD.

Chippawa S S..... \$12.00

WIDOWS, &c. FUND—CHURCH OF SCOTLAND.

Levis, St Andrew's.....\$12.00
Do on acct Rev D Anderson 12.00

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

Received to 5th Nov., \$2815.00
Toronto—Jas Kilgour, 150.00; Mrs
Jacques, 40.00; Mrs Ewart, 25.00;
Mrs H McDonald, 200.00; D McGee,
100.00; J Bradshaw, 2.00; D G A
Peters, 30.00; Miss Dick, 100.00;
Miss A Henderson, 50.00; W S
Thompson, 33.34; C S Gzowski,
100.00; A B McColl, 50.00; E Dack,
25.00; T Woodbridge, 25.00; Mrs L
W Wilson, 1.00. Total—\$3746.34.

OTTAWA LADIES' COLLEGE.

Berne..... \$6.02

MORRIN COLLEGE.

Levis..... \$1.00

JAPAN MISSIONS.

A Gift from a dying girl, Ottawa \$5.00

Received during November by Rev.
P. M. Morrison, Agent at Halifax.
Office Duke Street. P.O.Box 338.

FOREIGN.

Previously acknowledged...\$3554.98
Sydney Mines 16.70
St Davids, St Jhn Ladies Asso 10.00
W S Huggan..... 25.00
Beq late Mr Pentz, Cow Bay 80.00
Georgetown 10.00
Barney's River 10.00
Barney's R Laggan, Miss box. 1.00
E Cumming 1.00
St John's, St John..... 12.00
Kouchibouguac 3.50
Maitland 50.00
W F M East..... 2954.66
Hampton, Hammond River &
Rothsay 16.00
Blue Mountain Thanksgiving 27.67
Buctouche 6.00
Stellarton 63.10
Col'n at Mr Coffin's ordinat'n 23.26
Halifax Presbyterian..... 20.00
Geddie Memorial Fund..... 77.00
Port Hastings 22.25
River Inhabitants..... 8.45
Clifton, Truro Pby ad'l..... 4.00

Stewiacke Thanksgiving.... 43.05
W T M S, Green Hill..... 40.00
Bass River, N B..... 12.00
Black River and Napan 10.00
St Luke's, Bathurst, Youg-
hall, ad'l 2.50
St Luke's, Ba't, Thanksgiving 8.10
A F Johnson..... 10.00
Summerside..... 30.00
Harmony, Truro Pby Thanks' 18.41
George M Johnson..... 7.00
Juvenile, Sunbury Co, N.B 10.00
Grove, Richmond, Halifax 30.00
Harvey and Acton..... 43.74
Linden 12.00
Linden SS..... 2.00
Jhn Hanning, B'ks'l'r, Parsb'o 50
Churchville Ladies Society... 6.50
Princetown SS, P E I..... 25.00
Shemogue 4.10
Acadia, ad'l..... 15.00
Middle Musquodoboit..... 14.25
Upper Londonderry 50.00

\$7390.72

DAYSPIRING AND MISSION SCHOOLS.

Previously acknowledged.. \$ 364.76
U Musqu'ob't, Hutchinson S't 7.00
Shubenacadie..... 5.00
Lake Ainslie..... 4.00
Middle Stewiacke S..... 13.03
Metis SS, per Rev J McArthur 2.00
Whycocomah, New Canada SS 1.90
St Andrew's SS, Truro 9.00
Westville and Middle River 11.00
Sporting Mountain West SS..... 2.00
Milford and Gays River SS's 45.31
St Johns SS, Yarmouth..... 35.60
Strath Lorne SS..... 7.86
Princetown SS, P E I..... 88.00
Shemogue, Zion Church SS..... 2.40

\$ 598.88

HOME MISSIONS.

Previously acknowledged...\$2618.67
Cow Bay, CB, W H & F M So 45.00
St Andrews, Chatham..... 14.84
Georgetown..... 10.00
Barney's River..... 17.00
Goodwood..... 15.50
E Cumming 2.50
Dartmouth..... 17.00
Kouchibouguac 11.00
River Hebert 13.00
Milford and Gays River..... 3.62
Maitland 10.00
Shubenacadie..... 16.00
United Ch, New Glasgow N.S 124.00
Campbellton..... 10.50
Middle Stewiacke Thanksg'g 12.08
" So Chris Endeavour 17.83
A friend..... 5.00
A member of Fort Massey... 4.00
A mem of Zion Ch, Charl'et'n 1.00
Mrs Gordon, St Steph's, St Jhn 10.00
" Smith, " 10.00
Mr McLeod, " 10.00
Mrs McLeod, " 10.00
Mr McCoy, " 5.00
Scotch Girl, Antigonish..... 50
Quaco 2.00
Hampton, Hammond River and
Rothsay 13.40
St. Stephen's, Amherst..... 53.33
Knox, Shediac..... 6.18
Buctouche 5.00
Glassville..... 5.00
Stellarton 34.00
M Stewiacke Thanksgiving... 33.00
Bridgewater 14.59
Faithful OL, No 92, Spry Bay 10.00
Dartmouth Rope Works Co. 100.00
A Presbyterian of Halifax... 2.00
Clifton Pby of Truro..... 54.00
River Inhabitants..... 8.00
Green Head..... 10.00
Whycocomah 30.00

Stewiacke Thanksgiving.....	45.00
West River.....	40.00
Merigomish L H & FMS	10.00
Black River and Napan.....	10.00
Sheet Harbor, Dufferin Mines	13.00
Sheet Harbor, Quoddy.....	5.00
Sheet Harbor.....	.77
St Luke's, Bathurst, Youghall	2.50
Summerside.....	120.00
Harmony Thanksgiving.....	10.00
Canard.....	7.00
Rev W McLeod.....	4.37
Weldford.....	.63
Escuminac.....	7.00
Grove, Richmond, Halifax...	2.00
Noel.....	28.97
Linden.....	10.00
Jhn Hanning, b'ks'r, Parsboro	.50
Clifton, P E I.....	12.00
Strath Lorne.....	15.57
Princetown, P E I.....	36.00
Vale and Sutherlands River.	22.00
Baddeck and Forks.....	24.77
Acadia.....	65.00
Westchester, ad'l.....	10.00
Middle Musquodoboit.....	12.05
Presbyterian, Truro.....	4.00
Springv'e, Miss Henderson's cl	3.00
Mrs Burns, Pictou.....	1.00
Scotsburn Union meeting....	22.90
Millville.....	9.85
" Mr. Young.....	10.00
" A young person.....	2.00
" A lady member.....	.50
Mrs. Mackintosh, Oxford....	5.00
Maitland.....	110.00
Brofield, P E I.....	25.00
Kirk, Saltsprings.....	8.25

\$427.67

NOTE.—Of this amount \$808.78 were contributed specially for missions in the North West.

AUGMENTATION.

Previously acknowledged... \$	370.34
Shubenacadie.....	26.00
Lower Stewiacke.....	23.00
North Salem.....	5.00
Admiral Rock.....	2.00
Barney's River.....	6.00
1st Church Truro.....	34.87
Milford and Gay's River....	19.12
Mid Stewiacke Thanksgiving	40.00
Blue Mountain.....	17.00
Upper Stewiacke.....	40.00
St Luke's Bathurst, Belledune	4.55
Summerside.....	66.00
St Andrews Truro.....	92.00
St Luke's, Bathurst, Thanks'	11.00
Shubenacadie & L Stewiacke	19.00

\$ 769.88

COLLEGE FUND.

Previously acknowledged ..	\$4060.59
Int D Horne, 70.00; Int Torengs Wil-	son, 6.00; Div B of B N A, 264.01;
Georgetown, 2.00; Barney's River,	2.00; Collect'n at open'g lecture, 19.11;
Tatamagouche, 30.00; Middle Stewi-	acke Thanksgiving, 30.00; Hampton,
Hamond River and Rothsay, 7.00;	Buctouche, 1.00; Port Hastings 10.00;
River Inhabitants, 5.00; West River	and Green Hill, 12.00; Black River
and Napan, 3.00; Rev S Rosborough,	5.00; Knox, Wallace, 10.00; Canard,
7.00; Linden, 5.00; Acadia, 15.00;	Middle Musquodoboit, 3.10; Montreal
Coupons, 18.00; Div Can B of Com-	merce, 143.50. Total, \$4890.31.

BURSARY FUND.

Previously acknowledged.. \$	157.49;
Milford and Gay's River, 11.07; Mid-	dle Stewiacke Thanksgiving, 10.00.
Dr Pollok, 25.00; St Andrews, Truro,	10.00; Acadia, 10.00. Total, \$ 223.56

MANITOBA COLLEGE.

Previously acknowledged... \$ 13.00;
Tithe member St Mathews, Pugwash,
10.00; Orwell, 5.00; Ingonish, Cape
North, 2.28; St Davids, St John, 30.00;
Acadia, 15.00. Total, \$75.28.

AGED MINISTERS FUND.

Previously acknowledged... \$1023.21;
Rev I Murray, DD, rate, 5.00; Rev
A W McLeod, DD, rate, 4.50; George-
town, 1.00; Rev P M Morrison, rate,
7.00; St John's, St John, 2.00; Rev A
F Thompson, rate, 3.50; Kouchiboug-
uac, 2.00; Rev W Fowler, rate, 3.50;
Int Murdoch Campbell, 18.00; Rev J
F Smith, rate, 2.00; Rev T Cumming,
rate, 6.00; Rev A Grant, rate, 2.50;
Milford and Gays River, 11.06; Int
Rev M G Henry, 25.00; Middle Stewi-
acke, Thanksgiving, 5.00; Hampton,
Hamond River and Rothsay, 2.00;
Buctouche, 1.00; Glassville, 5.00;
Rev James Allan, rate, 2.50; Rev
John McCarter, rate, 3.00; Clifton,
Truro, Pby, 18.00; Port Hastings, 3.00;
River Inhabitants, 1.00; Rev E Grant,
rate, 3.75; Black River and Napan,
2.00; Summerside, 5.00; Knox, Wal-
lace, 11.00; Canard, 2.00; Rev S Ros-
borough, rate, 3.50; St Andrew's,
Truro, 5.00; Grove, Richmond, Hal-
ifax, 5.00; Int J K Munnis, Hal, 100.00;
Shubenacadie and Lower Stewiacke,
12.00; Linden, 4.00; Rev W S Dar-
ragh, rate, 1.00; Rev Anders'n Rogers,
rate, 5.00; Princetown, P E I, 7.00;
Middle Musquodoboit, 1.65; Rev J
L George, rate, 5.00. Total, \$1329.67.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, 198
James St., Montreal, Treasurer of
the Board of French Evangelization,
to December 6th, 1889.

Already acknowledged.....	\$5809.29
Clifford.....	12.00
Avoca.....	7.77
North Bay.....	3.70
New Glasgow, Quebec.....	5.00
Mooretown.....	5.00
Lanark, St Andrews.....	14.00
Beverly.....	14.00
Chatsworth.....	6.00
West Flamboro.....	6.34
Blackheath.....	4.00
East Seneca.....	4.00
Dresden.....	3.00
Chris'her McRae, Alexandria	500.00
Moore Guthrie Ch.....	3.50
Madoc St Peter's S S.....	8.00
Longlaketon N W T.....	5.00
Mandaumin S S.....	6.00
English Settlement, Ontario.	26.00
Montreal St Gabriel.....	20.00
Caistor.....	3.00
Avonmore.....	9.00
" S School.....	3.00
Uptergrove.....	6.00
Colleston, Willoughby and	
Ridge.....	6.00
Caledon Knox.....	9.00
Gabarus.....	1.00
Grafton.....	13.00
Chilliwack, B C.....	9.00
Alexandria.....	14.21
Gore Bay.....	4.10
Kilsyth.....	5.25
North Derby.....	3.25
Montreal Chalmers Church .	14.88
Thames Road.....	25.00
Kirkton.....	18.00
Metis.....	3.00
" S School.....	2.00
Moore Knox.....	3.00

Corunna.....	2.30
A R F, Nairn.....	5.00
Charles McLenaghan, Sr	
Balderson.....	10.00
Norval.....	20.50
Bolton Caven Ch.....	8.00
Dry River and Craigs, Man...	3.00
Presbyterian Ch of Ireland..	725.00
L'Original.....	11.00
Russeltown.....	5.15
Valleyfield.....	14.00
Storrington, Pittsburgh and	
Glenburnie.....	8.00
Baddeck and Forks.....	7.00
Harwich.....	30.00
Hullett, Burns Church.....	31.00
Londesboro, Knox Church...	14.15
W B Hamilton, Collingwood.	2.50
Bayfield Road.....	11.00
M, Stanley.....	2.00
Chesterfield Bible Class.....	11.69
Newbury.....	5.00
Ingersoll, St Andrews.....	24.10
Wallacetown, St Andrews...	7.36
Rev P S Vernier, Angers....	4.50

Per Rev. Dr. Reid, Toronto:

Wingham.....	18.50
Rockwood.....	30.00
J McNicol, Allanville.....	1.50
W Puslinch.....	2.00
Markham, St Andrews.....	13.50
Avonbank.....	5.83
Levis.....	1.00
East Toronto.....	5.00
Niagara, St Andrews.....	11.00
Toronto, Chalmers S S.....	18.95
Kemptville.....	10.00
Oxford Mills.....	4.00
Seaforth, First.....	6.56
Carleton Place, Zion Church.	10.00
Maxville.....	8.00
Granton and Lucan.....	5.25
Kincardine, Knox.....	51.80
Lake Road.....	8.15
Peter Harper, Stonewall....	5.00
Galt, Knox Church.....	50.00
Nassagaweya.....	2.00
Carlyle.....	2.00

Per Rev. P. M. Morrison, Halifax.

Merigomish.....	8.75
Young Lady, Parsboro.....	1.00
Barney's River.....	17.00
Kouchibouguac.....	2.00
Maitland.....	84.00
Middle Stewiacke.....	40.00
Scotsburn.....	20.00
Hermon Millville.....	14.00
Hampton, Hamond River and	
Rothsay.....	5.00
Amherst, St Stephen's.....	58.60
Faithful, O L, 92 Spry Bay	
Sheet Harbor.....	10.60
Clifton, N S.....	38.50
Riverside, N B.....	3.75
Whycocomah.....	7.00
Bathurst, St Lukes.....	7.00
Summerside.....	40.00
Truro, St Andrews.....	25.00
Grove, Richmond, Halifax ..	13.00
Harvey and Acton.....	12.65
North River.....	3.00
Strath Lorne.....	12.00
Acadia.....	10.00
Middle Musquodoboit.....	5.00

\$8234.43

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. Dr. Warden,
Treasurer, 198 St. James St., Mon-
treal, to Dec. 6th, 1889.

Ordinary Fund.

Already acknowledged.....	\$1776.61
Cornwall, a Disciple.....	75.00
Orms town.....	16.68
Inverness.....	6.50

Martintown, Burns and St Andrew's Ch.....	7.25	Madoc, St Peters.....	13.50	Already acknowledged.....	\$1527.09
Quebec, Chalmer's Church...	37.23	Herbert Wallis, Montreal...	5.00	Thornbury, a friend.....	1.00
Belleville, John St S.S.....	50.00	Chatham, Ont., First Church	51.00	Cornwall, a disciple.....	25.00
Stratford, a few friends.....	1.00	Roxborough, Knox.....	4.25	Admaston.....	3.00
Lucknow Sab School.....	5.00	Three Friends, London.....	3.00	St Helen's.....	6.62
Lachute First Church.....	5.00	Hillsdale.....	5.00	Kingsbury & Brompton Gore	3.00
Desboro, &c.....	4.00	Mrs R Monteith, Killarney..	1.05	Indian Head, N W T.....	10.15
Wakefield and Masham.....	7.11	Toronto, West Church.....	9.77	Madoc, St Peters.....	13.50
Mrs Geo Yemen, Ballinafad.	1.00			" " S S.....	2.00
Pelgrave, Knox.....	3.75		\$598.60	Member of Newbury Cong't'n	3.00
Ripley, Knox S.S, Miss'n B'd	25.00	ADDITIONAL SUBSCRIPTIONS.			
Rev C Chiniquy, St Anne, Ill	50.00	For enlargment of Girls' School,			
A R F. Nairn.....	5.00	Pointe-aux-Trembles. <i>received</i>			
Beauharnois.....	29.74	by <i>Mrs. Walter Pash, Montreal.</i>			
Chateauguay.....	9.46	Beverly, (Mass.) Lizzie G. McKillop,			
Fullarton.....	7.00	\$40.00; Brantford, Young Ladies'			
Avonbank.....	6.00	Coll. Aux., 15.00; Kirkwall, W. F. M.			
Vankleek Hill S.S.....	50.00	Soc'y., 31.45; Lachine Aux., 41.40;			
Bethesda S.S.....	7.00	<i>Montreal</i> , A friend, per Mrs. Drysdale,			
Box 36 PO West Shefford, Que	2.00	5.00; Mrs. Morrison, 2.00; Mrs. Robt.			
Osnabruck, St Matthew's SS.	10.00	Campbell, 10.00; Mrs. G. T. Williams,			
Chinguacousey, First Ch.....	21.16	10.00; Mrs. Noubly, 1.00; Mrs. Tas-			
Second Ch.....	12.00	ker, 5.00; Mrs. R. A. Becket, 10.00;			
Harlock S.S.....	5.00	Mrs. G. A. Grier, 25.00; North East-			
J Johnson, Attwood.....	2.00	hope W. F. M. Socy. add'l, 18.25;			
W B Hamilton, Collingwood.	2.50	Ormstown, Mrs. Cunningham, 1.00;			
Galt, Knox Church.....	20.77	Mr Thomson, 1.00; Miss Cumming,			
London, St James S.S.....	5.00	1.00; Mrs. & Miss Mant, 1.25; Mrs.			
Truro, St Andrew's.....	10.00	Darby, 0.25; Peterboro'. a few ladies			
Fairbairns.....	4.25	of St. Paul's Church, 15.00; Toronto,			
		Mrs. Ewart add'l, 5.00; Valleyfield			
		Aux., 22.00. Total \$4118.64.			
	\$2286.51	LADIES' COLLEGE, OTTAWA.			
BUILDING FUND.		Received by Rev. Dr. Warden,			
Already acknowledged.....	\$484.03	Montreal, Treasurer, to 6th Dec.,			
P S No 1 Stanley S.S.....	17.00	1889.			
Kingsbury & Brompton Gore	2.00				
Grand River, C B.....	3.00				

MEETINGS OF PRESBYTERIES.

Peterboro, Port Hope, 9 January.
Montreal, College Hall, 14 Jan., 10 a.m.
Whitby, Bowmanville, 21 Jan., 10 a.m.
Pictou, New Glasgow, 14 Jan., 11 a.m.
Miramichi, Newcastle, 14 Jan, 10 a.m.
Guelph, Fergus, 21 Jan., 2 30 p.m.
Calgary, Calgary, 5 March.
Huron, Seaforth, 21 Jan., 10.30 a.m.
Halifax, 4 Feb., 10 a.m.
Barrie, Collingwood, 28 Jan., 2 p.m.
Orangeville, Orangeville, 14 Jan., 10.30 a.m.
Lindsay, Uxbridge, 25 Feb., 10.30 a.m.
Stratford, Stratford, 13 Jan., 7.30 p.m.
Halifax, Halifax, 4 Feb., 10 a.m.
Toronto, St. Andrew's Church, 6 Jan. 10 a.m.

HINTS ON ART SILK NEEDLEWORK.

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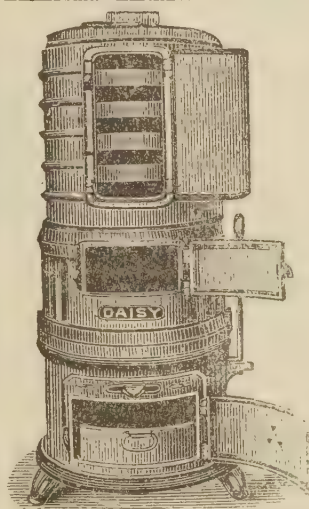
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FOR THE
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THE
PRESBYTERIAN RECORD
FOR THE
DOMINION OF CANADA.

VOL. XV. FEBRUARY, 1890. No. 2.

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The Estimates.

It is well at this time of the year to keep in view what is expected from the Church as a whole to carry on the various missionary and benevolent Schemes authorized by the General Assembly during the present ecclesiastical year. The amounts are as follows—subject to such variations as the exigencies of the work may render necessary. For Home Missions proper, East, \$9,000 and West, \$53,000, making in all \$32,000. For augmentation of Stipends, East, \$3,000, West, \$30,000—in all \$38,000. For French Evangelization, including schools and buildings at Pointe aux Trembles, and Coligny College, Ottawa, \$73,000. For Foreign Missions, the amounts are as follows: For the work in the New Hebrides, \$7,000; in Trinidad, St. Lucia and Demerara, \$14,500; for the missions to the Indians in the North-West Territories, \$19,000; for the mission in Formosa, \$18,000, and for the Honan mission, \$10,000; for the work in Central India, \$28,000. To which must be added, for the expenses of management and possible outlay in connection with extension of work, and to pay off debt of last year, say \$10,000 at least, bringing up the estimate for our Foreign mission work this year to

\$106,500. The Theological Colleges at Toronto, Kingston and Montreal, ask for \$15,400; Halifax requires about \$10,000, and the Manitoba College the same amount, making in all for the Colleges, \$35,400. The Aged and Infirm Ministers Fund, east and west, requires \$19,000; the Ministers Widows and Orphans' Funds, in like manner, say, \$8,000. For the Assembly Fund the amount required is \$5,500. The whole amount required for the year for the purposes named is thus, \$347,400; or putting it in the way our Methodist friends do, we should say we require for our Domestic and Foreign Missions, \$279,500 and for educational and benevolent purposes, \$67,900. That is a pretty large sum, but if each congregation will undertake its share, and if individual members will only contribute according to their several abilities, there will be no difficulty in securing the amount. Indeed, looking at this matter of finance from a liberal point of view, we have no hesitation in expressing our belief that our Church is well able to do a great deal more than this. In the meantime we are thankful for the indications of increasing interest and liberality in many quarters, All Congregations and Mission Stations are enjoined to contribute to these Schemes of the Church, and to remit promptly to the Treasurers.

Brieflet No. 12.

ROME.



TOMB OF ST. PAUL.

NOT very far from the Lateran stands another fine old church—*Santa Maria Maggiore, ad Nives*. There are at least fifty churches in Rome dedicated to the Virgin. This is the largest, and by far the finest. The words “ad nives” refer to the legend of a miraculous fall of snow, said to have fallen on the 5th of August, about A.D. 522, which covered the exact spot of ground on which the church stands, and that only! The nave of this church is lined with two rows of marble pillars—thirty-six on each side—from Hadrian’s villa. The altar is lavishly ornamented with porphyry, and the walls and ceilings with rich gilding and mosaics—the whole presenting an appearance of remarkable beauty. Over the altar

are emblazoned the words,—*Regina Angelorum*, “Queen of Angels.” Beneath it, are the “relics”—the *santa culla*, or cradle in

which the infant Saviour was carried into Egypt, the remains of St. Matthew, the brains of Thomas à Becket! &c. Adjoining the altar is a splendid chamber constructed by Pius IX for his last resting-place, and here he was buried. A gorgeous tomb also, is that of Sixtus V, one of the most distinguished of the Bishops of Rome, as preacher and statesman, who was nevertheless cordially hated by the people. *Santa Croce in Gerusalemme*, has no architectural attractions, though it draws crowds to venerate the “Title of the True Cross”—a piece of two-inch plank, reputed to be that on which the inscription in Greek, Latin, and Hebrew was written. (Luke 23 : 38). The annual feast of the “Invention of the True Cross” is celebrated on the 3rd of May with great solemnity, when the figment is carried in procession attended by a white-robed choir who chant a litany in strains like this,—“O Cross! more glorious than the stars, world-famous, holiest of things, which alone wast worthy to sustain the weight of the world: dear wood, dear nails, dear burden-bearing; save those present assembled in thy praise to

day. Alleluia!”

San Paulo-fuori-le-mura. This famous Basilica stands in solitary grandeur in the open Campagna, three miles beyond the city walls. We have already walked in imagination with St. Paul as he entered Rome, we have seen the house in which he lived for two years, the dungeon in which he was confined, and the hall in which he was tried and condemned; we are now to look at the place where he was beheaded, and his reputed tomb. Adjoining the basilica there is a small church which marks the spot where, by a stroke of the executioner’s sword, the great Apostle gained the crown of martyrdom. You cannot but enter it with solemnity, for there is reason to believe that here Paul died. A bas-relief on the wall, represents the swordsman completing

his stern duty. It is a dull imagination that cannot fill in the details of the tragedy. The basilica of St. Pauls occupies the site of a splendid old structure that was burned in 1823. Its internal magnificence is in marked contrast with its ugly exterior. The lofty roof is supported by four rows of polished granite pillars, eighty in number, which cast long shadows on a marble floor 400 feet by 222 feet, that shines like a mirror. In the centre of the transepts is the high-altar, supported by pillars of red alabaster, and enclosing a richly carved Gothic shrine, beneath which the precious dust is said to be preserved in a silver casket.* Around the fringe of the baldachino, or altar canopy, are inscribed in large gilt letters, the words,—TU ES VAS ELECTIONIS, SANCTE PAULE APOSTOLE, PRÆDICATUR VERITATIS IN UNIVERSO MUNDO,—“Thou art a chosen vessel, Holy Apostle Paul, preacher of the truth in the whole world.” In front of this tomb there is another, much humbler one, which in one word tells its own story—TIMOTHEI. “Strong is the temptation,” says McDuff, “for once not too exactly to demand or scrutinize authority for the truth of the legend, in itself so beautiful, that these two honoured servants of Christ, who had lived and laboured, wept and prayed, sorrowed and rejoiced together, are now resting side by side—the father and ‘his own son in the faith.’”†

Missionary Cabinet.

BISHOP SAMUEL CROWTHER, W. AFRICA.†

IN the year 1810, a boy was born in a negro family living in the town of Oshugun, about 100 miles inland from the Bight of Benin, on the west coast of Africa. There he lived and thrived for eleven years, with two sisters and a little girl cousin, whose home was with them. Then, in 1821, there came a dreadful day, when a company

of men, from another tribe living not far away, came to Oshugun to capture some of the people, and sell them to the Portuguese slave-traders. There had been some trouble before this between the tribes, and that was what made them attack each other in this way. At this time the town of Oshugun was taken and burned, and a great many children and adults were carried off to be sold. Among them was this boy, Adjai. His father was killed in the fight, and he and his mother and two sisters and little cousin were all carried off. Very soon they were separated. Adjai and one sister were given to the chief; his mother and the baby-sister were allotted to some one else. Before night of that dreadful day, the boy had been traded for a horse, but his purchaser soon became dissatisfied and returned him. For a few months he remained near his mother; then he was suddenly hurried away to a slave market, and sold to a Mohammedan woman. Here he remained but a short time, when he was sold for rum and tobacco, and his new owners very soon passed him along to the Portuguese slave-traders who took him to Lagos and, after fettering him with others, 187 in all, marched them to the beach, and crowded them into the hold of a slave-ship to be taken to America.

The slave-trade had already become hateful to all humane people; and British vessels were on the watch along the coast of Africa to intercept the slave-ships. It so happened that a British man-of-war came along within two days, captured the slaver, and liberated all the slaves, who were taken on board the British cruiser. Adjai and five others, all young like himself, kept together, dreading all sort of horrible things from the stories told them by the Portuguese. But they soon learned they were among friends, and in due time they landed at Sierra Leone and many of the younger ones, including Adjai, and a girl from the same tribe, named Asano, were put into the mission school at Freetown, then under the care of Mr. and Mrs. Weeks. In three days he learned the alphabet; and in six months he could read the New Testament, and was so bright and eager to learn, that he became a favourite scholar. Within the next three years he had become a Christian, and on the 11th of December, 1824

* HOWSON AND CONYBEARE, say that “Weeping friends took up his corpse, and carried it for burial to those subterranean labyrinths, where, through many ages of oppression, the persecuted Church found refuge for the living, and sepulchres for the dead.” While that may be true, it is probable that when the proscriptions against the Christians ceased, the remains of St. Paul were removed to their present resting place.

† ST. PAUL IN ROME, by Rev. J. R. McDuff D.D., London, 1873.

† Abridged from THE GOSPEL IN ALL LANDS; Rev. E. R. Smith.

being then fifteen years old, he was baptized and given the name of Samuel Crowther, after a good English clergyman. He was desirous to become a missionary, and in 1862 was sent to England for his education, but, the conditions being unfavourable at that time, he returned to Sierra Leone, entered the Fourah Bay Institution, where he mastered the course of study prescribed, and, in 1829, became a teacher at Regent's Town under Mr. Weeks. Adjai, the slave-boy, here married Asano, the companion of his misfortunes, and they lived happily together for a number of years at Regent's Town.

In 1841, Mr. Crowther accompanied the first expedition up the Niger to establish a mission. Most of the party perished, but Crowther lived, and determined to devote himself to missionary work in that region. So he once more went to England, entered the Church Missionary Society's College at Islington, and in 1843 was ordained by the Bishop of London as a missionary. He spent a year and a half at Badagery, and there preached under a great tree all that time. Then he reached Abeokuta, where to his great joy he found his mother and sisters, who after a time he received into the membership of the Christian Church. For twenty years he laboured there. Translations of the Scriptures and the Prayer-Book were made in the native languages. A third time he went to England and had an audience of the Queen. After this he made four different tours up the Niger, planting the germs of future mission stations. At the end of twenty years, there arose the need of a native to take the oversight of the West African work. Several white bishops had died from the effects of the climate, and now the Society chose Crowther for that important office. He was called again to England where he received the degree of D.D. from the University of Oxford, and on the 29th of June, 1864, he was consecrated Bishop by the Arch-bishop of Canterbury—the first black bishop of Africa since the disappearance of the Christian Church from the 'Dark Continent' more than 1200 years before. On his return to Africa, in August, he was received with the utmost enthusiasm, and for five and twenty years Bishop Crowther has been labouring for the good of his countrymen, an earnest, whole-

souled man, full of faith, thoroughly devoted and eminently successful.

Bishop Crowther, in his 79th year was present as a delegate at the great Missionary Conference held in London in 1888, and took an intelligent part in the proceedings of that memorable assemblage, giving an interesting account of his own work and that of other missionaries, expressing his views very clearly and emphatically in regard to polygamy and its baneful effects, and paying a high tribute to the success which had attended the devoted labours of women in connection with the education and elevation of native youth of both sexes. He is still at his post at the head of the Niger Mission. His wife died a short time ago. When she received Christian baptism, her name was changed to Susanna. She proved herself to be a good and faithful wife, full of zeal for the enlightenment of her countrywomen, and who brought up her own children in the fear of the Lord. One of the sons, Archdeacon Dandeson Coates Crowther, has been a great assistance to his father in his Missionary work.

Presbyterianism on the Prairie.

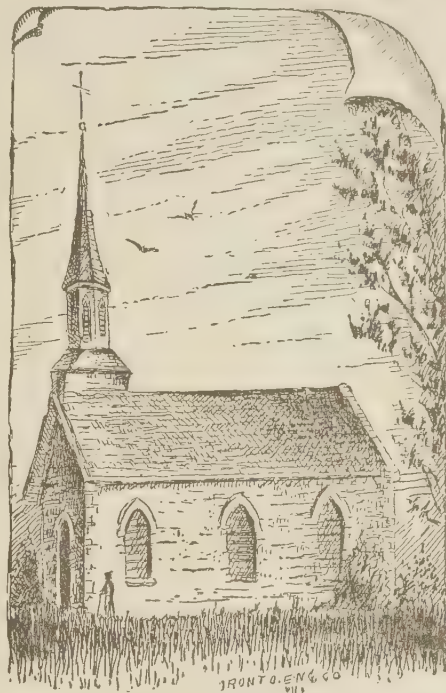
WINNIPEG.

THE city of Winnipeg is situated on the Red River, forty-five miles from the lake whose name it bears. This lake is 280 miles long with an average breadth of thirty miles. Winnipeg is on the main line of the Canadian Pacific Railway, distant from Halifax, N.S., 2,263 miles, and from Vancouver, B.C., 1,576 miles. It has attained its present size and importance in an incredibly short space of time. In 1871 it was a mean village, half a mile from Fort Garry—the headquarters of the Hudson Bay Co.—and had a population of 241 souls, a number of whom were half-breeds. In 1873 it was incorporated into a "city" of 2,000 people, which increased in eight years to 8,000 inhabitants. Now it is the capital of the north-west and the seat of the Government for the Province of Manitoba, with a population approaching 25,000. The first railway connecting Winnipeg with the United States was opened in 1878. In the summer of 1885 the first passenger train of

the C.P.R. arrived here from the east. On the 1st of July, 1886, the first through train from Winnipeg departed on its romantic journey across the prairies and over the Rocky Mountains to Vancouver on the Pacific—marking an area in the history of Canada of the full importance of which we can as yet form a very imperfect conception. Winnipeg is no mean city. Its streets are broad and regular—Main street being one of the finest streets in the Dominion. Its educational and benevolent institutions compare favourably with those of any city of its size on the continent. It has seven banks and fifty hotels, two daily and seven weekly newspapers. Steamers ply from Winnipeg, or in low water from West Selkirk, to the northern end of the lake, there to connect at the mouth of the Saskatchewan with others that run 1,000 miles up that mighty river. Winnipeg has its House of Parliament and Government House, a handsome Court House and a number of other very fine public buildings. Affiliated to the Provincial University there are five colleges—four of them well equipped and comfortably housed—the Episcopalian, Presbyterian, Roman Catholic, and the Medical College; while the Wesley (Methodist) College has lately been begun. There are now in the city three Roman Catholic churches, six Episcopalian, six Presbyterian (including Kildonan), five Methodist, two Baptist, two Congregational, one Icelandic Lutheran, a Scandinavian and a Jewish Synagogue. Besides these, two other Presbyterian missions have just been undertaken, one by St. Andrew's church at Point Douglas, the other by Knox Church on Langside street. The Roman Catholics were first in the field in 1818. The Church of England followed in 1820. Each of these has its Cathedral. There are also a vigorous Young Men's Christian Association, a thoroughly equipped Hospital, a Children's Home and a House of Refuge.

It was in 1851 that the Rev. John Black was sent by the Presbyterian Church of Canada to undertake the work of founding the Presbyterian cause in the Red River valley. He took up his abode at Kildonan, giving occasional services in the Court House at Winnipeg. The little church built by him and still in use, may therefore be called the mother of all the Presbyterian churches in the North-West. In 1869-70 a small church was erected in Winnipeg, afterwards known as Knox Church. In

1871, the writer was sent by the General Assembly, as professor, to begin Manitoba College and to have charge of Knox Church, which was separated from Kildonan in 1872



PRESBYTERIAN CHURCH, KILDONAN.

and remained with its temporary supply until Oct., 1874, when Rev. James Robertson was inducted as its first regular pastor. The new church erected during his incumbency was sold in the time of the "boom." In 1881 Mr. Robertson was appointed Superintendent of Missions in the North-West, and in August, 1882, Rev. D. M. Gordon, of Ottawa, succeeded him as pastor of Knox Church, and for five years ministered successfully to the congregation, who built for him the handsome church of the present time. In 1883, Rev. F. B. Duval, of Toledo, Ohio, was inducted. In the meantime a peaceful "hiving off" took place from Knox Church, and St. Andrew's Church was begun in the north part of the city. Its first pastor was the Rev. C. B. Pitblado, of Halifax, who ministered with marked success for six years. He was succeeded by Rev. John Hogg, of Moncton, N.B., the present pastor. The North Presbyterian Church, an off-shoot from St. Andrew's, was founded about 1885, and now occupies a handsome brick church. Rev. D. B. Whimster first ministered to this congregation, which is at present under the charge of Rev. John Hogg, formerly of Toronto. In 1887, the neat and commodious church, known as "Augustine Church," was erected on the south side of the Assiniboine. Over this Rev. A. B. Baird has been appointed missionary, being also on the staff of Manitoba College. In 1888 preaching was commenced among the Icelanders of Winnipeg, who number about 2,000, by a Presbyterian Icelandic student, Mr. Jonas Johannsen. The church erected last

year has been enlarged and now holds four hundred people, and is called the "Martin Luther Church."

There never having been any division of Presbyterianism in Manitoba, there was nothing to complicate church extension in Winnipeg, so that the territory of the city has been fairly covered by these congregations, and undoubtedly the Presbyterians represent an amount of religious force second to no other body. Winnipeg is the seat of Manitoba College, the seminary of our church for the North-West. In this there are this year 22 Theological students, 50 University students, and 40 preparatory. The College is an engine of immense power for the church. In it Rev. Prof. Hart, who was sent out in 1872 as the representative of the Church of Scotland in Canada, labours still, while Rev. Principal King has since 1883 devoted himself most enthusiastically to its interests. We may well say in looking back over the less than eighteen years since our first church organization took place in Winnipeg, what hath God wrought! The orderly character of the city, its quiet Sabbath, which all its visitors notice, its great interest in education as evinced by its excellent colleges and schools, and its high tone of political and general morality, are the evidences that a vigorous religious life is found in it, which the Presbyterian Church has not been the least factor in developing. There are upwards of 6,000 Presbyterians in Winnipeg. The number of communicants is 1,710; scholars in S. Sc. and Bible-class, 1,758; contributions last year for church purposes, \$29,445; average per member \$17.20.

GEORGE BRYCE.

British Columbia.

By REV. D. MACRAE.

THE past year has been the best in the history of the church in this Province. From the west coast of Vancouver Island to the Columbia River—throughout the vast bounds of the Presbytery—quiet, steady work has been going on. Throughout the year every pulpit has been occupied and every settlement of any size or importance has been more or less fully supplied with the services of the Church, distant Cariboo, one of the first mission fields occupied by the Church in B.C., alone excepted. Unlike eastern Provinces, population here is largely centered in the cities along the coast, much of the country being wholly uninhabited, and where settlements are found, being generally small and scattered. Outside of the towns and cities, church ex-

tension is in consequence attended by special difficulties. It is, however, found that church life being strong at the centres, it partakes of the same character in the smaller and more remote settlements.

CITIES.

(1.) *Victoria*.—The two large and influential congregations here enjoyed a year of uninterrupted harmony and prosperity. St. Andrew's has recently completed the erection of the most complete and beautiful church edifice in the Province. The First Church, now free from debt, contemplates moving in the direction of church enlargement at an early date. (2.) *Vancouver*.—The ministers of this city have had their time fully occupied and their strength taxed in the effort to provide for the immense stream of population flowing to that point. The pressure is now very much relieved by the recent completion of the new St. Andrew's Church, a handsome and commodious edifice. (3.) *New Westminster*.—St. Andrew's. This fine old pioneer congregation maintains its position as thoroughly organized and vigorous in every department of church work—its fine large brick church, completed during the early part of the year, affording the necessary accommodation for a rapidly increasing population. The Rev. R. Jamieson conducts regular services as chaplain of the Dominion penitentiary. (4.) *Nanaimo*.—The congregation here, until recently under the supervision of the Colonial Committee of the Church of Scotland is now in a thoroughly organized and vigorous condition with a comfortable new church. Mr. Miller, who has been in charge for the past two and a-half years, by appointment of the Colonial Committee, found it necessary, owing to the state of his health, to resign at the end of the year. This occasions sincere regret.

MISSION FIELDS.

(1.) *Alberni*.—A new, isolated but very important settlement on the west coast of Vancouver Island; vacant during the winter but supplied for the summer by Mr. Lockhart, an energetic student from Manitoba College, and since his return to College by Mr. Pillar, an experienced catechist; the only Protestant service in the settlement; contributions for six months about \$150. (2.) *Comox*.—An important agricultural and coal-mining district; three regular preaching stations; a comfortable church and manse, the latter erected during the year; missionary's labours very arduous; Rev. Alex. Fraser in charge for the past 3 years; progress very marked; \$600 raised towards salary. (3.) *Victoria District*.—An extensive and long neglected agricultural district, along with the Royal Naval Station of Esquimaux; 5 preaching stations; contribute \$600 towards salary; progress satisfactory and prospects encouraging; Rev. D. McRae, assisted during last summer by Mr. Knowles of Manitoba College,

in charge for the past 4 years. (4.) *Richmond*.—Promoted to the position of supplemented charge; called Rev. J. A. Jaffray, B.A., for three years missionary in charge of Spallumcheen, in August last; comfortable church and manse, latter erected during the year; 2 stations; congregation not large but very spirited; contribute \$700 towards salary; prospects very bright. (5.) *Delta*.—A new field; first occupied last year; a good farming district; 3 stations; \$600 expected towards salary. In charge for past 5 months of Rev. Mr. Warren. (6.) *Langley and Port Haney*.—An extensive and laborious field, situated on both sides of the Fraser River; strength and endurance of the minister severely taxed; difficult, and at times dangerous boating and very bad roads; 3 comfortable churches; one erected during the year, and a house in course of erection by the minister for his own use; \$700 raised towards salary; in charge for the first three years of the Rev. Alex. Tait; complete organization and satisfactory progress. (7.) *Mount Lehman and Agassiz*.—Situated also on both sides of the Fraser River, and partaking of the same character, so far as the difficulties of working are concerned, as the field last noticed. This is a comparatively new field; \$600 expected towards salary; Rev. Alex. Dunn in charge for past year; a promising field. (8.) *Chilliwhack*.—An old and important agricultural district; progress here has been very rapid; congregation not large but very energetic and liberal; 2 stations with comfortable church and manse; Rev. W. R. Ross in charge for the past year. (9.) *Kamloops*.—A growing town and an important railway and business centre in the interior; congregation thoroughly organized, liberal and energetic, with a handsome and comfortable church; the outlook very encouraging; \$850 raised towards salary; Rev. John Chisholm in charge for the past three years. (10.) *Nicola*.—An important cattle ranching district; settlement very scattered; until recently under the supervision of the Colonial Committee of the Church of Scotland; two or three preaching stations and one church. For the past three years in charge of the Rev. Mr. Murray by appointment of the Colonial Committee. (11.) *Spallumcheen*.—An important agricultural district also in the interior; the Rev. J. K. Wright succeeded Mr. Jaffray here in May last; a long neglected district; the people express warmly their gratitude to the church and appreciation of church ordinances; a good foundation has been laid and the prospects are very encouraging; \$600 are raised towards salary. (12.) *Vernon*.—This is a new field subdivision of the one last noticed. It having been found impossible to secure the necessary oversight, without overtaxing the missionary's strength, a grant was authorized and an appointment made by the Home Mission Committee at its October meeting; \$600 are expected to be received towards salary.

By appointment of the Presbytery, Mr. Chisholm visited and thoroughly explored, last summer, an hitherto unknown region, settled by miners and cattlemen lying towards the international boundary. He reported to the Presbytery a most favourable opening for a young man capable of performing the combined duties of missionary, and tutor to the family of a wealthy cattle rancher who promises \$300 towards his support. The Presbytery hopes to avail itself of this interesting opening in the Spring. Certainly, not the least interesting or important event of the year has been the reception, under the care of the Presbytery of the congregations of Nicola and Nanaimo—the former with its minister. This was brought about at the unanimous request of ministers and congregations concerned, and with the cordial concurrence of the Colonial Committee of the Church of Scotland. Thus the problem of union has been happily solved without the slightest friction and, indeed, with the utmost harmony and good feeling. Six years ago we had in B. C. one congregation and two ministers. In August 1886, the date of the organization of the Presbytery—two and a-half years afterwards—4 congregations and 4 ministers. At the end of last year—three and a-half years later—18 congregations, 16 ministers and one catechist—of these we are indebted to the Colonial Committee of the Church of Scotland for 5 congregations and 2 ministers—During this time, 12 churches and 5 comfortable manses have been erected.

By the last report of the General Assembly's Committee on Statistics, it is shown that the average contribution per family and communicant in the Presbytery of Columbia, is in advance of any other Presbytery of the church. Calgary—also partly in B.C.—being the next highest.

Average contributions towards stipend, per family, \$17.27; per communicant, \$12.84; average throughout the church, per family, \$8.52, per communicant, \$4.40; towards all congregational objects, per family, \$54.29, per communicant, \$40.26; throughout the church, per family, \$19.52, per communicant, \$10.23; towards the schemes of the church, per family, \$1.77, per communicant, \$1.31; throughout the church, per family, \$3.42, per communicant, \$1.80; towards all purposes, per family, \$56.42, per communicant, \$42.00; throughout the church, per family, \$24.40, per communicant, \$12.86.

Additions to communion roll on profession of faith, 142 and by certificate 245—these figures speak for themselves—they need no comment.

It is proper to state that in addition to the work carried on in B.C. under the direction of the Presbytery of Columbia, the Presbytery of Calgary has the oversight of a number of mission stations, in the Province, along the line of the Canadian Pacific Railway, and

southwards towards the international boundary. The work in this mountainous region has been prosecuted with vigour during the year, by the Presbytery and the Superintendent of missions.

Is it too much to claim that these results, merit, in an increased measure, the continuance of the confidence and support so generously accorded by the church through her Home Mission Committee, during the past five or six years, which alone—under the Divine blessing rendered the present of things, in British Columbia, at all possible.

VICTORIA, B.C., 15th January, 1890.

Household Words.

HUSHING THE TEMPEST.

He saith unto them, why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. Matt. viii. 26.

The disciples had given up the idea of man-aging the ship; the crew were entirely demoralized; yet Christ rises, and he puts his foot on the storm, and it crouches at his feet. Oh, yes! Christ can hush the tempest. You have had trouble. Perhaps it was the little child taken away from you—the sweetest child of the household, the one who asked the most curious questions, and stood around you with the greatest fondness, and the spade cut down through your bleeding heart. Perhaps it was an only son, and your heart has ever since been like a desolated castle, the owls of the night hooting among the fallen arches and the crumbling stairways. Perhaps it was an aged mother. You always went to her with your troubles. She was in your home to welcome your children into life, and when they died she was there to pity you; that old hand will do you no more kindness; that white lock of hair you put away in the casket or in the locket didn't look as it usually did when she brushed it away from her wrinkled brow in the home circle or in the country church. Or your property gone, you said: "I had so much bank stock, I had so many government securities, I had so many houses, I had so many farms—all gone, all gone." Why, sir, all the storms that ever trampled with their thunders, all the shipwrecks, have not been worse than this to you. Yet you have not been completely overthrown. Why? Christ says: "I have that little one in my keeping. I can care for him as well as you can, better than you can, O bereaved mother!" Hushing the tempest. When your property went away, God said: "There are treasures in heaven, in banks that never break." Jesus hushing the tempest. There is one storm into which we will all have to run. The moment when we let go of this world and try to take hold of the next, we will want all the grace possible.

Yonder I see a Christian soul rocking on the surges of death; all the powers of darkness seem let out against that soul—the swirling wave, the thunder of the sky, the shriek of the wind, all seem to unite together; but that soul is not troubled; there is no sighing, there are no tears; plenty of tears in the room at the departure, but he weeps no tears; calm, satisfied, and peaceful; all is well. By the flash of the storm you see the harbour just ahead and you are making for that harbour. All shall be well, Jesus being our guide.

Into the harbour of heaven now we glide;

We're home at last, home at last

Softly we drift on the bright silv'ry tide,

We're home at last.

Glory to God! all dangers are o'er,

We stand secure on the glorified shore;

Glory to God! we will shout evermore,

We're home at last.—*Talmage.*

CHRIST AND THE PENITENT THIEF.

And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise." (Luke xxiii. 39-43.)

This is a most remarkable scene, whether we consider the prayer and faith of the penitent thief, or the answer of the dying Jesus. Rebuking his associate in crime, confessing the justice of the doom that had fallen to both of them, and declaring his belief in the innocence of Jesus, he turned his eye toward him, and said: "Lord, remember me when thou comest into thy kingdom." How fully this man understood the Kingdom of Christ we do not know; yet his prayer implies that he believed Jesus to be the promised Messiah. He looked toward him as a Saviour and a helper, in the last extremity of his own life, and that, too, notwithstanding the apparent helplessness of the Being to whom he prayed. Light from heaven, as we must suppose, was suddenly poured into his soul; and to the person who was then dying by his side he fled as his only hope. His faith was exercised under remarkable circumstances.

There is no point in time when it is too late for sinners to call on Jesus for the help they need; and no sinner ever sincerely sought salvation from him without obtaining it. What Christ did in the case of the penitent thief, and for him, he will do in any case, and for any one who, like this thief, seeks his favour. He is able "to save them to the uttermost that come unto God by him." His atonement for sin is as broad in its provisions as the wants of the race. Nothing but a loving and believing heart is wanting to make that atonement efficacious unto eternal life. This condition being supplied on our part, then salvation will follow on God's part. When the Philippian jailer asked Paul what he must do in order to be saved, the apostle promptly replied: "Believe on the Lord Jesus Christ, and thou shalt be saved." This answer is good for all time, and for all persons who comply with the condition specified.

God has constructed the Gospel system on these two principles: first, that Christ is the only Saviour of sinners: secondly, that faith in him will secure their salvation. The salvation of the penitent thief, though peculiar in the circumstances in which he exercised faith, was not exceptional in the principles involved. He breathed into the ear of the dying Jesus a prayer of faith in him; and Jesus responded in the words of saving grace. Salvation is not only possible, but always *real*, to every sinner who seeks it in this way. So Christ preached his own Gospel, and so the apostles preached it by his authority.

FAMILY PRAYERS.

CANON LIDDON.

There is one mark of a household in which God is known and loved which is too often wanting in our day,—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of the year. How, indeed, can it be otherwise, when each morning, and, perhaps, each evening, too, all the members of the family—the old and the young, the parents and the children, the master and the servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that he has redeemed by his blood each and all of them! How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirit of envy, and pride, and untruthfulness, and sloth, and the whole tribe of evil thoughts, and make way for his presence in the hearts of old and young alike, who, as he brings us one by one nearer to the true end of our existence, so does he alone make us to be “of one mind in a house” here, within the narrow presence of each home-circle, and hereafter in that countless family of all nations and tongues, which shall dwell with him, the universal Parent of all eternity.

EARNESTNESS.

Earnestness is contagious. Earnestness leaps over difficulties. Earnestness walks the up incline as though it was level ground, nor heeds difficulties, with the prize in view. We have to contend, as we have seen, with widespread indifference; and earnestness will attract the half-closed eye of the indifferent, and rouse to sight, thought, action. Would that our churches were all terribly in earnest; all intensely alive! Silently as the leaven leavens the whole lump, so an earnest Church leavens the locality in which it works. Earnestness need not be noisy; the hottest coal fire burns without crackling; the earnest runner does not waste his strength in shouting

to the spectators as he runs. We plead for the earnestness which is the normal condition of healthy spiritual life—the earnestness which flows from constant communion with God—the earnestness which can calmly look on the scene of continuous indifference, and gather from it strength to plead with men and plead for God; the earnestness which, like the river in its course, is fed by secret springs flowing from the “throne of God and the lamb.”

GOOD SERMONS FOR CHILDREN.

Most boys and girls do not like sermons; they say they are too long for their highnesses. Perhaps they may like short sermons. They will give food to think over, and must not be read too hastily. A Swedish boy fell out of the window and was badly hurt; but with clinched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man of an emergency. And so he did, for he became the famous General Baur. A boy used to crush the flowers to get their colour, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian. An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, “That boy will beat me one day.” So he did, for he was Michael Angelo. A German boy was reading a blood-and-thunder novel. Right in the midst of it, he said to himself, “Now, this will never do. I get too much excited over it. I can't study so well after it. So here goes!” and he flung the book into the river. He was Richter, the great German philosopher. Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil that make man or woman good or not.

LOVE MIGHTIER THAN LOGIC.

You may hammer ice on the anvil or bray it in a mortar. What then? It is pounded ice still, except for a little portion melted by heat of percussion, and it will soon congeal again. Melt it in the sun, and it flows down in sweet water, which mirrors the light which loosed its bands of cold. So hammer away at unbelief with your logical sledge-hammers, and you will change its shape perhaps; but it is none the less unbelief because you have ground it to powder. It is a mightier agent that must melt it—the fire of God's love brought close by a heart ablaze with the sacred glow.

The most precious of all possessions, is power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace and scorn; the power of calm reliance in scenes of darkness and storm.

Childhood and Youth of Jesus.

FEBRUARY 9. A.D. 8. LUKE 2: 40-52.
Golden Text, Luke 2: 52.

LUKE omits all mention of the visit of the Magi to the infant Saviour; the slaughter of infants in Bethlehem, and the flight into Egypt. It would seem from Matt. 2: 22, that Joseph had intended to remain in Judea. His return to Nazareth took place only after the death of Herod. V. 40. *The child grew.*—The childhood of Jesus was the same as ours, a continuous development of mental and bodily powers, with the same liability to the ailments of infancy. Comp. Heb. 2: 17-18. Hence we feel assured of Christ's sympathy and love for babes. *Filled with wisdom.*—The verb in the Greek, implies a continuous process, being filled, see v. 52. *The grace of God*—He was favoured with the moral beauty of a perfectly holy childhood. V. 41. *The Passover*—to which all Jews were required to go, Deut. 16: 16. Mark the faithfulness of the parents, and its influence on the child. V. 42. *Twelve years old*—at which age, Jewish children were held to be more directly responsible for their obedience to the law. V. 43. *The days*—seven in number, Exod. 13: 6. *Tarried.*—Every day, probably Jesus had attended in the Temple, his parents might naturally have found him there, but in the hurry and bustle of departure they missed him, and thought he was with their friends. It was not until late in the evening that they ascertained he was not with them. V. 46. *After three days*—an anxious time for them, but if Mary had remembered the angel's words, Luke 1: 35, what would have been more natural than seeking the "Son of God" in His Father's house, v. 49. V. 47, *Hearing, etc.*—Mark the resemblance between this, and the teaching of our own Sabbath Schools. V. 49. *My Father's business.*—This is the first indication we have of Christ's consciousness of his being "the Son of God." His emphatic "My Father," contrasts with Mary's "Thy father" in 48th v. That his parents "understood not" shows that time had dulled the impression made upon them by the marvels of his birth. V. 51. *Subject*—obedient. If Christ was so, how much more should Christian children, Exod. 20: 12, Eph. 6: 1. *Kept these sayings*—comp. v. 19. She did not fully understand, but patiently waited in faith, for more light. V. 52. *Increased.*—There was no miraculous development in Christ's childhood. He "increased" his knowledge at the school of Nazareth and by attendance in the house of God. Only there was in him no sin. All the stages of his progress were marked by the perfection of moral and spiritual wisdom belonging to each of them. Obedient, unselfish, devout and helpful, it is no wonder that all who knew him, loved him. All we know of that time of Jesus' life is what we have studied in this lesson.

The Ministry of John.

FEBRUARY 16. A.D. 26. LUKE 3: 7-22.
Golden Text, Matt. 3: 2.

IT was about eighteen years after the events of our last lesson that John was called out of the wilderness where he had spent his youth, ch. 1: 80, by the Holy Spirit. To prepare men's minds for the coming of Christ, he preached repentance and baptized all the truly penitent. Multitudes came to hear him, Matt. 3: 4-5, and to be baptized. V. 7. *Vipers*—The Pharisees and Sadducees who were thus called, Matt. 3: 7, were a wicked, hypocritical set. See what Jesus says of them in Matt. 23: 13-15. The viper's venom kills the body, but false teaching may kill the soul. V. 8. *Fruits*—True repentance must be accompanied by good works, James 2: 26. *We have Abraham*—Comp. John 8: 33-39. V. 9. *The root*—Israel is symbolized by the tree, God had often pruned it by his judgments, but now that he had sent His Son, rejection of Him would mean destruction, Luke, 13: 6-7. V. 10. *What shall we do?*—Comp. Acts, 2: 37. John's answer is very practical. Deny yourselves, give to the poor, comp. Jas, 2: 15-16. V. 12. *Publicans*—These tax-gatherers had the name of being great extortioners. Hence John's answer to them in v. 13. V. 14. *Soldiers*—probably Roman legionaries, to whom John recommends gentleness, avoidance of false accusations, and contentment with their pay. Some of the people inclining to the idea that John himself was the Christ, he answers them by announcing the coming Messiah, who by another baptism, of which his was only the symbol, would give them life and holiness. V. 17. *Whose fan*—The chaff represents the ungodly—the wheat, believers in Christ—the garner is Heaven—the fire unquenchable, the wrath of God. In vs. 19 and 20, Luke completes his account of John's ministry, so as not to have to recur to the same subject afterwards. John does something similar, John 3: 24. The facts briefly stated here are found in full in Matt. 14: 3-12. We need only remark here that John the Baptist was neither a man-worshipper, nor a time server. He preached the same gospel to rich and poor, to the publican and to the tetrarch. V. 21. *Jesus baptized*—comp, Matt. 3: 13-17. Luke is the only Evangelist who mentions that Jesus was "praying" when the "heaven opened." It does not appear that the voice spoken of in v. 22 was heard or the sign, the Spirit descending like a dove, seen by others than Jesus and John, nor does it seem necessary. By them John's doubts would be effectually dispelled, and Christ's human nature would be strengthened by such a Divine attestation. The descent of the Spirit on Jesus must have brought some kind of a change in his human nature. The 1st verse of ch. 4 seems to confirm this view. Comp. John 3: 34; 3: 11 and Mark 1: 12.

The Temptation of Jesus.

FEBRUARY 23. A.D. 26. LUKE 4 : 1-13.
Golden Text, Heb. 2 : 18.

COMP. Matt. 4, 1-11 ; Mark 1 : 12-13. Luke and Matthew are the only two Evangelists who relate in full the temptation of Jesus. There were no witnesses to it, the account of it must therefore have been given by Christ himself. As the writer of Hebrews shows, there is a Divine fitness that our Lord should have thus been tried, Heb. 2 : 18. The time must have been immediately after his baptism. V. 1. *Led*—Ezekiel and Philip had a similar experience, Ez. 8 : 3 ; Acts 8 : 39. The wilderness was probably that on the East of Jordan. V. 2. *The devil*—Here as elsewhere, the Bible teaches plainly the existence of a personal Evil Spirit, called Satan, the enemy, the accuser and as here, the devil, Job 1 : 6 ; Zech. 3 : 1. With this formidable foe, Jesus was now brought into conflict. *Eat nothing*—Comp. Ex. 34 : 28 ; 1 Kings 19 : 8. Mark adds that “he was with the wild beasts,” ch. 1 : 13, hunger and thirst felt by Jesus, proves his human nature to have been the same as ours, John 4 : 7. V. 3. *Bread*—At such a time Esau had sold his birthright for a mess of pottage, Gen. 25 : 31. But Jesus knew that his life was in God’s hands. By God’s will he had been led to fast, and God alone should relieve him of this trial. Changing stones into bread would have implied a distrust of His Father’s care. God’s will before all, as his answer shows, Duet. 6 : 4-9. V. 6. *All this*—Satan has usurped God’s Kingdom on earth—God never delivered it to him, as he seems to assert, John 8 : 44. Men have rebelled against God and taken Satan for their King, John 12 : 31. The devil here appeals to that love of power for the sake of which so many men lose their souls every day. Jesus confounds him by a thrust of the sword of the Spirit, the Word of God, Eph. 6 : 17. *It is written*—Deut. 6 : 13. *Get thee behind*—comp. Matt. 16 : 23. V. 9. *A pinnacle*—The wall there was 400 cubits high (600 feet). Satan suggests that Jesus could thus easily prove his Divine Sonship, before the multitudes who thronged the temple. Jesus once more defeats him by God’s word, quoting Deut. 16 : 16. V. 12. *Tempt God*—doing unnecessary rash and imprudent actions. V. 13. *For a season*—He came again in what Christ called the hour of the power of darkness, John 14 : 30, to try whether by suffering he might defeat the purpose of His mission, but there again he was baffled.

It will be noticed that there is a difference in the order in which Matthew and Luke place the three temptations. It is thought that Matthew has given the correct order. That such variations occur in the Gospels, prove that each writer wrote independently. Had the Evangelists agreed to deceive men they would have avoided all these variations.

Jesus at Nazareth.

MARCH 2. A.D. LUKE 4 : 15-32.
Golden Text, John 1 : 11.

OUR Lord’s ministry began in Galilee, though not necessarily in Nazareth, John 2 : 11. His teaching and miracles had already made him famous, when the incidents of this lesson took place, v. 14, 15. Nazareth itself was a small town W. of Capernaum which did not bear a good name, John 1 : 45, and evidently deserved this reproach, v. 28, 29. It needed all the more the preaching of the Gospel. V. 16. *His custom*—A sharp rebuke to those who neglect Church ordinances, Heb. 10 : 25. Children of Jews were taken to the synagogue at 5 years of age, after 13, attendance was obligatory. *Stood up*—That the Ruler of the Synagogue allowed Jesus to read, shows that Christ’s past life had won him the respect of all. V. 17. *The book*—A parchment roll. *Esaias*—Isaiah, the place, Is. 61 : 1-2, one of the Messianic prophecies. V. 18. *The Spirit*—Comp. ch. 3 : 22. The quotation follows the reading of the LXX, with unimportant variations, e.g., for Gospel, Isaiah has “good tidings,” for the “poor” the “meek,” “to heal” for “to bind up,” “preach deliverance” for “proclaiming liberty, etc. *Recovering of sight*—The blindness coming from imprisonment in the darkness of error. V. 19. *The acceptable year*—A reference to the year of Jubilee, Lev. 25 : 9-10. In the year of Christ’s Kingdom, men might by faith in Him, obtain true freedom, John 8 : 32-36. V. 20. *Sat down*—The preacher then sat whilst speaking, Matt. 5 : 1 ; 23 : 2. *Fastened*—showing their intense attention. V. 21. *He began*—This verse is only the opening sentence of what may have been a long discourse, V. 22. *Gracious words*—that went to the heart of his hearers, instructive and comforting, Is. 40 : 1-2. *Joseph’s son*—Comp. ch. 3 : 23. V. 23. *Physician*—Luke is the only Evangelist who quotes this proverb. He is believed to have been a physician, Col. 4 : 14. V. 24. *No prophet*—Jesus quoted this saying more than once, Matt. 13 : 57, John 4 : 44. V. 25. *Elias*—Elijah, 1 Kings 17 : 9. V. 26. *Sarepta*—Zarephath, a Phœnician city. V. 27. *Eliseus*—Elisha, 2 King 5 : 14. V. 28. *Filled with wrath*—because Christ showed that Gentiles might have a faith, of which they the chosen people were destitute. See Matt. 8 : 10. V. 29. *The hill*—There is such a cliff about 40 feet high near Nazareth. For a precedent see 2 Chron. 25 : 12. How quickly their goodwill ceased, when Jesus told them unwelcome truths, Comp. John 8 : 45-47. V. 31. *Capernaum*—on the shore of the Sea of Galilee. V. 32. *With power*—Comp. 7 : 29. The sermon on the Mount is a striking example of this “teaching” with power and authority. Jesus being full of the Spirit of God, needed no human helps, such as the “traditions of the elders.”

Ecclesiastical News.

SCOTLAND: The receptions given to Dr. Pierson in his mission tour through Scotland, are surely a sign of the times. The largest halls in our largest cities are being crowded to their utmost capacity with interested and even enthusiastic audiences. His one theme is the duty and privilege of the Christian in the spread of the Gospel in heathen lands. Dr. Pierson, having made the subject a life-long study, produces facts and arguments that tell most powerfully upon the hearers, and fire him with a new zeal. As the committees of arrangements consist of ministers and members of every evangelical denomination, the effect upon the brotherhood of Christians is most helpful. How much Scotland stands in need of this quickening, notwithstanding all our evangelical faith and our Christian endeavor, everyone who knows Scotland will be most ready to admit. That there will be blessing—much blessing—we cannot doubt. Last night Paisley was full of enthusiasm. In the Free Church Presbytery of Glasgow, notice has been given of an overture to the General Assembly on closer union with the U. P. Church, so that once more, and this time, we hope, with practical and permanent result, the matter is taking shape. From the report of Free St. George's, Edinburgh, of which Dr. Whyte is minister, we notice that there are 100 office-bearers, 1,149 members, and that the income for the year is about \$50,000, of which nearly the half goes to the Sustentation Fund of the Church. What a magnificent return! As colleague and successor to Dr. Whyte, the Rev. G. A. Smith, of Queen's Cross, Aberdeen, is still under call. He leaves himself in the hands of his congregation. For the past six months the increase in the F. C. Sustentation Fund has been about \$1,900. The Moderators for the coming Assemblies are: For the Established, the Rev. A. K. H. Boyd, D.D., of St. Andrew's, well known for his "Recreations of a Country Parson," and other works; and in the Free, Dr. Thos. Brown, of the Free Dean, Edinburgh, author of the "Annals of the Disruption," &c., &c. Drs. MacGregor and Rainy speak in the highest terms of the Australian Churches, and especially of their spirit of missionary enterprise, and of Christian union. We are thankful that Canada is not behind. Dunblane Cathedral is to be restored at a cost of \$100,000. We fear that Sabbath desecration is on the increase in Scotland. Trading and tramway companies are being remonstrated with, while theatres are giving sacred concerts on Sabbath evenings, for the present, in aid of charities. Many of the Highlanders in the northern counties are in arms about Dr. Marcus Dods; and even the name of Professor Bruce is occasionally mentioned. The Marquis of Tweeddale is appointed Lord High Commissioner to the next General Assembly. D.

IRELAND.—There have been at least three deaths in the ministry since last month's notes were furnished, two of them belonging to the fathers of the olden times, and one to the young men who were in college, but as yesterday. David Edgar's ordination dates back to 1829, when the Arian controversy was just culminating in separation. The Edgars have for generations been a Levitical family. The father of David was Samuel of Ballynahinch, whom he succeeded in the pastoral charge. The brother was John, who was long professor of Theology in Belfast. Another relative in a former generation was Samuel of Armagh, the author of variations of Popery, a work that has never been surpassed. David spent his whole life in Ballynahinch. The Edgars and the Thomsons were companions in Ballynahinch. Some of both families were on the same school benches. We mean the Thomsons of whom Sir William is so distinguished a representative.—James White of Carrickfergus, has just passed away. He was ordained in 1838. Hence, both he and Mr. Edgar were pre-union ministers. The Whites were as much a Levitical family as the Edgars. Patrick White, for a long time minister of Bailieborough, was the father of James, and the latter was one of six, all whom were ministers. Nor was this all, a brother of Patrick's and several sons of his were in the sacred office. For a full half century James White was an able, loyal, and successful minister in the ancient borough. He succeeded Dr. James Seaton Reid, the historian. It was a singular coincidence that on the day of Mr. White's death, the Presbytery met to approve of a call to one to be his successor. It is W. John Stewart of Broghshane who is to be the next minister.—The third whose death is to be chronicled now, is R. J. Watt of Kilmacrenan, County Donegal. He was a son of the well-known Professor of Theology in Belfast, and brother-in-law of Professor Biggar of Londonderry. His ministry was short, only four or five years.—We may correct an error that inadvertently found a place in last month's notes. The Islington to which Mr. Lowe of Mountnorris went, is not in London, but in Liverpool. S. L. Wilson of Cork, has accepted a call to York St. Belfast, to succeed Dr. T. Hamilton, who is now President of Queen's College. Mr. Wilson's maternal grandfather and his father were successively ministers of the Strand Church, Londonderry. H.

UNITED STATES:—The Methodist Church raised last year for missions at Home and abroad, \$1,130,000. The American Board of Commissioners for Foreign Mission, \$685,111. The Presbyterian Church North, for Foreign Missions, \$853,815, and for Home Missions, \$838,334. The number of Presbyterian communicants is estimated at 1,200,200, of whom 753,749 belong to the Northern Church and

162,000 to the Southern.... Up to this date fully two-thirds of the Presbyteries who have discussed the remit on the revision of the Confession of Faith have declared themselves in favour of Revision. The gravity of the situation is apparent from the very cautious manner in which the subject is being handled by the more influential Presbyteries. The report of a Committee of the Presbytery of New York appointed to draw up a deliverance on the subject has been widely published and is calculated to allay uneasiness. The report deprecates any action that would impair the essential articles of faith contained in the confession, desiring only such changes as seem to be urgently needed, as for example in the third chapter, which should be re-cast so as to include these things only: "The sovereignty of God in election, the general love of God for all mankind; the salvation in Christ Jesus provided for all, and to be preached to every creature." Then, the tenth chapter, should be so revised as not to appear to discriminate concerning "infants dying in infancy" or so as to omit all reference to them. In the same way it is deemed advisable to omit anything which seems to make it necessary to teach the damnation of all the heathen, or to deny that there are any elect heathen who are regenerated and saved by Christ through the Spirit, and who endeavour to walk in penitence and humility according to the measure of light which God has been pleased to grant them. While there are other points of minor importance which the Presbytery would be glad to see modified, it would not deem it wise to enter upon them at present. The action of the Presbytery of Boston is substantially in accord with that of New York. But in both Presbyteries the whole subject has yet to be discussed on its merits and it is impossible to say what complications may arise. In the meantime we possess our souls in patience—The Lord reigneth.

Z.

Our Own Church.

THE Aged and Infirm Ministers' Fund again claims our attention. The General Assembly has appointed the third Sabbath of this month as the time for taking up collections in this behalf. As there can be no question as to the need of such a fund, we trust there will be a very general and generous response to the appeal of the committees for sufficient funds to enable them to meet the pressing requirements of the year. There are now upwards of eighty annuitants on the roll. To provide even the paltry sum of \$200 a year for each calls

for some \$16,500, whereas the revenue from all sources last year was considerably less than that amount, thus precluding the hope of the committee being able to make any addition to the annuities. A very little additional effort on the part of the congregations would, at least, enable the committees to pay the full amounts promised, for this is more than they have been able to do for some years past. Any one can see, by referring to the tabulated financial statistics in the Appendix of the Assembly Minutes, that the average congregational contribution for this fund is very small, while in many instances it has been absolutely *nil*. It is to be hoped that every minister will see it to be his duty to give his congregation an opportunity of contributing this year. We are glad to learn that the long-talked of proposal to raise a partial Endowment Fund—say, of \$250,000—is beginning to assume a practical shape, and that some \$30,000 have already been subscribed for this purpose. We commend it to the consideration of those who have means at their disposal as an excellent investment, especially to such as are themselves bordering on the aged and infirm period of life, and who would like, in their own lifetime, to make others share in some small degree the fruits of their success in business.

The following statement in regard to the EASTERN SECTION of the Church is equally applicable to the West:—

Last year 65 congregations and 73 ministers in the Maritime Synod failed to contribute anything to the Aged & Infirm Ministers' Fund. This neglect of an important fund is to be deeply regretted. The Convener, Rev. Edward Grant, has issued an earnest appeal to all to help this year. The contributions last year from congregations were \$825; from ministers' rates, \$737. There are 16 annuitants on the Fund, and only \$200 can be given to each. It will be remembered that the General Assembly asks Presbyteries to say this year whether it shall be obligatory on all ministers to be on this Fund. It is certainly desirable, for the sake alike of congregations and ministers, that the Funds, East and West, should be prosperous, and should yield, say, \$400 a year to all annuitants. If only the ministers do their part, each contributing his share to the Fund, the congregations will be more apt to do their part. The Funds will then be in a position to recognize fairly the claims of venerable, toil-worn servants of the Church who have borne the burden and heat of the day and never had

time to make money. It is universally acknowledged that the Fund is worthy of support—that it has claims on ministers and people—that it is too weak—that the present allowances are very much too meagre. Let all, then, give even a little help. We respectfully ask ministers not yet on the Fund to give the matter their most favourable attention. M.

PERSONAL.—*Principal Grant*, the Moderator of the General Assembly, has his hands full this winter in answering the numerous calls made upon him all over the Church for services in connection with the opening of new churches and other special occasions. It affords him a fine opportunity, however, of observing the progress of the church in different quarters. *The Rev. John Laing*, of Dundas, has already been nominated to succeed him in the moderatorship by a large number of the Presbyteries. *Rev. D. J. Macdonnell*, of Toronto, has been on a visit to Victoria, B.C., assisting at the opening of the handsome new St. Andrew's Church, erected there by the congregation of which *Rev. P. McF. Macleod* is the pastor. *Rev. Dr. Burns*, of Halifax, took part in the opening services of the new Chalmers Church, Kingston, Ont. It was in this congregation that Dr. Burns spent the first eight years of his ministry. *Rev. Dr. Jas. Robertson*, the superintendent of missions in the North-West, has returned from his visit to the Maritime Provinces, where he was the means of creating much interest in the work under his direction on the prairies. *Father Chiniquy* has been lecturing to large audiences in Philadelphia and Baltimore and other important centres in the United States. *Rev. C. A. Doudiet* continues to visit congregations in Ontario in the interests of the Board of French Evangelization. Many of our ministers have suffered from the prevailing epidemic—"La Grippe," but we have not heard of any very serious results beyond a few day's confinement to the house.

THE NEW BOOK OF RULES AND FORMS.—The following are a few of the more important changes and additions that will be found in the new edition just issued by the Committee of the General Assembly: *REV. JOHN LAING*, D.D., *Convener*. (1) "The Church" section (pages 9 to 13) is new. (2) "The Congregation" (pages 10 to 12) is re-arranged, and put before the Church Courts. In Section 15, the

latter half is new. (3.) The chapter on Sabbath-schools is new. (4.) In section 75 there is a slight change as to the constituency of the Presbytery. (5.) Section 123 introduces a new feature, viz., provisions for the appointment of a Commission of Assembly in case of emergent business arising. (6.) In the rules of debate 153, 157, and 169, some slight changes are observable. (7.) Jurisdiction over ministers (Section 302) is new. (8.) Additional forms are given in the appendix, and the index has been enlarged, making it easy to find information on any subject included in the book. Upon the whole, the Church has reason to be satisfied with the new book, which we have no doubt will be highly appreciated by those for whom it is intended, "as a useful guide in conducting the business of the Church."

ORDINATIONS AND INDUCTIONS.

STRABANE AND KILBRIDE, Hamilton:—The *Rev. D. G. Cameron* of Dunganon was inducted on December 26th.

SIMCOE, Hamilton:—*Rev. W. J. Dey*, late of Erskine Church, Hamilton, was inducted on the 9th of January.

TARA, Bruce:—*Mr. Donald Mackenzie* was ordained and inducted on the 24th December.

APPLETON AND ASHTON, Lanark and Renfrew:—*Rev. J. B. Stewart* of Castleford was inducted on the 2nd of January.

MANITOU, Rock Lake:—*Rev. William Caven* of Buckingham, Que., was inducted on the 31st December.

CANNINGTON, Lindsay:—*Mr. C. J. Cameron* (Queen's College) was ordained and inducted on the 7th of January.

WIARTON, Owen Sound:—*Rev. George Yeomans*, formerly of Dunnville, was inducted on the 30th December.

CALLS.—*Rev. W. K. McCulloch* of Leeds has accepted a call to Hawkesbury, Ottawa. *Rev. Evan Macaulay* of Guelph is called to Lingwick, Quebec. *Rev. Dr. McLeod* of Kenyon, Glengarry, to Priceville, Ont., accepted. *Rev. C. D. Macdonald* of Thorold to Kildonan, Man.

NEW CHURCHES.

VICTORIA, B.C.—The splendid new church erected for the use of the old St. Andrew's congregation was opened for worship last month by *Rev. D. J. Macdonnell*, of Toronto. This marks the commencement of a new era in the history of Presbyterianism in that distant part of the Dominion. Old things are indeed rapidly passing away on the Pacific Coast and all things becoming new. **OTTAWA.**—New St. Paul's was opened by *Principal Grant* on the last Sabbath of last year. *Dr. Armstrong*, the pastor, conducted the afternoon services, assisted by the *Principal* and *Revds. Messrs. Farries and Herridge*. The new building is a handsome one, and easily accommo-

dates 700 persons. KINGSTON, Ont.—This fine new edifice erected by Chalmer's Church congregation was dedicated to divine worship on the first Sabbath of January when Mr. McGillivray, the pastor, had the assistance of Rev. Principal Grant, and also of Dr. Burns of Halifax—a former minister of the congregation. WELLAND, Ont.—Rev. Dr. Cochrane, of Brantford, preached to crowded audiences, morning and evening, at the opening of the new church, last month, of which Rev. Finlay McCuaig is pastor. SUDBURY—on the Upper Ottawa.—The new St. Andrew's Church at this place was opened for worship on the 21st of December, by the Rev. J. D. Bayne, of Pembroke. The services further answered the purpose of introducing the new pastor, the Rev. John Griffith, late of Princeton, N.J. The proceedings were all of a very interesting kind, and as the church is almost free from debt, the outlook is encouraging.

NEW CONGREGATIONS.—The Presbytery of Halifax (Dec. 17) erected Shubenacadie into a separate congregation. The new charge will pay a salary of \$1,000 a year; Lower Stewiacke, which hitherto has been joined with Shubenacadie, is also constituted a separate charge. It offers a minister \$650 with manse. Both these congregations are vacant. CARDIGAN, P.E. Island, has been declared a separate congregation.

NEWFOUNDLAND.

A friend in St. John's, who desires to be nameless, has our thanks for the following items:—

1. In November we had our half yearly Communion. Nearly two hundred sat down, the largest for several years. Twenty-three were added to the Communion roll. Nothing has pleased me so much as to see the interest which the young people are taking in church work.

2. Church extension is still spoken of, but it has now been brought down to practical dimensions. It is proposed to begin by building a Sabbath-school, where services can also be conducted as occasion serves. Already for the above purpose, the ladies of the Missionary Association have in the bank the handsome sum of \$700. Our Sabbath-school there has now been in existence for nearly three years. A good attendance, a fine staff of teachers, but a building not at all creditable to the Presbyterian body has been their place of meeting. Nothing could have kept it going, in the face of such difficulties, except the enthusiasm and Christian spirit of the teachers. Their work has shown the necessity and need of such extension in the west end of the city.

3. Our Ladies Missionary Association held its annual sale of work in the last week of November. Notwithstanding the severe trials

of last summer, the stalls showed the evidence of much hard and strenuous labour. It was well patronized, and the handsome sum of \$900 was taken. All this is devoted to missionary work, proportioned by the ladies themselves to the several fields, both home and foreign.

4. We have initiated a Christian Endeavour Society. It begins in much promise. The young people are interested. All hope that it may be the means of doing some good and great work this winter. We propose to make it at first the stepping stone between the Sabbath-school and the Church membership, but as it increases in numbers, doubtless other fields will open up. A small beginning with constant growth should be the principle of all such societies, as it is the principle of the Bible and the Christian life itself.

HARBOR GRACE, NEWFOUNDLAND.—Rev. M. G. Henry, having resigned the pastorate of Shubenacadie and Lower Stewiacke, has accepted an appointment to Harbor Grace where he will continue at least till the spring.

MANITOBA ITEMS.

Church openings still continue as follows:—Rev. D. Stalker, the new church in Austin; Rev. Dr. King, Glenboro; Rev. Dr. Bryce, Russell. Never in the North-West have so many new churches been opened in so short a period. Several vacancies still remain unfilled, such as Regina, Carberry, Holland, Treherne, and Selkirk. Kildonan has called Rev. C. D. McDonald of Thorold, Ontario; and Rev. William Caven has been settled at Manitou. Some twenty-three students of Manitoba College supplied mission stations during the holidays. Mr. W. H. Howland, Ex-Mayor of Toronto was lately in Winnipeg, and addressed a good audience in Knox Church on "Social Problems," strongly supporting temperance reform. Manitoba stands well on the liquor question. Seventy municipalities out of eighty-five in the whole province allow no liquor to be sold. Over 1200 out of a total vote of 4000 in Winnipeg have thus far signed petitions to have the local option measure in force in Manitoba submitted. The Northern Pacific Railway is extending its lines throughout Manitoba, and new towns such as Miami, Greenway, Wawanesa, are springing up, in which new Presbyterian churches are being erected. Prairie countries are absolutely dependent on railways for their development. The building of the Nisbet Academy at Prince Albert, was lately burnt down. It has not transpired yet whether the Board of Management intend to rebuild it. Rev. D. J. Macdonnell passed through Winnipeg on his way to open the new church in Victoria, ministered to by Rev. P. McF. McLeod. He is to conduct service in Winnipeg on his return. B.

Obituary.

REV. JAMES MCKUTCHEON, minister of the United Congregations of Corunna, Mooretown and Bervie in the Presbytery of Sarnia, departed this life on the 19th of December. Mr. McKutcheon was a native of Scotland, and was never married. He was ordained in 1874; and after spending some time in the East as a minister, he commenced his labours in the West some fifteen or sixteen years ago. His was to all intents and purposes a missionary charge, and he was himself a genuine missionary.—“On week-day and Sabbath, he was busy about his Master’s work. He frequently walked from station to station on Sabbath, and preached three times a day. He could be seen trudging through the mud on week-days, visiting from house to house, reading and expounding the Word of Life to the people, praying with them and for them, commending them all to God and the word of His grace, and often it would be well on to the close of the week before he could return to his lodging place, so intent was he on doing good. It was the necessities and discouragements of the work that attracted and held him there.

MR. JOHN MCBETH.—The congregation of Stayner have sustained a loss much felt in the death of Mr. John McBeth, one of the elders. He was the son of parents who, with others, emigrated under Lord Selkirk from Sutherlandshire in Scotland, to the Red River early in the century. After a short residence there a number of them left the country for West Gwillimbury in Ontario, where they settled. Mr. McBeth is said to have been the last survivor of the expedition. He was an excellent man, public spirited and serving for some time in public offices as Magistrate and Township Councillor. He was elected to the Eldership about five years ago, was held in great estimation by the congregation, and was warmly interested in the prosperity of the church. He was a humble and devout christian, charitable in word and deed, and a cheerful giver according to his means.

MRS. LILLIAS JANE, wife of Rev. A. B. Dickie of Milford, N.Z., died on the 24th of December last.

MRS. WILSON, wife of Rev. James Wilson of Lanark, died on the 22nd of December. Her last illness was a very lengthened one, extending over years, and was borne with remarkable patience and resignation. She has left one daughter who has been and is a great comfort to her father.

The Jubilee of Queen’s University.

THE ceremonies extended from Dec. 15th to the 18th, and were successful in every detail. Commencing on Sunday afternoon, the Rev. Dr. George Bell, who has the honour of being the first student registered in the University, delivered to the students at their request an address on its origin, and a sermon on the ideal that a student should set before him.

The 18th was the day of the Jubilee. In the forenoon a Thanksgiving Service was held in Convocation Hall, the officiating chaplains being Rev. D. J. MacDonnell, B.D., of St. Andrew’s, Toronto, Rev. J. K. Macmorine, B.A., Rector of St. James Church, Kingston, and Rev. John Mackie, M.A., Minister of St. Andrew’s. The service was closed by the Principal in his capacity as Moderator of the General Assembly. In the afternoon a special Convention was held at which the degree of LL.D. was conferred on His Excellency The Governor General, Lord Stanley of Preston. The platform was crowded with distinguished personages. Mr. Sandford Fleming, C.M.G., occupied the chair, as Chancellor, supported on the right by His Excellency, and on the left by Sir Alexander Campbell, Lieut-Governor of Ontario. After His Excellency’s speech, the Chancellor delivered an admirable address. He gave a list of the founders as inscribed in the Royal Charter:—Revs. R. McGill, A. Gale, J. McKenzie, W. Rintoul, W. T. Leitch, J. George, J. Machar, P. C. Campbell, J. Cruickshank, A. Mathieson, J. Cook, Hons. J. Hamilton, J. Crooks, W. Morris, A. McLean, J. Donald, Peter McGill; Messrs. E. W. Thompson, T. McKay, S. Morris, J. Ewart, J. Steele, J. Mowat, A. Pringle, and John Strange. All are dead save Rev. Dr. Cook. He welcomed to the gathering Sir John A. Macdonald, Rev. W. Reid, D.D., and R. M. Rose, men who took part in the business of the meeting held in Kingston 50 years ago.

Then followed the unveiling of a memorial tablet in brass. Inscribed on it were these words:—“In remembrance of the benefactors who laid the foundation of Queen’s University. See records of the minutes in Doomsday book.” The Royal Arms of 1839 are on one side of the tablet. Those of Queen’s University on the other. The tablet is placed on the wall in Convocation Hall, and is a beautiful work of art. Rev. W. T. Herridge, B.D., of Ottawa unveiled it, and gave an eloquent address.

Sir John A. Macdonald and Rev. Dr. Reid, were then called on and both replied in the happiest manner. Dr. Reid, told Chancellor Fleming that he met him forty-five years ago fresh from “Auld Scotia,” and he now rejoiced at his splendid public and professional career. The first time Dr. Reid ever appeared on a

public platform was in 1839, at the meeting in St. Andrew's Church that was being commemorated. Reference was made to Dr. Machar, whose kindness to him, a young lad, friendless in Canada, would never be forgotten. He related how Sir John appeared on the platform on that memorable occasion and the part he took in the proceedings. He was struck by the youth's appearance, possibly arrested by that magnetism which it is said a political opponent can hardly withstand. He never saw the Premier without recalling his first impressions. He ended his address with a review of the changes that had taken place in the last fifty years, in a most hopeful vein, and prayed for every blessing on the University. Dr. Williamson then unveiled another memorial Tablet, in honour of the donors to the Jubilee Fund. Mr. R. V. Rogers, Q.C., and Rev. Dr. Wardrope, both graduates of Queen's, responded, the latter delighting every one with his reminiscences. Provost Boddy of Trinity then conveyed the greetings of Sister Universities in a very happy manner. Rev. George Cuthbertson of Wyoming, the Moderator of the Synod of Hamilton and London, gave greetings from the West and read a resolution, forwarded through him, from the Presbytery of Sarnia, congratulating the University. Rev. G. M. Milligan, B.A., read a similar resolution from the Presbytery of Toronto, and supplemented it with all the emphasis that might be expected from a loyal son of Queen's and a man who speaks out what he feels. Rev. John Burton spoke on behalf of other churches, and of the public. He feelingly referred to Rev. Dr. Snodgrass and Rev. John H. MacKerras, the man greatly beloved, and concluded with laudatory remarks on the institution that opened wide her doors to the Queen's daughters, and ended with "God Bless Queen's." Convocation was brought to a close by singing "God Save the Queen," and the Benediction was given by Rev. Dr. Reid.

In the evening a grand banquet was given by the Corporation of Kingston in the City Hall. Three hundred and fifty sat down to a dinner which the ladies of the city, of all denominations had generously provided, and after the dinner two or three hundred ladies and gentlemen were admitted to hear the speeches. The Mayor proposed the health of the Queen, and then of the Governor General who responded in a second pleasant and congratulatory speech. Speeches were also made by Sir Alexander Campbell, Sir James Grant, the Bishop of Ontario, the Hons. G. M. Ross, and William McDougall, C.B., Major General Cameron, Senator Sullivan, Hon. G. A. Kirkpatrick, M.P., W.C. Caldwell, M.P.P., Rev. D. J. Macdonnell, B.D., Prof. J. Clarke Murray, President McVicar of McMaster University. The United States Consul, Rev. J. A. Macdonald, Aldermen Gildersleeve & Shannon, and Mr. E. W. Rathbun, of Deseronto, who gave an admirable address on the necessity of a school

of Practical Science for Eastern Ontario. Mayor's of surrounding towns, and Wardens of Counties also spoke. The proceedings are to be published in a special number of the Queen's College Journal.

While Convocation was being held, the first sod was turned on the Campus on the site of the John Carruther's Science Hall. Some days previous, Mr. Hugh Waddell, of South Monaghan intimated his intention of founding a scholarship of \$120 a year in connection with the Theological Faculty of Queen's to be known as "The Sarah McClelland Waddell memorial." We trust that the friends of Queen's will celebrate its jubilee by other tangible proofs of their interest and their conviction of the good work that she has done for Canada and the Church. She is now in a position to do the work of a University and a Theological School better than ever before, and our prayer is that she may become an increasingly important factor in the development of national and religious life.

Education and Missions.

ONE of our missionaries is raising money to establish an educational institution in Central India. Another has established a college in Formosa. In connection with another of our missions, there are many exceedingly efficient schools; and means are being devised for training a native ministry. Even in the New Hebrides, from the beginning of Dr. Geddie's work until now, our missions have been educational. The school master is the assistant and fellow-worker of the missionary. Presbyterianism has always accentuated intellectual training. Is this wise? Is it right? Would it not be better to march from village to village, from city to city, preaching the Gospel until the whole population should hear? Gather crowds by means of a fife and drum, or any other agency, and exhort them, and persuade them. Learn the language of the people, and go among them with busy feet and unresting tongue. Thus all the nations may hear. Some seem to urge very boldly this sort of mission work! and they disparage in no gentle terms the methods of others who establish schools, academies and colleges.

Dr. Duff is regarded as the father of the educational system of missions; but Dr. Duff was an ardent evangelist, and he never meant that more than a fraction of the church's energies should be expended in direct

educational work. Mr. Johnston states that in 1879 at the missionary conference in Bangalore, a resolution was passed, proposed by the most ardent evangelistic missionaries in Southern India, expressing unqualified approbation of the higher education as one most important form of missionary work. "It took forty-five years to win this entire approval from the missionaries of India; and it is the greatest proof of the value of Duff's method that it has fought its way to such universal acceptance by reluctant but most competent witnesses."

Education is now doing for India what the Greek civilization did for the Roman Empire. The philosophy of Greece destroyed faith in the old polytheism. British learning, literature, science and religion are rendering a similar service to the Aryans of India. Four millions of pupils are attending institutions of learning, but of these only two hundred thousand attend mission schools. All the schools tend to the destruction of the old superstition. The simplest facts of Geography and Astronomy conflict with fundamental doctrines of Buddhism, and "the boys laugh at the the religion of their parents." Mr. Johnston states that almost the only conquests of Christianity in India are among the Dravidian races and the aborigines of the great peninsula—races never fully conquered by Hinduism and who have no caste and no sacred books, and scarcely any formulated religion. Almost all the cases of conversion among the Aryan races have been the fruit of educational missions. In the great cities of India very few converts have been made, except through the schools and colleges. Even in Madras, a Dravidian city, but under powerful Aryan influence, almost no conversions are made by preaching in the bazaars. The churches are almost entirely the fruit of educational missions. It is truly an astonishing statement that the sainted Bowen and Scudder spent a long lifetime in most devoted labours, preaching as few have preached, without ever forming even the nucleus of a church. They could not bring two or three converts together in Bombay, or Madras, or Calcutta. It is only through educational work that the dominant races—the Hindus and Moham-medans—are to be reached or affected. It is eminently wise therefore, if the church

hopes to prosecute missions to any effect in India, to give due attention to the school, the academy and the college. In almost every province of India the missionary college has prepared the way for the Government institution. The missionaries demonstrated that female education was practicable, and the Government now does its share in promoting the work. Even the secular schools, in teaching the English language, cannot help giving instruction in the Christian religion and Christian ethics. Who can read Milton, Shakspeare, Dryden, Pope, not to mention Tennyson and the Brownings, without learning the spirit and the great facts of the religion of Christ? Experience shows that this has been the case.—We repeat, then, that our church having taken an honourable part in missions in the vast peninsula of India, we are morally bound to support our missionaries in adopting the most approved and effective methods of prosecuting their work.

Our New Hebrides Mission.

REV. J. W. MACKENZIE, of Efaté, writing under date 9th August, 1889, says he has not forgotten the kind reception which he met with in Canada, when he visited us on furlough a few years ago; nor his first lessons in printing, which he has found to be very useful. He goes on to say:—

It is not often that we can sit down to write for many minutes without any interruption, unless at night after all the natives have retired to their homes. Since I began this, a man and two women belonging to a distant inland village, came to be examined with a view to being baptized on the coming Lord's Day when the communion is to be dispensed. I was agreeably surprised with the readiness with which they answered the questions put to them, and as the native teacher by whom they have been instructed gives a good account of their exemplary conduct, I feel quite satisfied in admitting them to the church. This will be the first instance of my baptizing any one instructed entirely by the native teacher. I think could any person in Canada, who contributes to the support of this agency, have heard the answers given to my questions by these three natives, they would feel convinced that the teachers are doing a good work. A large part of my time, since my visit home, has been taken up in training teachers, several of them supported, as perhaps you are aware, during

the time they were attending my class, by friends of the mission in your royal city. Some of these are now labouring under missionaries on almost every island from Epi to Santo, and the reports received of them from these missionaries make me feel that my time could not have been better spent. So important does the training of native teachers appear to the missionaries, that at our late Mission Synod, held at Kwamero, about a month ago, a minute was passed, urging those who have training classes to put forth greater efforts for this object.

Last week I succeeded in getting three promising young men and their wives from Fila to come and live here in order to attend our training class. In doing so, however, it gives us no small anxiety as to how we could manage to support them, as already there are several attending, natives of this village, for whose support we are receiving nothing. Just last night I was writing a note to Dr. Steel, Sydney, telling him I had taken these three young men to train them, and expressed the hope that our church would send me something for their support. You can imagine my surprise and pleasure to-day, on receiving a letter from him to find enclosed a piece of paper about the size of your hand from Mr. Morrison, containing the following:—Specials for Mr. Mackenzie—W. F. M. Society, Rogers Hill, \$12; Shediak, Knox Church, \$10; Molesworth Mission Band, \$25; W. F. M. Society, West, \$100.

To say that this has delighted and encouraged us is putting it mildly. The first sum in the above is specified as being sent to help print "Peep of Day" Series. This has led me to decide to set all the lads in my training class to work at once, to translate the "Line Upon Line," Vol. I.—that is, all who have a sufficient knowledge of English. Several of those who translated the "Peep of Day" are still attending. That book has been a boon to our natives, especially to the children.

The item of greatest interest in connection with the progress of the work on this island during the past year is that the New Testament, in the Efatese language, has been placed in the hands of our natives. What a glad surprise we occasionally get now, since the steamer has been calling at our island, by receiving a mail! I was in school to-day, busy with the natives, when Mrs. Mackenzie stepped in and said, "A mail has come for us!" I felt like rushing to the house at once, but, "duty before pleasure." I had first to finish with my class. When I came in what a treat! Letters from Sydney, from our three children, four copies of the *Evangelist*, and three of the dear old *Witness*. How we do love that paper out here. It is next to the Bible to us. We have also learned to love the *Evangelist* too, but the *Record* and *Witness* are such dear old familiar friends, we would be much lonelier without them, and we are so grieved when a copy goes astray.

Central India.

MRS. WILSON, of Neemuch, writes to the Women's F. M. Society under date October 23rd, from Darjiling, where she had gone for change of air.

About five weeks ago we left Neemuch, spending a few days *en route* at Indore and Allahabad and reaching Darjiling, a hill station about (300) hundred miles north of Calcutta, on the 2nd of September. Darjiling is a very long way from Neemuch, about twelve hundred (1,200) miles. But it is said to be one of the finest sanitariums in India, and as we wished to see as much as possible of the country, and specially of the mission work in the different cities, before returning to Canada, we chose it rather than a nearer station. Miss Rodger is with us. You will probably have heard that Miss Oliver and Miss Scott are at Simla. I am thankful to have escaped September and October on the plains. This is the first time we have been able to do so since coming to India, and I shall certainly try in the future to take a holiday, when we can, during these months. Miss Beatty and Miss Sinclair are at work at Indore, and Miss Sinclair writes me that she finds this season very much more trying than the hot season. We have a number of C. M. S. missionaries in the hotel in which we are staying, and they are obliged, for health considerations, to leave the plains every year at this time.

You would not be surprised at this could you see the Bengal plains under water, as we did, coming to Darjiling. For hundreds of miles after leaving Allahabad the railway was a narrow path running through an apparently shoreless sea. The Ganges and its tributaries overflow, I believe, every year. But this year the waters were higher than usual, and along almost the whole line between Allahabad and Sahebgunge, where we crossed the Ganges, all the villages were inundated, though built on such elevations as can be found in so flat a country. In many villages the houses were half submerged, and how the people and cattle managed to exist I don't know. In spots where the water was not so deep we saw herds of cows and buffalos huddled together. It looked very curious to see them grazing, their heads under water to the horns.

Rice is grown abundantly in Bengal, and they say that too much water is just as injurious to it as too little, and in some districts there is likely to be much destitution this year on account of its loss. In Central India there is no rice grown that I know of. The people there live on wheat, and other grains. In Bengal, rice is the staple article of food among the villagers. We spent a pleasant week at Allahabad with an old Mhow friend, and while there saw something of the American Presby-

terian Mission work. Mr. Alexander who has charge of part of the work there, has asked us to stay for a few days with him on our way back to Neemuch, where we hope to see more of their mission. We attended a Sabbath morning service in the church of which Mr. Alexander has charge, and where he officiates once every Sunday, a native pastor, Babu Caleb, taking the second service. It was delightful to worship with so large and intelligent a body of native Christians. It helped us to look forward to the time when we in Central India may have just such a congregation. The membership of this church is about eighty (80), and the average attendance on the Sabbath services about two hundred (200). A second Christian church in connection with this mission in Allahabad has a membership of eighty-six.

This Sunday morning service was specially interesting to us because conducted by Babu Ram Chandra Bose, a name well-known to many friends of mission work beyond India. Mr. Bose was converted to Christianity while a pupil under Dr. Duff in the Free Church College in Calcutta. He has written a good many books, chiefly on Hindu philosophical subjects, and has also lectured on these and other subjects in America, and, I think, in Great Britain. He spends his whole time now in going about from place to place preaching and lecturing in Urdu and English, his English lectures being chiefly delivered to educated native young men. We had the pleasure of hearing him give one lecture in Allahabad to a large audience of Bengali young men, who seemed to follow him very intelligently. At the close of the lecture, three or four of the audience, speaking also in English, asked some questions and raised some objections to some points in the lecture, which Mr. Bose answered in the clear, easy style which distinguishes him as a speaker.

There has been lately a great deal of criticism of the amount of secular education given to Indian youths by Mission Societies, and sometimes one feels inclined to question the wisdom of spending so much money on a department of work where the results are apparently so small. But meeting with a man like Mr. Bose, a man whose influence on account of his ability and education must be very great, and who would probably not have become a Christian had he not been under the direct personal care of a Missionary in a Mission College, makes one, on the other hand, realize the great usefulness of such schools of learning.

In Allahabad we also visited a boarding school for native Christian girls. There are at present in attendance thirty-five boarders, who are evidently daughters of persons receiving a fair income. They were well dressed, and had a generally well-to-do air that you don't find among poorer people. All pay fees of four or five rupees per month, according to the amount

of their fathers' income, none being admitted for less than 4 rupees. A few of the girls are supported by Sabbath schools in America.

The school-rooms and dormitory are very fine rooms, and I was surprised to see a table and chairs in the dining room. In Nussurabad boarding school the girls sit on the floor when eating, as is usual in their own homes. The lady principal told us that chairs and tables are a necessity in her school, because the majority of the girls come from homes where they are in use, and their parents would not send them to a school which did not provide these (to most Indians) articles of luxury. One must, of course, regulate such an institution according to the class of girls who attend it.

We are enjoying very much the bracing climate of Darjiling, and hope to go home much the better of the change. We had a great deal of rain during September, but now the weather is delightful. I only wish we could stay here for six months instead of two. We are fortunate in having got a room in a boarding house kept by a Scotch lady, who takes a great deal of interest evidently in missionaries. We have at present two of the C. M. S. missionaries with their wives here, and enjoy their society very much. Every evening at prayers a psalm is sung, and Mrs. Hannah (the boarding house lady's name) leads the singing herself, choosing the very tunes for certain special psalms that my grandfather and father always sang at family prayers.

Missionary Outlook.

OUR RESPONSIBILITY REGARDING MISSIONS.

THE Great Commission has been handed down through the ages, and the work of every believer to-day is to preach the Gospel in all the world for a witness.

1. For every missionary who goes to Africa there is sent over 70,000 gallons of liquor. Ethiopia would stretch out her hands unto God, but professedly Christian nations are preventing it by sending to the Dark Continent over 8,000,000 gallons of rum annually. The liquor is the vilest, and the natives are using it in place of turpentine; and Africa is now almost "Ruined with Rum," which is destroying more souls than the missionaries are winning for Christ. More destruction is caused by liquor in Africa and Madagascar in a single day than the missionaries can repair in months, or even years. Are not the Christians at home responsible?

2. Christendom has an annual drink bill of \$3,000,000,000, while less than \$12,000,000 is spent for the world's evangelization.

3. Of the Church's total contributions, 2 p.c. is set apart for Foreign Missions, where there

is the greatest need; 98 p.c. is spent at home.

4. One cent annually is given for each heathen to bring them to Christ.

5. Less than 50 cents yearly is given by each communicant in Christendom for the evangelization of 1,000,000,000 heathen.

6. Europe can give 333 times as many men and 900 times as much money to support the standing army as she can give to carry on the Lord's war among those who are yet in darkness. England paid for war with Afghanistan \$60,000,000; one-eighth of that sum was all the Church in Christendom could give the same year to give the Gospel to the heathen.

7. The United States spend annually \$900,000,000 on liquor, \$600,000,000 on tobacco, \$100,000,000 every three months on popular amusements, \$25,000,000 on kid gloves, \$20,000,000 to adorn the head dress of their women; and still \$5,500,000 is all they can muster for Home and Foreign Missions.

8. The wealth of the Evangelical Church in the United States is increasing to the extent of nearly \$400,000,000 every year; and only one-sixteenth of one cent in each dollar of the Church's wealth is applied to Foreign Missions. Nine-tenths of the whole sum contributed to Foreign Missions is given by one-tenth of the Church members, while half give nothing at all, and the average contributions to Foreign Missions is less than one-seventh of one cent a day each. Dr. Dorchester says:—"The amount contributed by each Church member for Home and Foreign Missions in 1850 was 63 cents; in 1880, 59½ cents. In 1850 they gave one and one-tenth mills to each dollar of their property; in 1880 this was reduced to 13/20 of a mill, and although the total gifts have increased from \$1,232,123 in 1850 to about \$10,000,000 at the present time, yet the amount given by each converted dollar has been reduced nearly one-half." Why this decay of liberality?

9. Canada can sum up a drink bill of over \$80,000,000 annually; and all we can gather for Church and educational purposes is \$17,000,000, while there is given but \$500,000 to Home and Foreign Missions.

10. The Presbyterian Church in Canada gave last year for Foreign Missions, \$93,000, or an average of about one-seventh of a cent a day per communicant.

11. In the United States there is one Christian worker to every 48 of the people, and one minister to every 700. In the Province of Ontario there is one minister to every 800 of the population; and in the Dominion of Canada, including all Home Mission fields, one to every 1,400, and one church to every 380. Yet not 2 p.c. of the ministers in America are sent to the foreign field. In heathendom there is one ordained missionary to about 300,000, and one worker (including all native helpers) to every 25,000. And in Canada, for every ordained minister sent to 1,000,000,000 of heathen, there are 36 times as many to a population of 4,500,000.—*Exchange*.

SAYINGS OF EARLY MISSIONARIES.

Hear the voices! Jesus said: "Go, teach all nations." Paul: "I am a debtor both to the Greeks and the Barbarians." Chrysostom (404): "Although thou shouldst hear all men everywhere discoursing the Scriptures." Patrick (400): "I was reformed that I should concern myself for the salvation of others, pagan tribes, when I used not to care for my own." Gregory the Great: "Glory be to God, out of love to whom we seek our brethren in Britain, whom we know not, and by whose grace we found those whom we sought without their knowing it." Bonifacius (700): "Since I am the least and most unworthy of all the messengers sent out for the publication of the gospel, may I not die without having brought forth fruit." Anschar (850), the first medical missionary: "When I was asked whether I would go for God's name among the heathen to publish the gospel, I could not decline such an offer; yes, with all my heart, and no man can make me waver in my resolution. Raimund Lull (1200), the first missionary to the Mohammedans: "To, Thee, O, Lord, God, I now offer myself. Condescend to accept all I give and offer thee." Erasmus (1500): "Bestir yourselves! it is hard work to which I call you, but it is the highest and noblest of all. No one, however, is fit to preach the gospel to the heathen who has not made his mind superior to riches, pleasure, life, aye and death itself." Baron Von Welz (1664): "Is it right that we keep the gospel to ourselves? That students of theology should be confined to home parishes? That we should spend so much on clothing and eating and drinking and take no thought to spread the gospel." Zinzendorf,—that truly apostolic saying—(1700): "I consider that country my home which is most in need of the gospel."—*The Message*.

The Presbyterian Record.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

WE are commencing this month under the heading of "Presbyterianism on the Prairie," a series of papers on the cities and towns in Manitoba and North-West, which will prove interesting by shewing the

rapid development of material prosperity along with the rise and progress of Presbyterianism in that part of the Dominion which is now attracting so much attention, and is destined to attain still greater prominence in the near future.

Our stock of January RECORDS is now very nearly exhausted. Those who have been delaying their orders, or hesitating about increasing them, should lose no further time in making their wishes known. SAMPLE COPIES will be sent on application to new congregations and mission stations free of charge. *It is requested that all outstanding accounts for 1889 be settled with as little delay as possible.*

Literature.

RULES AND FORMS OF PROCEDURE IN THE CHURCH COURTS OF THE PRESBYTERIAN CHURCH IN CANADA; *adopted by the General Assembly of 1889.* TORONTO, THE PRESBYTERIAN NEWS CO. Cloth, pp. 144, Price 40 cents. As it is now four and a-half years since the General Assembly appointed a committee to prepare a revised book of forms, the volume now before us is doubly welcome, 1st., because so much pains have been bestowed on its preparation, and, 2ndly., because it is so much needed. We do not suppose there are any very marked changes in the subject-matter of this book compared with its predecessor—the chief difference being the greater *fullness* with which the different subjects are treated in the new book, and the addition of much useful information respecting the schemes of the Church and the Theological Colleges. As a useful guide for the office-bearers of the Church in conducting the business of the various courts, it will be found all that can be desired. Dr. Laing, the convener of the committee, has certainly spared no pains to make this handbook as complete and comprehensive as possible. It is neatly printed; and it is very cheap. Every elder and deacon, as well as every minister, should have a copy of it. There is a full and accurate index of the contents in the appendix.

THE PRESBYTERIAN YEAR BOOK FOR THE DOMINION OF CANADA FOR 1890. *Edited by Rev. Geo. Simpson;* TORONTO, THE PRESBYTERIAN PRINTING & PUBLISHING CO. Price 25 cents. Every Presbyterian should be able to lay his hand on this useful compendium of information respecting the Presbyterian Church in Canada. Besides the alphabetical lists of ministers, their addresses, and their congregations, there is much information of a general character that should make it interesting to many who do not call themselves Presbyterians.

PRAYERS FOR SOCIAL AND FAMILY WORSHIP,

by a committee of the General Assembly of the Church of Scotland. *Rev. James McGregor, D.D., Convener.* William Blackwood & Sons, Edinburgh; cloth, pp. 314, price 90 cents. This is a newly-revised edition of a very useful manual of devotion, specially intended, in the first place, for those who are deprived of the services of a Christian ministry, but it will also be found very suggestive and helpful as an aid in conducting every-day family worship.

REGENT SQUARE PULPIT: MARTHA AND MARY: OR, STABLE AND UNSTABLE EQUILIBRIUM; A SERMON by *Rev. John McNeill*, London, England. This is the first of a series of Mr. McNeill's discourses that are to be published weekly during the year. Price 5 cents each, or \$2 for the year. Supplied by the Willard Tract Depository, Toronto. Before committing ourselves to an opinion on the sermon, we crave a little time for consideration.

NEW LIGHT FROM OLD ECLIPSES. By *W. M. Page*. St. Louis, 1890. This is a bulky volume on a subject which is not so popular as it was once, viz., *Chronology*. The writer has gone into the subject very elaborately, and he confidently believes he has attained to certainty as to the date of Christ's birth, the length of his ministry, and the date of his death. According to these investigations Jesus was born B.C. 3, began his ministry at the Passover of 28 A.D. and was crucified at the Passover of 29 A.D. To make the ministry only one year is somewhat startling!

THE PASTOR'S DIARY AND CLERICAL RECORD FOR 1890, prepared by *Rev. Louis H. Jordan, B.D.*, Pastor of Erskine Church, Montreal. W. DRYSDALE & CO., MONTREAL, cloth, 75 cents; Leather binding \$1.00. This little hand-book cannot fail to be immensely useful to every busy pastor. The present edition seems to be even more complete and "handy" than any of its predecessors.

MEETINGS OF PRESBYTERIES.

Barrie, Collingwood, 28th Jan., 2 p.m.
Halifax, Halifax, 4th Feb., 10 a.m.
Lindsay, Uxbridge, 25th Feb., 10.30 a.m.
Calgary, Calgary, 5th March.
Brockville, Spencerville, 11th March, 1 p.m.
London, 1st Pres. Church, 11th March, 11 a.m.
Maitland, Wingham, 11th March, 11.15 a.m.
Quebec, Morrin College, 11th March.
Bruce, Paisley, 11th March, 1 p.m.
Chatham, 1st Church, 11th March, 10 a.m.
Paris, Woodstock, 11th March, 12 noon.
Regina, Broadview, 10th March, 9 a.m.
Kingston, Cooke's Church, 18th March, 3 p.m.
Ottawa, Ottawa, 4th Feb., 10 a.m.
Sarnia, Sarnia, 18th March, 1 p.m.
Saugeen, Palmerston, 11th March, 10 a.m.
Winnipeg, Winnipeg, 6th March, 7.30 p.m.
Lan. and Renfrew, Perth, 24th Feb., 2 p.m.
Glengarry, Cornwall, 11th March, 11.30 a.m.
Brandon, Portage la P., 11th March, 7.30 p.m.
Owen Sound, O. Sound, 17th March, 7.30 p.m.

Page for the Young.

RULES FOR DAILY LIFE.

Begin the day with God :

Kneel down to Him in prayer ;
Lift up thy heart to his abode,
And seek His love to share.

Open the Book of God,

And read a portion there ;
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,

What'er thy work may be ;
Where'er thou art—at home, abroad,
He, still is near to thee.

Converse in mind with God ;

Thy spirit heavenward raise ;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God :

Thy sins to Him confess ;
Trust in the Lord's atoning blood,
And plead his righteousness.

Lie down at night with God,

Who gives His servants sleep ;
And when thou tread'st the vale of death,
He will thee guard and keep.

HOLD UP THE LIGHT.

The famous Eddystone light-house, off the coast of Cornwall, England, was first built in a fanciful way by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying, "Blow! O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its builder.

The light-house was built a second time of wood and stone by Rudgard. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames.

Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rocks, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscription like those of Winstanley, but on its lowest course he put, "Except the Lord build the house, they labour in vain that build it"; and on its keystone, above the lantern, the simple tribute, "*Laus Deo!*" and the structure still stands, holding its beacon light to storm-tossed mariners.

Fellow-workers for the salvation of men, Christ, the light, must be held up before men or they will perish. Let us, then, place him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone.

But taking the Word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble inscription, and then we may be sure that the light-house will stand.

PRAYING IN HALF A ROOM.

In a large and respectable school, two boys—from different towns, and strangers to each other—were compelled by circumstances to occupy it together. It was the beginning of the term, and the two students spent the first day in arranging their room and getting acquainted. When night came, the younger of the two boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without cant of any kind. The other boy, however, bluntly refused to listen to the proposal.

"Then you will have no objection if I pray by myself, I suppose?" said the younger. "It has been my custom, and I wish to keep it up."

"I don't want any praying in this room, and I won't have it!" retorted his companion.

The younger boy rose slowly, walking to the middle of the room, and standing upon a seam in the carpet which divided the room nearly equally, said quietly :

"Half of this room is mine. You may choose which half you will have. I will take the other, and I will pray in that half or have another room. But pray I will, whether you consent or refuse."

The older boy was instantly conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege.

BE LITTLE SUNBEAMS.

Children, you are household sunbeams; don't forget it, and when mother is tired and weary, or father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them. Very often you can help them most by not doing something, for what you would do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this help mama?" or, "Will this please papa?" There is something inside you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will then greet you. One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or cheerful word which you gave your father, or mother, or the little act which you did to make them happy, it is remembered by them, and after you are asleep they will talk about it, and thank God for their little house-hold sunbeam.

Acknowledgments.

Received by the Rev. Dr. Reid, Agent
of the Church at Toronto. Office 15
Toronto Street. P.O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th Dec., 1889...	\$ 653.71
Milford and Gay's River	4.00
Hampton, Hammond River..	
and Rothsay	2.00
Port Hastings and River In-	
habitants	3.00
Black River and Napan.....	2.00
Bathurst, St. Luke's.....	5.00
Summerside	10.00
Wallace, Knox Ch.....	5.00
Sheet Harbor.....	3.00
Shubenacadie & L Stewiacke	8.00
Linden	1.00
Caledonia	4.00
Lake Road	0.50
Sunderland	3.45
Vroomanton.....	1.00
Carleton Pl, St Andrew's...	8.00
Ayr, Knox Ch.....	15.25
Uxbridge and Scott.....	3.59
Brucefield, Union Ch.....	5.00
Newtonville	2.50
Kendal	1.25
Melrose, etc.....	3.00
Beaverton	8.76
Grand Valley.....	2.00
Moore Line.....	2.00
Winterbourne.....	6.00
Gamebridge	5.00
Monkton	5.00
Winthrop	4.00
McKillop	4.00
Toronto, Old St. Andrew's...	20.00
Beckwith	5.00
Brussels, Knox Ch.....	4.00
Martintown, Burns' Ch.....	3.50
Richmond	0.70
Bayfield Road	2.90
Forest	3.00
Smith's Hill	3.58
Brotherstone's.....	1.15
St Andrew's, Q.....	5.00
Point Edward	2.70
Exeter.....	4.00
Glenmorris	4.00
Edmonton	5.00
Essex Centre	4.00
Danville	1.00
Kintyre.....	8.00
Roslin and Thurlow.....	5.00
Chatham, 1st Ch.....	10.00
Scarboro, Melville Ch.....	3.00
Westport and Newboro.....	3.00
Almonte, St. John's.....	10.00
Snow Road	5.00
Edgmondville	5.00
Inverness.....	4.00
Newcastle	2.00
Campbellville	5.00
Niagara Falls, South.....	1.00
Beachburg.....	6.00
Aurora	3.00
Underwood	3.00
Montreal, Calvin Ch.....	20.00
East Oxford	1.00
Bishop's Mills	1.00
North Bruce and St.	
Andrew's, Saugeen	2.00

\$ 954.15

HOME MISSION FUND.

Received to 5th December ..	\$8278.83
Executors of late Sarah Dun-	
can, Mono.....	57.00
North Smith	8.30
Black's Corners.....	6.00
Lakefield S.S.....	25.00
Spillamacheen.....	11.00
Wm. Brown, Caledonia.....	100.00

Yes—Keady	5.00
Cedarville and Esplin.....	8.00
J. M. F.—Dromore	4.00
Sunderland	40.00
Vroomanton	4.00
West Adelaide	3.75
Arkona	2.38
Ayr, Knox Ch. S.S.....	33.50
Boys' Band of Mission Help-	
ers, N.W.....	5.00
Proton, St. Andrew's.....	7.00
Lancaster	28.82
Grand Valley.....	7.00
Springfield	3.00
Winterbourne	20.00
Winthrop.....	10.00
McKillop	12.50
Morrisburg	25.00
W. Toronto Junction & Dixie.	26.00
Westport and Newboro.....	10.00
Brussels, Knox Ch.....	28.00
Martintown, Burns' Ch.....	11.00
Richmond	5.00
Fort Qu'Appelle, etc.....	33.25
Executors of Miss Elizabeth	
J. Smibert, London.....	1000.00
East Williams, St. Andrew's.	26.00
Hillsburg	15.00
Heathcote	4.00
Brotherstone's.....	6.00
Pickering, St. Andrew's.....	20.00
Beeton	15.00
Mount Pleasant	12.65
Kintyre S.S.....	10.00
Cheltenham	12.35
Tilsonburg	15.56
Scott and Uxbridge.....	8.00
Chatham, 1st Ch.....	57.00
McDonald's Corners.....	14.00
Willie—Norwood	2.00
J. Emily Steele, Greenville.	10.00
Palmerston, Knox Ch, N.W.	4.44
Point Edward.....	10.95
Snow Road	15.00
Rat Portage	5.00
N. Sherbrooke.....	5.00
Whitechurch	35.00
Eardley	2.01
East Wawanosh	23.00
Commanda	5.00
Ingersoll, Knox Ch. Y.L. Aid	20.00
South River	7.32
Scotstown	4.00
McAulay, Knox Ch.....	2.50
Kincardine	5.75
Spanish Mills S.S.....	3.75
T. & A. Kilpatrick, Thedford	10.00
Campbellville S.S.....	6.00
Essex Centre	15.00
Arthur	39.00
Almonte, St. John's.....	70.00
Egmondville	23.00
Attwood	46.25
Newcastle	10.00
Ashton	8.00
Niagara Falls, South.....	4.00
Ayr, Knox Ch.....	11.00
Toronto, Old St. Andrew's...	135.00
Oakville S.S.....	17.00
Montreal Wom. M.S., N.W..	50.00
Crawford	5.00
Berne	10.00
Lancaster	30.00
Komoka	8.67
Flesherton.....	20.23
Doon S.S.....	4.00
East Oxford	4.81
Bishop's Mills	7.00
Woodville	70.00
Inverness	20.00
North Bruce and St. And-	
rew's, Saugeen.....	33.00
Executors of estate of late J.	
B. Lloyd (1st instalment)...	100.00
Carleton Place, Zion Ch.....	100.00
Lancaster Knox Ch. SS.....	26.00

\$ 11,078.57

STIPEND AUGMENTATION FUND.

Received to 5th Dec	\$1773.47
Spillamacheen.....	3.00
Kippen	4.86
Proton	15.00
Sunderland	20.00
Vroomanton.....	6.00
Ailsa Craig	16.00
Grand Valley.....	10.00
Springfield	5.00
Winterbourne	6.00
Winthrop	8.00
Morrisburg	27.00
Port Stanley.....	20.00
Beckwith.....	15.00
Westport and Newboro.....	10.00
Brussels, Knox Ch.....	13.00
Ingersoll, Knox Ch.....	10.43
Richmond.....	3.00
E. Williams, St. Andrew's..	15.75
Brotherstone's.....	2.00
Scott and Uxbridge.....	6.00
McDonald's Corners.....	10.00
J. Emily Steele, Greenville.	5.00
Manitou	26.00
Scotstown.....	6.00
Essex Centre	15.00
Arthur	13.50
Almonte, St. John's.....	40.00
Egmondville.....	5.00
Attwood	17.35
Newcastle	5.00
Niagara Falls, South.....	2.00
Ayr, Knox Ch.....	12.00
Kintyre.....	10.00
Chatham, 1st Ch.....	20.00
Main Road	8.00
Snow Road	5.00
N. Sherbrooke.....	5.00
Amos	13.39
Beachburg	17.00
Pickering, St. Andrew's.....	12.00
Whitechurch	10.00
Lancaster	30.00
Flesherton	3.77
East Oxford	13.00
Bishop's Mills	13.00
Inverness.....	20.00
North Bruce and St.	
Andrew's, Saugeen.....	12.00
Carleton Place, Zion Ch.....	72.00

\$2410.54

HOME MISSION AND STIPEND AUGMENTATION FUND DEFICIT.

Hamilton, McNab 1st Ch.....	46.00
Galt, Knox Ch. (special aug-	
mentation)	45.03
Hamilton, St. Paul's Ch.....	190.00

FOREIGN MISSION FUND.

Received to 5th Dec.....	\$14,975.91
Montreal, St. Paul's (Christ-	
mas present for Mr. Mc-	
Kelvie	43.50
Mr. & Mrs. A. A. Brown,	
Montreal	2.50
J. M. Reid, Shoal Lake	25.00
Executors of late Sarah Dun-	
can, Mono.....	57.00
Lakefield	50.00
William Brown, Caledonia ..	100.00
Yes—Keady	5.00
Oshawa	5.00
Enniskillen and Cartwright..	14.42
Kippen	7.34
Primrose S.S.....	20.60
Valleyfield W. M. Society...	25.00
J. M. F.—Dromore	4.00
Mrs. H. B. Gordon, Toronto,	
for Miss T.....	150.00
Hamiota	1.56
Proton	5.00
Sunderland	50.00
Vroomanton.....	4.00
West Adelaide	3.75
Arkona	2.37

Sault Ste. Marie.....	5.00
Montreal, St. Matthew C. E. Society.....	10.73
Ayr, Knox Ch. S. S.....	33.50
Mrs. P. Cattanaach, Sombra.....	1.00
Anon.—London.....	8.00
Williamstown, Hephzibah Ch.....	18.70
Anon.....	1.00
Crawford.....	5.00
Newtonville.....	11.60
Montreal W. M. Society.....	25.00
Kenyon.....	20.00
Montreal W. M. Society.....	25.00
Wroxeter.....	36.88
Pickering, St. Andrew's.....	10.00
Grand Valley.....	3.97
Robert Harbottle, Kirkwall.....	1.00
Springfield.....	2.50
Keady S S.....	6.00
Winterbourne.....	28.51
Culloden.....	8.00
Winthrop.....	10.00
Beachburg.....	33.40
McKillop.....	9.50
Beeton.....	15.00
Admaston.....	8.00
Sturgeon Bay S S.....	5.00
Beckwith.....	6.00
Westport and Newboro.....	17.00
Martintown, Burns' Ch.....	10.40
Kintyre.....	22.95
Richmond.....	10.50
Kintyre S S.....	10.00
W. H. & F. M. Assoc'n, St. Andrew's, St. John's, Nfld.....	200.00
Kintyre S.S.....	10.00
Little Kenneth's Mission Box.....	4.00
Kintyre S S.....	12.05
Executors of late Miss Elizabeth J. Smibert, London.....	1000.00
Tilsonburg.....	18.95
Heathcote.....	4.00
Chatham, 1st Ch.....	67.00
Niagara, St. Andrew's S.S.....	10.00
M. McMaster, Palmerston.....	10.00
Toronto, Old St. Andrew's.....	250.00
Westport and Newboro.....	6.00
Brotherstone's.....	6.00
Snow Road.....	15.00
Montreal Crescent St. Ch., ac. Mr. McVicar's salary.....	100.00
Eardley.....	0.82
Scott and Uxbridge.....	8.50
Campbellville S.S.....	14.00
McDonald's Corners.....	10.00
Sydenham, 10th Line S.S.....	10.00
Hagersville.....	27.60
St. Andrews, Q.....	72.00
Hensall.....	49.10
Montreal, St. Paul's, Mr. McKelvie's salary, half year.....	620.00
Toronto, St. James Sq. Ch., on ac. Mr. McGillivray's salary.....	116.50
Whitechurch.....	30.00
East Wawanosh.....	23.00
R. N. McCallum, Montreal.....	25.00
Banff.....	20.20
Scotstown.....	3.00
T. & A. Kirkpatrick, Thedford.....	15.00
Essex Centre.....	8.00
Arthur.....	21.75
Price's Corners S.S.....	10.00
Roslin and Thurlow S.S.....	16.00
Anthracite S.S.....	10.00
Egmondville.....	24.00
Scarboro, Melville Ch.....	9.68
Attwood.....	42.63
Newcastle.....	10.00
Ashton.....	10.00
Scarboro, Knox Ch.....	111.50
Oakville S.S.....	17.00
Dr. T. Christie, Lachute.....	5.00
Lancaster.....	20.00
Camilla S.S. (China).....	6.20
Camilla.....	10.30
Bishop's Mills.....	2.00
Inverness.....	20.00

North Bruce and St. Andrew's, Saugeen.....	33.00
Carleton Place, Zion Ch.....	10.00
Y. P. Christian E. Society, Oneida.....	40.00

\$19181.89

KNOX COLLEGE FUND.

Greenbank.....	\$ 11.00
Sunderland.....	8.00
Winterbourne.....	12.00
McIntosh.....	2.35
Belmore.....	2.18
Winthrop.....	10.00
McKillop.....	5.00
Brampton.....	15.00
Grand Valley.....	4.00
Ingersoll, Knox Ch.....	10.41
Richmond.....	1.00
Bayfield Road.....	5.00
Beachburg.....	6.00
Ripley, Knox Ch.....	6.51
Chatham, 1st Ch.....	15.00
Madoc, St. Peter's.....	9.00
Tilsonburg.....	9.43
Point Edward.....	4.35
Kintyre.....	6.00
Whitechurch.....	10.00
Kincardine, Knox Ch.....	5.25
Essex Centre.....	6.00
Brucefield, Union Ch.....	20.00
Egmondville.....	10.68
Attwood.....	10.60
Newcastle.....	10.00
Aurora.....	3.25
L'Orignal.....	2.83
Kemoka.....	2.74
Niagara Falls, South.....	1.00
North Bruce and St. Andrew's, Saugeen.....	5.00

QUEEN'S COLLEGE FUND.

Sunderland.....	\$ 20.00
Westport and Newboro.....	2.00
Vroomanton.....	2.00
Snow Road.....	5.00
Brampton.....	40.00
N. Sherbrooke.....	5.00
Beachburg.....	6.00
Pickering, St. Andrew's.....	10.00

MONTREAL COLLEGE FUND.

Beckwith.....	\$ 5.00
Chatham, 1st Ch.....	15.00
Brucefield, Union Ch.....	13.00
Beachburg.....	8.00

MANITOBA COLLEGE FUND.

Received to 5th Dec.....	\$351.77
Sunderland.....	4.00
Vroomanton.....	1.00
Brucefield, Union Ch.....	9.00
Kenyon.....	9.00
Beaverton.....	6.92
Moore Line.....	3.50
Winterbourne.....	2.00
Monkton.....	3.77
McKillop.....	0.50
Morrisburg.....	5.00
Brampton.....	32.00
Brussels, Knox Ch.....	5.00
Martintown, Burn's Ch.....	4.00
Richmond.....	1.00
East Williams.....	4.00
Hespeler.....	5.41
Scott and Uxbridge.....	2.00
Point Edward.....	3.80
Whitechurch.....	25.00
Kintyre.....	6.00
East Wawanosh.....	10.00
Arthur.....	7.45
Almonte, St. John's.....	20.50
Attwood.....	8.35
Ayr, Knox Ch.....	17.00
Chatham, 1st Ch.....	15.00
Westport and Newport.....	2.00

Eden Mills.....	3.00
Beachburg.....	10.00
East Oxford.....	1.00
Bishops's Mills.....	1.00
North Bruce and St. Andrew's, Saugeen.....	3.00
Carleton Place, Zion Ch.....	15.00

\$ 597.97

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Dec.....	\$1375.97
Executors of estate of late John Gordon.....	500.00
Dunwich, Chalmer's Ch.....	2.00
Caledonia.....	15.00
East Puslinch.....	41.00
George Irving.....	10.00
Holstein.....	10.00
Pine River.....	3.00
Boston Esquering.....	22.00
A. A. Brodie, Belmont.....	10.00
Hibbert.....	13.00
J. Stewart, Aurora.....	8.00
A. Story, Egmondville.....	3.00
Jas. Muir, Port Elgin.....	3.00
Wm. Magill, Esquering.....	5.00

\$2523.97

MANITOBA COLLEGE DEBT.

Wm. Carlyle, Toronto.....	\$ 20.00
Mrs. Cochrane.....	10.00
Per Rev. Dr. King, Winnipeg 1600.00	

WIDOWS' AND ORPHANS' FUND.

Received to 5th Dec., \$739.38; Sunderland, 8.00; Vroomanton, 2.00; Sydenham, St. Paul's, 9.07; Brucefield, Union Ch., 5.00; Kenyon, 8.00; Grand Valley, 5.80; Vaughan, Knox Ch., 5.00; Bolton, 6.00; Winterbourne, 5.00; McIntosh, 5.60; Belmore, 5.25; Winthrop, 3.00; McKillop, 1.50; Morrisburg, 5.00; Brampton, 23.00; Melbourne, 2.00; Toronto, Old St. Andrew's, 150.00; Beckwith, 5.00; Westport and Newboro, 3.00; Martintown, Bur. s' Ch., 5.25; Richmond, 1; East Williams, 4.00; Forest, 4; Williamstown, Hephzibah Ch., 6.35; Kemptville, 6.00; Pickering, St. Andrew's, 5.00; Oxford Mills, 3.00; Underwood, 7.00; Scott and Uxbridge, 2.00; Beeton, 5.00; McDonald's Corners, 5.00; N. Sherbrooke, 5.00; St. Andrew's, Que., 8.00; Snow Road, 5.00; Point Edward, 3.92; Osnabrock, 12.00; Whitechurch, 6.00; Tilsonburg, 4.00; East Wawanosh, 5.00; Kintyre, 6.00; Exeter, 7.25; Chiselhurst, 2.16; Essex Centre, 8.00; Mr. W. Alexander, Santa Barbara, 10.00; Arthur, 9.15; Roslin and Thurlow, 5.40; Egmondville, 5.00; Attwood, 9.15; Newcastle, 12.00; Niagara Falls, South, 1.00; Aurora, 4.00; Scarboro, Knox Ch., 11.00; Chatham, 1st Ch., 10.00; Lancaster, 10.00; Inverness, 5.00; N. Bruce and St. Andrew's, Saugeen, 2.00. Total, \$1316.23.

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Dec., \$1177.48. Rev. J. Fotheringham, 8.00; Rev. John James, D. D., 10.00; Rev. John Morrison, 8.00; Rev. F. Ballantyne, 8.00; Rev. Joseph Alexander, 8.00; Rev. R. C. Moffatt, D. D., 8.00; Rev. J. Rennie, 8.00; Rev. Dr. Battisby, 8.00; Rev. R. Scott, 10.00; Rev. J. McLaren, 8.00; Rev. R. W. Leitch, 8.00; Rev. W. Coulthard, 8.00; Rev. W. Forrest, 8.00; Rev. D. H. Fletcher, D. D., 8.00; Rev. F. W.

Farries, 8.00; Rev. T. Bennett, 8.00; Rev. R. Monteath, 8.00; Rev. R. Torrance, D.D., 10.00; Rev. D. Paterson, 8.00; Rev. Wm. Peattie, 8.00; Rev. J. W. Cameron, 8.00; Rev. A. A. Drummond, 8.00; Rev. N. Macphie, 12.00; Rev. A. Henderson, 8.00; Rev. H. J. McDiarmid, 8.00; Rev. Alex. Mackay, D.D., 8.00; Rev. S. Carruthers, 8.00; Rev. P. Straith, 8.00. Total, \$1411.48.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Dec., \$1521.28. Cayuga and Mt. Healy, 8.00; Wm. Brown, Caledonia, 50.00; Florence, 2.22; Turin, 1.83; Hampstead, 4.00; North Easthope, 10.00; Sunderland, 8.00; Vroomanton, 2.00; Alan C. Thompson, Toronto, 25.00; Brucefield, Union Ch., 14.00; Kenyon, 8.00; Grand Valley, 5.00; Vaughan, Knox Ch., 9.00; Bolton, 13.00; Aberarder, 4.00; Winterbourne, 6.00; McIntosh, 7.48; Belmore, 3.05; Winthrop, 6.00; McKillop, 3.50; Morrisburg, 10.00; Brampton, 30.00; Melbourne, 5.00; Beckwith, 5.00; Martintown, Burns' Ch., 5.60; Ingersoll, Knox Ch., 10.41; Richmond, 2.00; Forest, 4.00; Heathcote, 3.00; Brotherstone's, 2.00; Kemptville, 7.88; Oxford Mills, 3.93; Oneida, 11.00; Scott and Uxbridge, 2.00; McDonald's Corners, 5.00; St. Andrews, Q., 12.00; Whitechurch, 17.00; East Wawanosh, 9.00; Exeter, 7.25; Chiselhurst, 2.16; T. and A. Kirkpatrick, Thedford, 5; Essex Centre, 8.00; W. Alexander, Santa Barbara, Cal., 10.00; Arthur, 4.15; Egmondville, 10.00; Scarboro, Melville Ch., 7.10; Attwood, 7.65; Kintyre, 10.00; Newcastle, 13.00; Tilsonburg, 6.00; Niagara Falls, South, 1.00; Chatham, 1st Ch., 40.00; Scarboro, Knox Ch., 22.00; Westport and Newboro, 4.00; A. E., Aultsville, 12.00; Snow Road, 5.00; Sydenham, Knox Ch., 5.14; Beeton, 5.00; Pickering, St. Andrew's, 5.00; Montreal, Knox Ch., 35.54; East Oxford, 1.00; Bishop's Mills, 1.00; Inverness, 6.00; North Bruce and St. Andrews, Saugeen, 4.00. Total, \$2093.17.

Ministers' Rates.

Received to 5th Dec., \$762.55. Rev. John James, D.D., 5.00; Rev. J. Morrison, 4.00; Rev. J. Pritchard, 4.00; Rev. J. Becket, 4.50; Rev. F. Ballantyne, 4.00; Rev. R. C. Moffatt, D.D., 4.00; Rev. J. Rennie, 3.75; Rev. Dr. Battisby, 7.50; Rev. R. Scott, 3.75; Rev. J. McLaren, 4.00; Rev. R. W. Leitch, 4.00; Rev. W. Coulthard, 10.00; Rev. W. Forest, 2.00; Rev. D. H. Fletcher, D.D., 12.00; Rev. F. W. Farries, 11.00; Rev. D. Cameron, 4.00; Rev. T. Bennett, 6.00; Rev. P. Musgrave, 5.00; Rev. D. Strachan, 5.00; Rev. D. Paterson, 3.75; Rev. Dr. McNish, 7.50; Rev. J. W. Cameron, 4.00; Rev. A. A. Drummond, 3.75; Rev. A. Henderson, 5.00; Rev. H. J. McDiarmid, 3.75; Rev. Alex. Mackay, D.D., 4.00; Rev. S. Carruthers, 4.00; Rev. P. Straith, 3.75. Total, \$905.55.

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

Received to 5th Dec. \$3746.34
John Burns, Toronto 200.00
Miss J. Stewart 100.00
Miss M. Stewart 100.00
A. J. Somerville 100.00
J. O. Anderson 100.00

His Own Executor in full.... 500.00
Rev. R. Wallace, Toronto... 25.00

CENTRAL AFRICA.

A friend, Paris \$10.00

JEWISH MISSIONS.

A friend, Paris 10.00
Egmondville 1.00
Gravenhurst 9.65

CHURCH AND MANSE BUILDING FUND

Almonte, St. John's \$9.46

BIBLE SOCIETY.

Thos. and A. Kirkpatrick, Thedford \$ 5.00

RECEIVED DURING DECEMBER BY REV.

P. M. MORRISON, AGENT AT HALIFAX OFFICE, DUKE STREET, P.O. Box 338 :-

FOREIGN MISSIONS.

Previously acknowledged... \$7,390.72
Port Elgin, col. by Misses E. & E. Murray 16.42
Tidnish 3.00
St. John, St. David's S. S. 25.00
Lower Musquodoboit 20.00
Souris 20.00
E. & W. 2.50
Students' Missionary Ass'n. 103.00
Mrs. Capt. Thompson Dinsmore, Five Islands 5.00
Springfield and English Settlement 16.00
Nine Mile River 2.00
Rev. S. Rosborough 5.00
Geddie Memorial Fund 30.00
New Mills, Charlo & Jacquet River 20.00
Mrs. Currie, Louison River.. 2.00
River Hebert 25.00
Young Lady helper to the truth 1.00
Thorburn & Sutherland's Riv. 71.36
St. John's, Chatham 30.00
W.H. & F.M.S. St. Andrew's, St. John's 60.00
Westville and Middle River. 40.00
Moncton 50.00
Sir Wm. Dawson 20.00
St. Andrew's, Truro, L. M. & B. Society 100.00
Shubenacadie 23.00
Lower Stewiacke 15.00
North Salem 4.00
Indian Road 1.00
Admiral Rock 2.00
J. J. Hingley 25.00
Widows and Orphans' Fund. 75.00
Mrs. E. Johnson Chipman... 5.00
Sheet Harbor, ad'l 50
Weldford 18.25
Gardner's Creek 2.15
A Friend, Onslow, New Hebrides Mission 5.00
New Carlisle 23.00
Economy 8.00
Middle Stewiacke 22.26
\$8,287.16

HOME MISSIONS.

Correction.—In January RECORD Maitland is credited with \$10.00. It should be :-

Additional \$40.00
Thanksgiving Day 60.00
\$100.00

Previously acknowledged... \$4,217.67
North-West Arm, Halifax (repayment) 15.00
Souris 11.33
E. & W. 2.50
Cardigan (repayment).. 14.00

Richmond Bay, East, do.... 20.00
Strathalbyn do.... 56.00
Springfield and English Settlement 13.20
New Mills, Charlo & Jacquet River 20.00
Young Lady helper to truth. 1.00
St. John's, Chatham 20.00
Westville and Middle River. 20.00
Moncton 40.00
St. Andrew's L. M. & B. Society, Truro 82.00
Port Hastings 12.40
Blue Mountain 9.00
River Hebert, ad'l 2.00
Gardner's Creek 2.00
New Carlisle 6.00
Economy 6.00
Middle Stewiacke Mis. Soc. 10.74
Do. do. Thanks'ng, ad 1.00

For the North-West.

Middle Stewiacke, S. C. Halfway Brook 8.00
St. David's, St. John 60.00
Milford 10.00
Lower Musquodoboit 5.00
Fort Massey 144.75
Zion, Charlottetown 126.00
R. Baxter, Halifax 10.00
Tatamagouche, collection at Dr. R's meeting 34.00
Rev. S. Rosborough 3.00
George H. Moser 3.00
Richibucto and Kingston... 27.07
New Mills, Charlo & Jacquet River 22.00
St. Stephen's, Amherst 50.00
Westville and Middle River. 40.00
Carmel Church, Westville... 10.00
Shubenacadie Social 6.00
Port Hastings 6.00
Upper Charlo S. S. 5.00
Weldford 8.75
\$5,160.41

DAYSPIRING AND MISSION SCHOOLS.

Previously acknowledged... \$ 598.88
Little River Thanksgiving collection 8.00
West Bay 6.50
Gore and Kennetcook 12.62
Greenwood S. S., Upper Musquodoboit 1.35
Primary Class, Durham 2.20
Bell Creek S. S., Woodville, P. E. I. 10.00
Oban S. S., West Bay 5.55
Gay's River, ad'l 0.25
Fall River S. S., Halifax Co. 15.00
East L. Stewiacke S. S. 2.86
Boys' Missionary Society, St. Andrew's, Truro 10.00
St. John's S. S., Halifax 10.00
River Charlo S. S. 4.00
St. Stephen's, Amherst 25.00
Shubenacadie S. S. 18.00
Admiral Rock S. S. 16.00
North Salem S. S. 7.00
Indian Road S. S. 6.00
Lower Stewiacke Station S. S. 14.00
Alton S. S. 1.15
West St. Andrew's S. S. 7.50
English Settlement S. S. 2.00
Chipman, N.B. 9.95
Sharon S. S., U. Musquodoboit 4.43
West Bays S. S's 3.45
Maggie Archibald 4.00
\$805.69

AUGMENTATION FUND.

Previously acknowledged... \$ 769.88
Mrs Desbrisay, Petite Roche. 2.00
First church Truro 57.13
United ch, New Glasgow... 185.38
" " for Rev J McG McKay 40.00

Nine Mile River.....	10 00
Fisher's Grant.....	7.50
New Mills Charlo & Jacquet Riv.	22.04
St. Peter's, C. B.....	11.00
Parrsboro.....	20.00
Upper Londonderry.....	35.00
St. John's, Chatham.....	27.00
Blackville & Derby.....	25.00
St. A's, St. John's, Nfld.....	78.00
Westville & Middle River...	55.00
Moncton.....	80.00
New Carlisle.....	25.00

\$1449.93

COLLEGE FUND.

Previously acknowledged, \$4890.31; Souris, P. E. I., 8.00; Div Can B of Commerce, 24.50; Div B of Montreal, 130.00; St. John's, Chatham, 10.00; Div Union Bank of Newfoundland, 547.50; Moncton, 35.00; Int E Chute, 48.00; Int Amasa Durkee, 154.66; Carleton & Chebogue, 6.00; Int P G Heine, 33.00; F F & Co (Int on Endowment Fund), 79.65; New Carlisle, 6.00; Port Hood, 3.00; total \$5975.62.

BURSARY FUND.

Previously acknowledged, \$223.56; Lower Musquodoboit, 4.00; Springfield & English Settlement, 6.00; Pax Vobiscum per Dr Pollok, 100.00; Coupon N S Debenture, 25.00; Coupon St John Debenture, 37.00; Moncton, 6.00; Int Charles Smith, 18.00; Carleton & Chebogue, 3.00; Mrs Rhoda McQuarrie, Int, 30.00; total, 444.56.

MANITOBA COLLEGE.

Previously acknowledged, \$75.28; Lower Musquodoboit, 5.00; Blackville & Derby, 2.00; St. Andrews Truro Boys Missionary Society, 10.00; total, 92.28.

AGED MINISTERS FUND.

Previously acknowledged, \$1329.67; Rev D Sutherland Rates, 5.00; Souris, P. E. I., 5.00; Gore & Kennetcook, 4.00; Rev A Gunn, Gore & Kennetcook, Rate, 3.50; Int J K Munnis, Halifax, 101.00; Rev James Murray part of Rate, 2.00; New Mills Charlo & Jacquet River, 9.00; Rev J D McGillivray, 3.75; Rev Wm Hamilton, Rate, 5.00; Rev A Simpson, Rate, \$75; Moncton, 15.00; Shubenacadie ad'l, 1.00; Int J D Morrill, 30.00; Rev Wm Calder, Rates, 13.90; Int Jesse Cumming, 18.00; Int Geo P Jardine, 15.00; New Carlisle, 3.00; Rev A Falconer, 6.25; total, \$1578.82.

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. Dr. Warden, Treasurer, 198 St. James St., Montreal, to Jan. 7th, 1890.

Ordinary Fund.

Already acknowledged.....	\$2286.51
Lakefield S. Sch.....	50.00
J. A. T. Robertson, Donald..	1.00
South Plympton.....	9.00
Fergus, Melville S.S.....	50.00
New Kincardine, N.B.....	2.79
J. Dick, Maple Valley, Ont..	5.00
Montreal Wom. Mission Soc.	50.00
West Bay, C.B.....	3.79
Ayr, Knox S.S.....	50.00
J. Cockshutt, Brantford.....	400.00
Hugh R. Ross, Ripley.....	20.00
Gustavus Ross, Ripley.....	5.00
Fergus, St. Andrew's S.S....	25.00
Fullarton S.S.....	33.00
Collingwood S.S.....	50.00
Woodstock, Knox.....	50.00

Guelph, Knox ch., col. by Mrs. T. Goldie and Mrs. H. Walker.....	15.00
Miss Dawes, Lachine.....	5.00
A friend, Oakville.....	2.00
Columbus S.S.....	50.00
Campbellford S.S.....	37.50
Seaforth, 1st S.S.....	50.00
C. W. Davis, Montreal.....	50.00
Toronto West S.S.....	25.00
Kintyre S.S.....	15.00
Bristol.....	13.00
Miss Sarah Colter, Milford..	1.58
Gay's River, Pine Grove S.S.	2.08
Truro, St. Andrew's S.S.....	50.00
Elmsdale.....	3.45
Shubenacadie Y.P.S.C.E....	26.00
River Inhabitants.....	2.30
Port Hastings.....	3.70
Truro, 1st Ch., Boys' Own Mission Band.....	50.00
Montreal Wom. Mission Soc.	25.00
Miss M. Curtis, Paris.....	50.00
Orillia Wom. Mission Soc....	50.00
Watford S.S.....	12.50
Toronto, St. Mark's, D. of the K.....	5.30
Vernonville S.S.....	6.52
Cote St. Antoine, Melville S.S	50.00
Attwood S.S.....	10.00
Miss Wills, Old St. Andrew's,	
Toronto.....	1.00
Amos.....	3.61

\$3706.63

WIDOWS' AND ORPHANS' FUND, IN CONNECTION WITH THE CHURCH OF SCOTLAND, JAMES CROIL, TREAS., MONTREAL.

Rockwood, per Rev. D. Strachan, \$4.00; Dromore, per Rev. D. P. Niven, 10.00; St. Gabriel's, Montreal, on account, 15.00; Carleton Place, Rev. D. Macdonald, 12.00; Maxville, Rev. Jas. Cormack, 8.00; Rev. Dr. Snodgrass, Canobie, 12.00; Newcastle, N.B., Rev. W. Aitken, 16.00; Rev. James Patterson, Montreal, \$6.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, 198 James St., Montreal, Treasurer of the Board of French Evangelization, to January 7th, 1890.

Already acknowledged.....	\$3,284.43
Proton, St. Andrew's.....	5.00
Sault Ste. Marie.....	8.50
Crawford.....	5.00
Whitewood, Knox Ch.....	4.00
Mrs. J. McCurdy, Kirkton..	5.00
Kenyon.....	20.00
Jas. Carnochan, sr., Seaforth	5.00
Dunc. McCrae, Cobourg.....	5.00
Madoc, St. Columba S. S....	20.00
Wm. McNaughton, Chatham, Ont.....	2.00
Mrs. J. G. Macfarland, Birmingham.....	5.00
F. Cattenach, N. Lancaster..	2.00
Fitzroy and Tarbolton, per J. F. Grierson.....	23.50
Point la Garde S. S.....	3.00
Robt. Walker, Diamond....	1.00
Winterbourne.....	12.00
Martintown, Burns' Ch.....	10.85
Spider Lake, Que.....	9.00
Laprairie S. Sch.....	11.50
East Williams.....	13.00
St. Louis de Gonzague.....	17.00
Welland.....	6.50
McDonald's Corners.....	15.00
Westmeath.....	5.20
Alex. Cochran, Gananoque..	5.00
Sir J. W. Dawson, Montreal.	10.00
Wm. Coltart, Harwich.....	2.00
Scotstown.....	1.30
E. Wawanosh.....	10.00

Whitechurch.....	30.00
Ingersoll, Young Ladies of Knox Ch.....	20.00
Thos. Kirkpatrick, Thedford.	10.00
Per Mrs. A. Reid, Vittoria..	2.00
Jas. Begg, Moose Creek.....	6.00
A Guelph Friend.....	20.00
Niagara Falls, South.....	5.50
Proof Line.....	6.25
Pickering.....	10.00
Main Road, Knox Ch.....	11.00
Osnabrock, St. Matthew's....	30.00
Geo. D. Ferguson, Fergus....	200.00
Ste. Philomene, &c.....	5.00
Oakville S. Sch.....	17.00
Inverness.....	12.00
Eardley.....	1.81
Greenbank.....	27.00
N. Bruce & Saugeen, St. Adws	29.00
Lancaster, Knox.....	11.00
Kintyre.....	15.00
Beeton.....	12.25
L'Original S. Sch.....	4.00
Toronto, per Rv. C. A. Doudiet	7.00
Brampton, ".....	27.00
Nassagaweya, ".....	68.60
Campbellville, ".....	73.15
Elora, ".....	32.75
London, ".....	68.50
Milton, ".....	24.50
Boston ch., ".....	55.00
Fergus, ".....	13.75
Acton, West, ".....	22.50
Glenmorris, ".....	2.82
D. McMillan, River Charlo..	2.00
Wick.....	36.00
Lancaster, Knox S. S.....	22.69
Per Miss Curtis, Paris.....	9.00

Per Rev. P. M. Morrison, Halifax.

Red Bank and Whitneyville.	10.50
Lower Musquodoboit.....	5.00
Souris, P. E. I.....	4.00
Gore and Kennetcook.....	15.07
Oldham.....	2.00
Springfield & English Sett'l'm	4.00
Upper Musquodoboit.....	3.68
Fisher's Grant.....	9.00
New Mills, Charlo & Jacquet River.....	10.00
Chatham, St. John's.....	15.00
River Inhabitants.....	7.65
Port Hastings.....	2.50
Blue Mountain.....	8.00
New Carlisle.....	12.00

Per Rev. Dr. Reid, Toronto:

Exs. late Sarah Duncan, Mono	57.00
Wm. Brown, Caledonia.....	50.00
Yes, Keacy.....	5.00
A Friend, Paris.....	10.00
Lake Road.....	1.85
Kippen.....	4.56
Sunderland.....	6.00
Vroomanton.....	3.00
Grand Valley.....	4.03
McIntosh.....	27.57
Belmore.....	13.55
McKillop.....	10.00
Morrisburg.....	20.00
Beckwith.....	7.00
Richmond.....	5.00
Scott and Uxbridge.....	2.00
Ingersoll, Knox Y. Ladies..	20.00
Essex Centre.....	7.00
Arthur.....	20.25
Egmondville.....	20.00
Attwood.....	32.10
Ashton.....	10.00
Aurora.....	11.00
Chatham, First.....	20.00
Palmerston, Knox.....	15.00
Westport and Newboro.....	6.00
Beeton.....	10.00
Komoka.....	8.59
Carleton Place, Zion.....	10.00

\$10,002.72

BUILDING FUND.

Already acknowledged.....	\$ 598.60
Paris, per Rev. C. A. Doudiet.....	17.00
Woodstock, do ..	31.25
Ayr, do ..	95.75
Hamilton, do ..	20.80
Brampton, do ..	69.55
Fergus, do ..	131.50
London, do ..	5.00
Campbelleville, do ..	5.00
West Bay, C.B.....	6.60
Mrs. D. McLeod, Dunvegan ..	10.00
J. Jenkinson, Crowland.....	2.00
A friend, Montreal.....	50.00
Dd. Marshall, sr., Jackson ..	3.00
Per Mrs. Ross, Brucefield ...	12.00
Beeton.....	5.25
Attwood S.S.....	14.00
Mrs. Wilson, Hastings, C.B..	1.00

\$1338.30

COLIGNY COLLEGE, OTTAWA.

Received by Rev. Dr. Warden,
Montreal, Treasurer, to 7th January,
1890.

Already acknowledged.....	\$1706.98
Per Rev. C. A. Doudiet.....	20.00
McDonald's Corners.....	4.00
T. A. Dawes, Lachine.....	50.00
Jas. Robertson, Montreal.....	20.00
H. McKinnon, Pt. Fortune..	0.25
Smithville S.S.....	6.00

\$1807.23

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Dr. Warden,
Montreal, Treasurer, to Jan. 7th, 1890.

Ordinary Fund.

Already acknowledged.....	\$ 113.00
Avoca.....	3.05
Apple Hill & Gravel Hill...	5.00
Hemmingford.....	8.50
L'Orignal.....	2.33
Maxville.....	5.00
Martintown, Burns'.....	6.60
Williamstown, Hephzibah...	9.50
E. Wawanosh.....	4.75
Whitechurch.....	10.00
Wick.....	7.00
Kenyon.....	15.00
Grand Bend.....	2.00
Normanby, Knox.....	2.50
Kemptville.....	3.00
Oxford Mills.....	1.00
Carleton Place, Zion.....	15.00
Waddington.....	40.00

Scarboro, Knox.....	10.00
Beckwith.....	5.00
Brucefield, Union Ch....	13.00

\$231.23

Exegetical Chair.

Already acknowledged.....	\$ 655.07
Jonathan Hodgson, Montreal	250.00
John Stirling, do	100.00
James Gardner, do	20.00
D. Rutherford, do	20.00
James Slessor, do	50.00
P. S. Ross, do	50.00
J. G. Savage, do	25.00
J. McMaster, do	100.00
Mrs. W. Miller, do	25.00
A. S. Ewing, do	50.00
S. H. Ewing, do	25.00
Rev. J. Allard, Fall River...	10.00
George Hay, Ottawa.....	10.00
John McLennan, Lancaster...	50.00
Daniel Wilson, Montreal....	25.00
P. Nicholson, do	25.00
Warden King, do	150.00
C. W. Davis, do	20.00

\$1660.00

Scholarship Fund.

John McLennan, Lancaster ..	\$ 25.00
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MINISTERS W. & O. FUND, MARITIME PROVINCES. Rev Geo Patterson, D D. Sec'y.

Received from 31st August to 31st December, 1889. Ministers Rates.
Rev Wm Grant, H M D Scott, Jas D Murray and W Grant, \$14.00 each; Thomas Sedgwick, 14.20; Wm Dawson and Dr Bruce, 14.40 each; J S Carruthers and Kenneth McKenzie, 14.60 each; J C Herdman, 14.80; A B McLeod, 15.00; J H Cameron, 14.24; A Simpson, 30.00; George Murray, 70.00; G M Clarke, 11.25; D McGregor, 10.00; A McMillan and J A McLean, 7.20 each; total 377.89, of which 29.89 for fines and interest on arrears. Congregational collections and donations, Lower Musquodoboit, 3.00; Newport, McKay and Woodville sec, 9.00; St James ch, Charlottetown, 10.00; St Davids ch, St John, N B, 1.00; Gays River, 2.00; Souris, P E I, 5.00; Upper Musquodoboit, 2.43; Carlton and Chebogue, 3.00; New Carlisle, 3.00; total 38.43.

MANITOBA COLLEGE — Theological Department;

Rev Dr Bryce, Convener & Treasurer.

Previously reported May to Sept 30th, 1889, \$461.82; Oct 1st to Jan 1st, 1890; Stony Mt, 10.00; Cartwright, 7.00; Stonewall, &c, 27.00; Orrwald, 6.00; Knox ch, Winnipeg (in part), 200.00; St Andrews, Winnipeg (in part), 150.00; Long Lake, 5.00; Rev Jas Hamilton (debt), 10.00; Grenfell, 5.00; Plum Coulée, 1.50; Elkhorn, 12.15; Carman, 50.00; Roseland, 5.25; Little Saskatchewan, 7.35; Clearwater, 16.30; Meadow Lea, &c, 8.15; Bow River, 5.00; Anthracite, 7.50; Swan Lake, 14.10; Hilton & Bellafield, 5.70; Darlingford, 15.00; Arden, 4.40; Indian Head, 6.00; Chater, 15.00; Lansdowne, 9.55; Fort Frances, 5.00; Riverside, 17.00; Springfield, &c, 17.55; St Andrews, Winnipeg (add'l), 51.95; Schreiber, 10.00; Calgary. (add'l) 9.50; Fort Qu'Appelle, 8.30; Battleford, 7.00; Edmonton, 25.00; Wolseley, &c, 8.30; total \$1227.37.

MANITOBA COLLEGE.

Dr. McArthur & Dr. King, Treasurers.—For Debt.

Previously Reported... \$2463.00; James Hargrave, Winnipeg, 2 payments \$10.00; John Watt, Montreal, \$15.00; Hon John M. Gibson, Hamilton, \$15.00; Rev. Robt. Hamilton, Motherwell, \$25.00; Charles Baird, Motherwell, \$25.00; James Lawson, Vancouver, \$15.00; Robert Mills, Toronto, \$20.00; Robert Campbell, Manitoba, \$10.00; William Donald, Pilot Mound, \$25.00; H. K. Wood, London, E. \$24.00; J. B. McLaren, Morden, \$25.00; Donald Campbell, Campbellville, Man., \$50.00; P Campbell, Campbellville, Man., \$100.00; Alexander McLaren, St. Catherine's, \$25.00; total \$2847.00.

For Ordinary Revenue.

Grant of Presbyterian Church of Ireland, £100, \$482.22; John Watson, Perth, Scotland, \$5 0.00 Congregational contribution, per Dr. Warden, \$252.00; Grand River, N.S. \$4.50; St. Peters, \$5.30; total \$1241.02.



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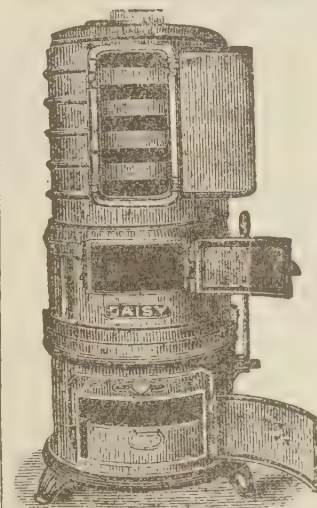
Monday, January 13th, 1890.

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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



MARCH, 1890.

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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

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The Tender Mercies of Hinduism.

EDWIN ARNOLD has done his utmost to glorify Buddhism at the expense of Christianity. His "Light of Asia" is virtually a plea for the religion of the "Buddha." It seems that while in Boston last year, Arnold in an address to the *elite* of that city, told them that he "preferred the dark shadows of Hinduism to the sunlight of Christianity." He then descanted on the benevolent spirit of the Buddhist faith. The "Church at Home and Abroad" calls attention to some of the fruits of this pet system of Arnold's, and quotes one instance in which a "Calvinist" is brought into contrast with Buddhists.

Dr. Taylor of the Presbyterian Hospital in Pekin was summoned to attend a poor boy who had been almost killed by a man who had hired him to drive him with a donkey some distance from the city. The rascal cut the boy's throat and otherwise wounded him, and then ran away with the donkey. The boy was found almost dead in a field, and carried close to one of the largest Chinese temples. Hundreds of priests saw the case, but showed no mercy. They would not even let the boy be carried for shelter into the temple porch. No help could be got from them in any way. At last Dr. Taylor got him to the hospital, attended to

his wounds, and the boy is slowly recovering. Where would Edwin Arnold find a body of "Calvinistic" ministers who would thus cruelly ignore the claims of humanity? By the way, it is curious to see with what unanimity the votaries of scepticism and of ritualistic superstition unite in hating and denouncing "Calvinism."

THAT BOY.—Ask the Lord to call him to the Gospel ministry. Your boy, I mean, whom you love so dearly and for whose future you are naturally anxious. If he has the qualifications which would fit him for the ministerial office and work, why should not you devote him to so noble a vocation? Give him to the Lord, plead with the Lord to accept the gift. Our church is in need of the services of her sons. Her future largely depends on the character and calibre of her ministers. A mighty work has to be accomplished throughout the world during the coming fifty years, requiring the best energies of the best men and women. Let us prepare for the long conflict. We cannot do better for our boys, the brightest and best of them, than to offer them to our MASTER for service wherever He may send them.

WOMEN, in ever-increasing numbers, are devoting themselves to the work of making known the Gospel of our Lord in places

and among classes where men cannot gain access to the Zenanas of the East. Women have proved in course of the past forty years that they have special fitness for special work, as medical missionaries, as Bible-readers, as teachers. Christian ladies of the highest attainments have gone to heathen

lands from Great Britain and the United States and Canada, and have rendered noble service especially in bettering the condition of their own sex. Over one hundred Canadian women have devoted themselves to work among the heathen as wives of missionaries, or as teachers and medical missionaries.

Brieflet No. 13.



THE LEONINE CITY—ROME.

THIS is the name given to a quarter of Rome separated from the main city by the Tiber, and enclosed within walls of its own. It has a history of its own, too, and it has this added interest that these walls at the present time form the boundary of the Pope's temporal dominions, extending to some 1700 acres more or less. The faith of the civil government is pledged to the Pope and his successors, that they shall retain possession of this circumscribed sanctuary—nothing more and nothing less—though under what conditions or limitations dependent sayeth not. Within these walls are situated the historic castle of St. Angelo, the basilica of St. Peter's, the Vatican Palace, and the old Palace of the Inquisition. There is little doubt that, after all, this is the part of Rome that draws the largest crowds of visitors from year to year; for St. Peter's is the first and last thing that people want to see in Rome. Many centuries before it assumed its present magnificent form, the site on which it stands was known as a part

of 'Nero's Gardens'—the place of fashionable resort in an age of moral depravity such as has never been surpassed since the world began. Here, in the times of the first persecutions, multitudes of Christians suffered martyrdom, and greater enormities were enacted than ever disgraced the Coliseum. Covered with skins of wild beasts, or coated with pitch, they were doomed to die by the mangling of dogs, or by being nailed to crosses, or to be set on fire and burnt by way of nightly illumination. "Along the paths of these gardens were ghastly torches, blackening the ground beneath them with streams of sulphureous pitch, and each of those living torches was a martyr in his shirt of fire."*

These walls that have stood for a thousand years were erected by Leo IV to protect the Church and precincts of St. Peter's from the depredations of Saracen hordes who had repeatedly made incursions and carried off

* FARRAR'S "Early Days of Christianity," P. 39.

whatever valuables they could lay hands on. The approach to the *Borgo*, as the Leonine City is now called, is by the bridge of St. Angelo, the oldest of the five or six bridges that span the yellow Tiber, which is at this point about two hundred feet wide. Facing this bridge is the famous round castle of St. Angelo, built by the Emperor Hadrian as his family mausoleum. In the centre of a vaulted chamber of this stronghold the remains of Hadrian and of other emperors were laid in costly sarcophagi and urns of gold. Architecturally, this structure was accounted the finest in Rome, but nothing of its original splendour now remains. The Parian marbles with which it was covered are gone; the statues with which it was adorned were thrown down by vandal hands on the heads of its assailants, and the royal tomb has long since been rifled of its contents, but the Castle of St. Angelo is still one of the most imposing structures in Rome. It is now used as a state prison, and is connected with the Vatican by an underground passage, the key of which is kept by the Pope himself, thus securing for his Holiness a temporary sanctuary in case of sudden emergency. Over the highest pinnacle of the castle, floating as it almost seems in the air, is the figure in bronze of an angel with a sword in hand. This serves to perpetuate the legend, dating from A.D. 590, which tells of Gregory the Great, leading a penitential procession to St. Peter's in order to offer up prayers for the staying of a great plague,—“Then, as he was crossing the bridge, even while the people were falling dead around him, he looked up at the Mausoleum and saw Michael the arch-angel on its summit, sheathing a bloody sword, while a choir of celestial voices chanted the anthem ever since adopted by the church in her vesper service.” At that time the name of the Mausoleum was changed from *Moles Hadriani* to that by which is now known. Of its illustrious founder, it remains on record that “Hadrian died, worn out by bodily sufferings, A.D. 138, at the age of sixty-three; after a reign of twenty-one years, having unfortunately lived long enough to cloud with indelible stains the career of one of the wisest of Roman Emperors.” Traces of his enterprize are still to be met with in remains of ‘Hadrian’s wall,’ which reached from the Tyne to the Solway,

a distance of seventy-three miles and a-half. It was built of stone eight feet in width and twenty feet high, and at that time marked the northern boundary of England. But the most remarkable evidence of his proclivity for building is the magnificent ruins of his “Villa” near Tivoli.

Missionary Cabinet..

REV. JOSEPH H. NEESIMA, LL.D.*

WHEN a full biography of this gentleman shall be written it will constitute a remarkable chapter in the Romance of Foreign Missions; in the meantime we must content ourselves with a very meagre outline of his personal history. We have not the exact date of his birth though we are led to believe that he was born in 1844, at Annaka, a town about 80 miles northwest of Tokyo, Japan. Brought up in accordance with the ancient customs of his people and instructed in their heathen beliefs, he seems at an early age to have been inwardly convinced that the pagan systems of his country could not give him the help or hope he needed. He had never seen a Christian person; he had never heard of the Gospel; but some undefined and shadowy conviction of His presence who is not far from any one of us, and who has not left Himself in any soul without a witness, had dawned upon him, and given him the sense that the idols he had worshipped, were vanity. While in this state of mind, a Japanese friend, having met a little book called “The Story of the Bible,” written by a missionary in China, brought the book to this young man, as a strange story which he wished him to read. He took it, and when he read therein that in the beginning God created the heavens and the earth, it became to him a new revelation. “This,” said he “is the God for whom I have been looking—this is the true God;” and, without knowing at the time what he was doing, this young Japanese began to worship his Divine Creator. About the same time, having read a little book on America by Dr. Bridgeman of the American Board, he was seized with a strange and strong desire

* THE MISSIONARY HERALD for March, 1889, and other documents published by the American Board of Commissioners for Foreign Missions.

to visit that country—although he knew that for him to become a Christian, or to leave his native land, was to subject himself to the death penalty. Where there's a will there's a way. Not daring to attempt escaping from Yokohama, he went to Hakodate, on the other side of the country, where he found a vessel which would take him to China if he could but get on board. This he eventually managed to do, and from Shanghai he succeeded in getting passage on a merchant ship to Boston—as a sailor. For weeks after his arrival in Boston he remained on ship-board—working hard all the time. At length the captain mentioned his name and the circumstances which had brought him to America to Mr. Hardy, a well known citizen, who interested himself in the young Japanese. By his kindness he was enabled to pursue a curriculum of academic and theological study, in the course of which he won the respect and love of all who knew him. Having completed his studies at Andover Seminary, he was ordained to the office of the ministry on the 24th of September, 1874. During his stay of ten years in America, a great change had come over his native country. Japan had thrown her doors open to western civilization and to Christianity. A deputation headed by the minister of education and other leading Japanese came to Boston to enquire into the systems of national education in this country. Mr. Neesima was asked to accompany them for this purpose. After visiting some of the principal academi/s and universities of the United States and Canada, they travelled in Germany, France, Britain, Switzerland, Holland, Denmark, and Russia. The result was that Mr. Neesima became more and more convinced that education is the foundation of western civilization, and that in order to make Japan a nation worthy to be counted among the enlightened countries of the world, the people must be trained up, not only as men of science and learning but men of conscientiousness and sincerity, and this he believed could only be done by a thorough education—based on the principles of Christianity.

With such sentiments, and with a heart filled with the love of God and faith in Jesus Christ as his Saviour, Mr. Neesima returned to his native country firmly re-

solved that his life should thenceforth be devoted to this grand object. He made choice of the sacred city of Kioto—the ancient capital of Japan, a city of 600,000 people, situated in a rich and populous valley, and connected with the cities of Kobe and Osaka by railway. There are in the city 3,500 Buddhists, and 2,500 Shinto temples, with 10,500 priests and keepers of the Shinto shrines. Kioto has long been considered the spiritual capital of the empire. This lent additional importance to Mr. Neesima's enterprize. Through the aid of friends in the government, five and a half acres of land were secured in the northern part of the city in 1875. In the following year a suitable building was erected and a training school was opened with 65 pupils, of whom more than forty were members of the Christian church and employed all their spare time in evangelistic work. A number of the most able missionaries in Japan are now associated with Dr. Neesima in this educational work which has also received the countenance and financial support of many of the leading men in the empire, and also of a number of friends in the United States, who have contributed very liberally towards the "*Doshisha College*," as it is called, in which there are at present a preparatory course, an English collegiate course, a theological course, a Girl's school, and a hospital and nurses' school. There are altogether 34 regular teachers, 23 assistant teachers, 899 pupils, with a list already of 309 graduates. So marked has been the success of the *Doshisha*, it is felt that the time has come to raise it to the rank of a fully equipped University. That is now Dr. Neesima's aim, and with what is known of his perseverance and administrative ability there seems no reason to doubt of its accomplishment in the near future.

We have left ourselves no room to enlarge upon Dr. Neesima's personal character. But there is no need to do so. Wherever he is known he is beloved and trusted. He stands out conspicuously as the leading philanthropist of Japan today, and at the same time is one of the most devout and able men in the empire. One of his most remarkable traits, and he has many, is his modesty. Both he and his friends are quite unwilling that any extended account

of his life should be published. Dr. Neesima is married but has no children. He ranks, officially, as a "corresponding member" of the American Board and is the President of the educational institution we have been describing. Amherst College gave him the degree of LL.D. last year. His health is not good, yet he is able to do much in connection with his new scheme for the University in which many of his countrymen are taking a deep interest, and which is certain to exercise a very powerful and beneficial influence on the present and future generations of the 'Sunrise Kingdom.'

Presbyterianism on the Prairie.

PORTAGE LA PRAIRIE.

THIS rising town is situated on the main line of the C.P. railway, 56 miles west of Winnipeg, on a plain of large extent and phenomenal fertility. The district known as the "Portage Plains" is acknowledged to be one of the best wheat growing districts in the country, and is perhaps unexcelled anywhere in the world. The four large grain elevators, which, together with the "Assineboine Mills," form so conspicuous a feature in the landscape, bear emphatic testimony to the wonderful capacity of the soil, and the extent to which it has already been brought under cultivation.

The first white settler, other than missionaries, came here in 1860. The growth was slow for several years, and when incorporated as a town, in 1879, there were perhaps not more than one hundred inhabitants. On the approach of the railway it experienced a time of unhealthy inflation, still spoken of as the "boom," followed in due time by the inevitable reaction. It has again by a steady, healthy growth, reached a population of fully 3,000, which would undoubtedly be greater but for the lack of house accommodation. It is fast becoming an important railway centre. Already three independent companies operate their roads, and the prospects are good for one or two additional lines within the present year. *The Public School* is a large and handsome brick building accomodating easily 500 pupils. A most efficient principal and staff of teachers are doing a noble work. *Lansdowne College* affords excellent facilities for

the study of the higher branches of education. The *Home for Incurables* is nearing completion. There are four Banking institutions, a Lands Title office, three weekly newspapers and hotel accommodation, more than ample. The Protestant denominations are nearly all represented, and the few Roman Catholic families in the town and neighborhood are ministered to by occasional supplies from Winnipeg.

In 1851, a Church of England Mission was founded for half-breeds and Indians, by Archdeacon Cochrane. Rev. Mr. Robertson broke ground on behalf of the Methodist body about 1870; the Baptists began in 1880; the Deciples in 1883, and the Congregationalists in 1888. The Presbyterian cause was started here in the fall of 1868, when the Rev. Mr. Fletcher came to the settlement as a missionary of the *Canada Presbyterian Church*. Service was held in the house of Mr. Kenneth McBain, on the River Road, until a log church was built in the summer of 1872. For a few years Rev. Alex. Fraser ministered to the united charge of Portage la Prairie and Burnside. In July, 1875, Rev. Allan Bell was ordained to the work of the ministry and was placed over the united charge. The congregation had then a membership of fifteen, but under Mr. Bell's fostering care it grew to be a large and influential body of people. In 1881 Mr. Bell's whole services were confined to the Portage, when a handsome edifice was built by the congregation. In 1885 the church was destroyed by fire, and was replaced during the following year by the present building, which occupies a more central position. In September, 1888, Mr. Bell accepted a call from a congregation in the State of Wisconsin. The vacancy thus caused continued until last July, when the writer, formerly of Stratford, accepted a call and was duly inducted. The church has since been enlarged by the addition of 230 sittings, and now affords ample accommodation for 650 people. The membership is rapidly increasing and is just a little short of 300. The Sabbath-school and Bible-class have an average attendance of 300, with a roll of about 350.

It is characteristic of this country that our young people take a deeper interest in church work than those in the older portions of our Dominion do, and are more easily retained in our Sunday-schools and Bible-classes. May this feature be as abiding as it is hopeful and cheering. For if the noble class of young people can be won for Christ, their influence will tell with grand effect in moulding the moral and spiritual future of this great land. Thus will our church have a heroism equal to her strength, a consecration commensurate with her resources, and a zeal to match her mighty opportunities.

PETER WRIGHT.

Our Mission to the Indians in the North-West.

REV. G. A. LAIRD writes from Crow-stand School, Kamsack, N.W.T., as follows:—

Our work here is mainly educational and evangelistic. The character and habits of the people are such that rapid progress is almost impossible. Still I am glad to be able to report that during a residence of less than three years, very substantial results have been attained. A successful boarding school with a daily attendance of nearly 50 children has been established, the Gospel has been preached at five different points, and the great majority of the people have been brought, from a state of indifference and heathenism, to look upon Christianity as something which demands their earnest attention. It has been the policy of the Presbyterian Church for some years to spend considerable sums of money on boarding schools for Indian children. The idea is to take the children from their homes and with a certain amount of aid from the Government to take charge of them, feed them, clothe, and teach them for a term of years. They are thus separated almost altogether from the influences of their homes, and are made to enjoy the advantages of a Christian training and home-life. They are also taught different kinds of useful work with a view to their being self-supporting as they grow to years of maturity. In the case of our school at Côte's Reserve the results so far have been extremely gratifying. Regular attendance has been secured. A marked improvement on the children who attend school, not only in appearance, but also in deportment and general intelligence is discernible. In school studies most of them have made almost as rapid progress as white children. They are taught altogether in English, and although they do not know a word of English when they first come to school, they are not long in picking up words and phrases and soon begin to take an interest in their lessons. Our Indians here are anything but uninteresting, and this remark applies with even greater force to the children. You cannot be among these children from day to day without becoming intensely interested in them, and the very fact that there is much about them to correct and repress, seems to draw one all the more strongly toward them. I wish you could step into our school some day and see their bright eager faces, and hear them sing, and recite their lessons. We are much interested in them all, and our hope is that such an influence will be exerted upon them while at school as will be powerful in moulding their after lives.

With regard to mission work proper I can only say, that there is much reason for thankfulness. God has been owning and blessing

our feeble attempts at service. The people are favourably disposed towards the Gospel, and come in goodly numbers to our meetings. Our aim is to speak to them in the plainest manner possible,—to tell them in simplest terms the story of the cross. For the most part they listen attentively, and often many of them are visibly affected by the good story of God's love.

There is a good deal of hardship and exposure in connection with Indian work, especially during the winter months. The people are scattered and far apart, and it is necessary to drive long distances in order to reach them. But difficulties of this kind are experienced more or less, in all the mission fields of the North-West. There is great need for more men to take up work among Indians. There are still many fields unoccupied and ready for the harvest. The time has come when a missionary should be at work on every reserve in the North-West. Shall not the men and the means be speedily forthcoming to carry the Gospel to the heathen of our own land? The Indian has claims upon us. He has long been neglected and sitting in darkness, it is manifestly the duty of the church to come now to his aid and give him the light.

Montreal Anniversary Meetings.

THE oldest inhabitant can scarcely remember when a series of religious meetings under this name were first instituted in Montreal. We ourselves have a vivid recollection of them forty years ago at least, and they have gone on continuously ever since with varying success. Many a time and oft the old Methodist church in St. James street has been packed to its utmost capacity, while eager crowds besieged the doors but could not find admittance. Twenty years ago, perhaps, these meetings had reached the culminating point when not only the citizens of Montreal, but people from all the country round about came to listen night after night, for a whole week, to rousing addresses from the ablest platform speakers in Canada or from the United States, for at that time it was more customary to invite speakers from a distance than now. And when the old church, hallowed by so many sacred memories, was swept out of existence by the tide of commerce, and our Methodist friends erected instead, the magnificent new Temple on St. Catherine street, it was

for a little time doubtful, whether the prestige would be maintained. But it now appears that the spell has not been broken. The meetings held this year in the new church at some disadvantage, owing to the prevailing epidemic, were well attended and elicited much interest.

YOUNG MEN'S CHRISTIAN ASSOCIATION:—The first evening was devoted to the thirty-eighth anniversary of this association, and was probably the largest ever held in that connection. Mr. W. D. Ross, President of the Association, in his opening speech said that the past year had been a prosperous one, both temporally and spiritually.

The Secretary (Mr. D. A. Budge) spoke of the number of men who had gone out to labour for Christ during the past twelve years in whose life the association had played an important part, either by being the instrument of their conversion or by developing them in Christian work. In conclusion he referred to the new building, and said that of the \$70,000 which had been subscribed, \$18,000 had been given by the young men, \$17,000 by the directors, \$500 by the boys and the remainder by the citizens, whom he desired to thank for their liberal support.

MAJOR-GENERAL HOWARD of New York, said that to plead for Young Men's Christian associations was to plead for Christianity. A thousand objections were raised against these associations when they were first organized, but the object of their founder was to get hold of a class of young men who were not reached by other influences. In concluding an earnest and eloquent address, he urged all young men who were not Christians to at once become so.

THE BIBLE SOCIETY:—The second evening witnessed the sixty-ninth annual meeting of the Montreal Auxiliary. Sir WILLIAM DAWSON presided. In the course of his remarks, he mentioned that the Bible was translated into some 290 different languages and during the past year nearly 4,000,000 copies of the Book were circulated through the agency of the British and Foreign Bible Society.

REV. DR. SHAW presented the annual report. The financial returns from the branches amounted to \$7,405.91, of which \$2,410.52 were derived from the sale of Bibles, and \$4,995.39 from free contributions. Eleven colporteurs were employed during the year, and six Bible-women were employed under the auspices of the Ladies Association. Altogether the year had been a prosperous one. The work of the colporteurs had been almost exclusively confined to the French-speaking districts.

RT. REV. BISHOP BOND made the speech of the evening, in which his well-known liberality and catholicity of spirit found expression in pleasing terms. Speaking of the Bible, he

said "The Word of God is the foundation stone of freedom, and it is the high prerogative of the Christian minister to proclaim the doctrine of universal freedom, and to make that freedom a living truth, a reality brought home and to be accepted by all.

THE EVANGELICAL ALLIANCE held its annual meeting on the third evening. VEN. ARCH-DEACON EVANS presiding, and was well supported by a stalwart company of Presbyterian ministers.

REV. DR. WELLS said the alliance was at a disadvantage on account of its newness. Its object was to show the world that, in spite of their apparent differences, the great Protestant churches all believed in the same fundamental principles of Christianity, and that they had one faith, one hope, and one God.

Household Words.

WHAT IS YOUR LIFE.

For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.—JAMES, 4: 14.

HOW prodigal, nevertheless, we are of our time! We begin life in the expectation of many long years before us; it seems to the youthful it is never to have an end. The intervening years between youth and manhood, or womanhood, seem to move at a snail's pace, and even when the goal of maturity is reached, the future of life's journey seems to stretch away off beyond the possibility of a terminus. But, alas! this is only a seeming—a dream—it is not a reality. Time hurries us along day by day, week by week, month by month, and year by year, and ere we have thought or are aware of it, life is gone. The passage from one stage to another is made with an ever-increasing speed, and the last stage is passed as with lightning rapidity. It scarcely seems possible to the aged at three-score and ten that the whole of life by natural limitation is gone, and only the remnants—a few days, months or years—are left for the winding up of life's affairs and the final exit. If this be so, then note the importance of making the best of time even as it flies. "Work while it is called to-day; the night cometh wherein no man can work." The past is past, never to return; the future is all unknown, and cannot be certainly relied upon. The present day—nay, the present moment—as a measure of time is all that we may properly call our own. And, therefore, what engages our attention, as our work, must be done now, and that quickly.

The work of all work is the saving of the soul. This work is of the first and last importance. It admits of no delay, no postponement until a more convenient season. It is a work of prime necessity as well as of highest import, and demands the best of our time and

effort. "Seek ye first the kingdom of God and his righteousness." Strive, agonize, to enter into the straight gate." "For what shall it profit a man if he gain the whole world and lose his soul, or what shall a man give in exchange for his soul?" Surely, this is something worthy of consideration, and that sometimes. To save the soul, to secure God's love and power, to inherit eternal life, to reign with Christ in his kingdom in heaven, and that forever! What greater good than this can be desired? Surely, it is the "one thing" of all that is under the sun which "is needful." But, notwithstanding, men do and will put off this important work, but in so doing it is well to remember that the future, as shown, is not at their distribution, and a delay may be fatal.

We cannot tell what may be in store for us through God's gracious will and appointment. We only know that he says: "Seek ye the Lord while He may be found; call upon him while He is near." "To-day, if ye will hear His voice, harden not your hearts. Behold now is the accepted time, and now is the day of salvation." Come, then, to Jesus; aye, come to be saved "just now."

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come."

S.S.S. in Presbyterian.

A GREAT SALVATION.

God is great in salvation; God is mighty to save. What a grand thing it is to say so! It needs no special wisdom on your part or mine to know that none but a mighty God could save. Do you disbelieve it? Listen for a moment. What is the work that God has to do? He has to redeem men from the destructive power of sin; and who knows the measure of that! A babe can take a glass of water and scatter it; who can gather it again? An idiot can smash a beautiful vase into a thousand pieces; who can put it together again? That is the problem. Have you ever seen a fossil? "Yes," you say. What kind of problem would it be to give life again to it? Even that is a little thing compared with the the problem before us. What do we ask God to do? To save us? What does saving mean? It means that my dark heart should be so washed and cleansed from sin that I should be a new man, and yet the same man all the time. I have a scar on my hand. I could tell you the story of it. It has been there since I was a boy. I remember the accident and the desperate cry. I have lived many years since then. There is a conventional philosophy which goes about the world, that says our bodies change every 7 or 14 years; but the scar is there, and I shall go to the grave with it. I am the identical individual;

I bear the mark; I am the very same person as I was when a little boy; but I am changed. Yes, blessed be God! I am a new man in Christ Jesus. I know I am the same; memory confirms it; and yet the very fibre of my soul is changed. You say that God can make a new one. That is nothing. To create a new universe, to raise out of the dust a new order of men is nothing to this—how to change a man and leave his personality intact. You might think it was impossible, and I would say it cannot be if I had not before me that God is mighty, and it is the very essence of God. Omnipotence bends its energies to this work. If I did not believe in an omnipotent Saviour I would not believe in salvation.—*Rev. W. Pierce.*

JOHN POUNDS.

When Dr. Guthrie was in Anstruther on the shores of the Firth of Forth, he saw a picture which awakened his interested attention. It represented a cobbler's room, with his bench and humble tools. The cobbler himself was there, an old shoe between his knees, and his spectacles on his nose. His forehead was massive and his mouth and chin indicative of unusual firmness of character, decision and determination; but from beneath his heavy bushy eyebrow looked out a kindly eye. His face was lit up with a peculiar expression of benevolence; and around him were gathered a group of poor children, some standing, others sitting, but all busily engaged at their lessons. An inscription beneath the picture interpreted the scene. It was humble John Pounds, a cobbler by trade, in Portsmouth. He had taken pity on the ragged children, whom ministers and magistrates, ladies and gentlemen, were leaving to run wild and go to ruin on the streets. John Pounds, like a good shepherd, went out into the highways and byways, gathered in these outcasts, trained them up in intelligence and virtue, and, without looking for human reward or even recognition, and while compelled to earn his bread by the labour of his hands, had, before he died, rescued from ruin and saved to society and a better life not less than five hundred children, and all this John Pounds did without helper save God.

He was a genius in his way; to say the least he was ingenious. If in no other way he could take a boy captive he would, being crafty, catch him with guile. He might be seen on the quays of Portsmouth hunting down a ragged urchin and persuading him to come to school at his cobbler's shop by the power of a hot roasted potato. Knowing how an Irishman loves potatoes, and how hungry these little waifs often are, he would run alongside a timid and reluctant boy, holding the potato under his nose, and moving him by a double appeal to his desire for knowledge and his appetite for a dainty morsel.

Subsequently Dr. Guthrie made a pilgrimage to Portsmouth that he might visit the little shop where John Pounds wrought such wonders. He strode away to an old-fashioned street in an humble quarter, and there found a small shop in a two-story house built of wood and not more than seven feet broad by fifteen long. That was the hallowed temple of one of the High Priests of humanity. Sometimes in that contracted place thirty or forty boys crowded, and yet so did they delight to come that not unfrequently they might be found sitting outside on the street.

John Pounds used to say that if it pleased God, he would wish "to drop like a bird from its perch," and so it did please God, for he died and was with his Lord in the twinkling of an eye.—*A. T. Pierson.*

CHRIST'S GREAT GIFT.

In 1855, when some of the soldiers came back from the Crimean War to London, the Queen of England distributed among them beautiful medals, called Crimean medals. Galleries were erected for the two houses of parliament and the royal family to sit in. There was a great audience to witness the distribution of the medals. A colonel who had lost both feet in the battle of Inkerman was pulled in on a wheel chair; others came in limping on their crutches. Then the Queen of England rose before them in the name of her government and uttered words of commendation to the officers and men, and distributed these medals, inscribed with the four great battlefields, Alma, Balaklava, Inkerman, and Sebastopol. As the Queen gave these to the wounded men and the wounded officers, the bands of music struck up the national air, and the people with streaming eyes joined in the song:

God save our gracious Queen!
Long live our noble Queen!
God save the Queen!

And then they shouted "Huzza! huzza!" Oh, it was a proud day for those returned warriors! But a brighter, better, and gladder day will come when Christ shall gather those who have toiled in His service, good soldiers of Jesus Christ. He shall rise before them, and in the presence of all the glorified of heaven He will say: "Well done, good and faithful servant!" and then He will distribute the medals of eternal victory, not inscribed with works of righteousness which we have done, but with those four great battlefields, dear to earth and dear to heaven, Bethlehem! Nazareth! Gethsemane! Calvary!—*Talmage.*

The love of Christ has to come to sinful men with patient pleading and remonstrance, that it may enter their hearts and give its blessings. Some of you may remember a modern work of art in which that long-suffering appeal is wonderfully portrayed. He who is

the light of the world stands girded with the royal mantle clasped with the priestly breastplate, bearing in his hand the lamp of truth, and there, amidst the dew of night and the rank of hemlock, He pleads for entrance at the closed door which has no handle on its outer side, and is hinged to open only from within.

"I stand at the door and knock. If any man open I will come in.—*Dr. Maclaren.*"

DUTY.

In one of Stanley's recent letters he speaks very cheerfully of the progress of Christianity in Uganda, where the converts have endured prolonged and shocking persecutions. He proceeds thus:

"I suppose you do not know Mackay personally. Well, he is a Scotchman—the toughest little fellow you could conceive, Young, too—probably thirty-two years or so, and bears the climate splendidly—even his complexion is uninjured—not Africanized yet by any means, despite twelve years continued residence. These mission societies certainly contrive to produce extraordinary men. Apropos of Scotchmen, can you tell me why they succeed oftener than other people? Take Moffatt, Livingstone, Mackay, real Scotchmen with the burr—they stand pre-eminent above all other missionaries, no matter of what nationality. It is not because they are Scotchmen that they succeed; It is not because they are better men in any one way or the other, physically, mentally, or morally—of that we may rest assured—but it is because they have been more educated in one thing than all others. While I say this I review mentally all whom I know and have met, and I repeat the statement confidently. That one thing is duty."

"These missionaries, Moffat, Livingstone, Mackay, piously brought up, are taught among other things what duty is, what it means, not to yield to anything but strict duty. Thus, Moffatt can persevere for fifty years in doing his duty among the heathen; and Livingstone, having given his promise to Sir Roderic that he will do his best, thinks it will be a breach of his duty to return home before he finishes his work; and Mackay plods on, despite every disadvantage, sees his house gutted and his flock scattered, and yet, with an awful fear of breach of duty, clings with hopefulness to a good time coming, when the natives of the country will be able to tell out to each other the good news of 'Peace and good will to men.'"

These sentences we quote as an illustration of the value and unspeakable importance of a sense of duty. "Having done all,—Stand!" We must be loyal to God at all hazards. Life cannot be better spent than in the service of the Gospel.

The Great Physician.

MARCH 9. A.D. 31. LUKE 4: 33-44.
Golden Text—Matt. 8: 16.

IT was said of Jesus before his birth that "He should save his people from their sins," Matt. 1: 21. That "men might know that he has power on earth to forgive sin," he healed all bodily diseases of the sick who came or were brought to him, Matt. 9: 6; 12: 15. The cures he effected were perfect. The blind saw, the lame walked, the deaf heard, Matt. 11: 5, typifying the perfection of the spiritual healing, believers still receive from him, Is. 53: 5, by the efficacy of his shed blood, 1 Pet. 1: 18, 19; 1 John 1: 7. We see Christ in our lesson to-day as "The Great Physician" who healeth all our diseases, Ps. 103: 3. He was then in Capernaum, and it was the Sabbath, v. 31. Jesus, according to his custom, had gone to the synagogue, ch. 4: 16. V. 33. *An unclean devil*—Unclean because his nature was the opposite of that of a pure and holy God. Mark God's providence in bringing this man face to face with Jesus, who alone could turn him from the power of Satan unto God, Acts 26: 18. V. 34. *Let us alone*—The devil assumed that he had a right to his victim. This was false. Satan is an usurper, and Jesus has come to destroy his works, Heb. 2: 14. The devils know that their time is coming to be punished, Matt. 8: 29. *I know Thee*—The evil spirits had no doubt of Christ's Messiahship, Mark 3: 11. *The Holy One*—Comp. Ps. 16: 10. V. 35. *Hold thy peace*—lit. Be Still. *thrown him*—in Mark, *torn him*, yet without doing him serious injury. The devil is malignant to the last, Luke 9: 42. V. 38. *Wife's mother*—Peter was married. His wife afterwards travelled with him, 1 Cor. 9: 5. It is plain from this fact that a celibate clergy is not a New Testament institution. V. 39. *ministered*—There was no weakness left, the cure was perfect. She did what she could for Jesus and his friends. The best proof of a soul-cure is when the believer abounds in labours of love for Christ and his disciples, 1 Cor. 15: 58. V. 40. *was setting*—The sabbath being counted over at sunset, the friends of the sick would deem themselves free to engage in the work of bringing them—It would also be cooler. Comp. John 5: 10. *Everyone*—No one sent away disappointed. V. 41. *Rebuking them*—Jesus does not need the testimony of devils. He is their conqueror and has no compact with them. V. 42. *A desert place*—there to rest and pray. It is good for us also to withdraw at times from the society of men, and to be alone with God, Matt. 6: 6. *Stayed him*—The people of Nazareth would have killed Jesus, here they want him to stay. Wherever the Gospel is preached, some reject, but others believe it. Let us not be weary in well doing then. V. 43. *The kingdom of God*—lit. I must declare the glad tidings of the kingdom, i.e., evangelize.

The Draught of Fishes.

MARCH 16. A.D. 31. LUKE 5: 1-11.
Golden Text, Luke 5: 10.

THE miracle related in our lesson to-day, was not only a fresh display of Christ's almighty power. It was also symbolical of the results that were to follow the evangelizing of the world. It teaches all who labour for Christ, that although they may at times think with sadness that their work has been for nought, Is. 49: 4, yet in God's own good time a harvest will come. God's promises are true, Ps. 126: 6. Nations shall yet be born in a day to the new life of Christ, Is. 66: 8; 2: 2. It is generally supposed that the call to Peter and his friends in v. 10, is the same mentioned by Matthew and Mark, Matt. 4: 18-22, Mark 1: 16-20, but it is not certain, V. 1. *pressed upon him*—ch. 4: 37, 42. *Gennesaret*—Luke is the only evangelist who gives this name to the Sea of Galilee. V. 2, *Two ships*—fishing boats of no great size, see v. 7. *Standing by*—anchored or drawn up on the beach. V. 3. *Simon's*—The other boat belonged to Zebedee and his sons, v. 10. *Sat down*—the usual posture of Jewish teachers, *from the ship*—as in Matt. 13: 2. V. 4. *into the deep*—a distance from the shore. V. 5. *toiled all night*—Many an earnest servant of God toils long in midst of the night of error to save souls, without any apparent result. Men may lay the blame of his want of success upon him. Jesus does not do so. *Let down your nets*—Try again. God's word never returns to him void, Is. 55: 11. V. 6. *At thy word*—Like Peter, let us follow God's command, work, and leave the result to God. V. 7. *a multitude*—the reward of obedience. In due time we shall reap if we faint not, Gal. 6: 9. *the net brake*—R.V. was breaking. If it had broken, the fish would have been lost. Mark how richly Jesus repaid Simon for the loan of his boat. This is God's method as seen by Mal. 1: 10, and Heb. 6: 10. V. 8. *Depart from me*—not that Peter really wished Jesus to go away, but being terrified at Christ's display of Divine power, he trembled at his presence. Hence his confession, *I am a sinful man*. Thus Isaiah trembled, Is. 6: 5, Thus Job abhorred himself, Job 43: 5-6. V. 10. *Fear not*—the same words spoken to John in similar circumstances, Rev. 1: 17. *Catch men*—In the Gospel net. This was fulfilled to the letter, when at the preaching of Peter, on the day of Pentecost, 3000 men were added to the church, Acts 2: 41. V. 11. *They forsook all*—The companionship of Jesus was more to them than their boats, nets or fish. And thus when a sinner hears the voice of Jesus calling, he should be ready, if the Lord requires it, to give up all for Him, Matt. 19: 29; 16: 24.

Christ Forgiving Sin.

MARCH 23. A.D. 31. LUKE 5: 17-26.
Golden Text, Luke 5: 21.

OMP. Matt. 9: 1-8, Mark 2: 3-12. The events here related took place in Capernaum, Mark 2: 1, which Matthew called Jesus' "own city," Matt. 9: 1, as the Lord often resided there. Luke probably had the account from Mark, as the words are almost identical. We know by Col. 4: 10, 14 that they met in Rome. The purpose of this miracle is clear. It is a direct attestation to the power of Christ to forgive sin. The scribes rightly said, "Who can forgive sins but God alone?" v. 21. It is therefore also an attestation to the Divinity of Christ. The genuineness of the miracle is seen from the fact that many of its witnesses were not friendly to Jesus, e.g., scribes and doctors, of the Law v. 17. V. 17. *to heal them*—R.V. The power of the Lord was with him to heal. V. 18. *Palsy*—paralysis, a total loss or diminution of motion or sensation in any part of the body. This disease is incurable. *In a bed*—a mattress or simply a blanket on which the sick man was carried. V. 19. *the housetop*—The centre room or court of Eastern houses is commonly uncovered, except in wet weather or great heat, when an awning is spread over it. The bearers partly removed this cover, to let down the sick man from the edge of the flat roof. V. 20. *thy sins*—It may have been that the man's illness had been caused by a sinful life, of which he now repented. *forgiven*—God's forgiveness removes the penalty of sin in the future life. Christ in addition to this was about to remove the temporal punishment of this man's sins. V. 21. *God alone*—Because He is the Lawgiver and Judge who alone can have the right to let mercy take the place of justice. *blasphemies*. words disparaging to majesty of God. V. 23. *Whether is easier*—The first, of course, since no one could test the truth of the assertion "Thy sins are forgiven." But Jesus gives a visible proof of His power by healing the man instantly, and he points out the purpose of cure in v. 24. V. 25. *Glorifying God*—giving thanks to God and declaring His power. The taking up of his bed showed to all present, that he had fully recovered the use of his limbs. V. 26. *All amazed*—friends and enemies. Some, however, may not have glorified God in the person of Christ, but like the Pharisees in John 9: 24, said: Give God the praise—We know that this man—Christ—is a sinner. Even Christ's miracles did not cause all men to repent and believe. We all need God's forgiveness. He calls us all to repent of our sins and to forsake them. By faith in Christ we obtain Remission of sins. There is salvation in no other, Acts. 4: 12. and His precious blood cleanseth from all sin, John 1: 7.

Christ's Law of Love.

APRIL 6. A.D. 31. LUKE 6: 27-38.
Golden Text, Luke 6: 31.

THE discourse of Christ from which this Lesson is taken, is probably the same recorded by Matthew and known as the Sermon on the Mount. It will be noticed that both discourses begin and end alike, are substantially the same, and are followed by the same events, Matt. 8: 5-13; Luke 7: 1-10. V. 27. *Love your enemies*—This is essentially Christian. The world would say "Hate your enemies." Do them all the harm you can. Revenge yourself for every injury. It is easy to see that these worldly maxims would perpetuate hatred and violence. Christ's teachings, on the contrary, will lead to peace and good will. If the disposition of mind He enjoins was universal, the world would be a society of friends. In proportion as it prevails, in the same proportion it blesses mankind, 1 Sam. 24: 17-19. *Resist not evil*—This is a general principle, but must be judiciously applied. All laws, human and Divine justify your self-defence when life is in danger. But if struck, like Christ we may remonstrate, John 18: 23. If a man by process of law, Matt. 5: 45, or by violence, Luke 6: 29, wishes to deprive us of part of our property, better submit to a trifling injury, than resort to law or violence against him. V. 49. *Give*—Again, there is an evident limitation, for an inconsiderate observance of the teachings of this verse would encourage laziness and pauperism. Comp. 2. Thess. 3: 10. In all such cases Christian has to consider how best to meet the want, for the good of him who asks. A man asks for money, it may be better to give him work. V. 31. The golden rule. Note that it is only all the "good" that we would that men should do to us, that we should also do to them. Reciprocity in evil or folly is evidently shut out. V. 32-34 contrast the way of the world with the better way of Christ. This is to do good, not because we expect to receive from men the same that we give them, but simply because we are to imitate God's impartial goodness to the good and to the wicked, Matt. 6: 35. Our reward is to be "the children of the Highest" v. 35. He is merciful, let us, like Him, be merciful, for we all need mercy from Him. V. 37 *Judge not*—Be not eager to find fault. Be charitable. 1. Cor. 13: 5-7—Forgive as you wish to be forgiven, Matt. 6: 12. V. 38. *into your bosom*—Allusion to the large fold of Eastern dresses over the chest, often used as a pocket. *it shall be measured*—The severity which we have unjustly meted out to others, becomes the measure of what is justly dealt to us. The whole passage is a lesson of forbearance, charity and love. God's glory, and not the praise of men, being our motive.

Ecclesiastical News.

SCOTLAND. The weather is very mild. In warm spots the rhododendron is said to be in bloom, and to my own knowledge birds are nesting. Colds are prevalent, and most people sigh for a few weeks of good steady frost, if the Lord will, to reinvigorate our bodies, growing enfeebled with the spring-like season. Influenzas are common enough, but there has been little of the Russian type, so far. The students in Glasgow University are rejoicing much over the success of their Union Bazaar. The Queen was patroness; marchionesses, ladies and honourables were stallholders. While the wives and daughters of professors, men of science, and of wealth as well, lent their willing aid. The Bute and Randolph Halls, where the sales were being carried on, presented a scene of rare splendour; while the students' Fish Pond in the crypts below was the scene of much merriment and wit. The results of the five days sales amounted to about \$68,500, or £13,750 sterling, the expenses being \$10,000 or so. The object was the furnishing and endowment of their Union Building. The Rev. Mr. Salmond, of Rothesay F. C., goes to Morningside, Edinburgh. The complaint against the Rev. Mr. Houston, U. P., Glasgow, for allowing the Rev. David MacRae, of Dundee, to occupy his pulpit, has not been sustained, but ministers have been commended in procuring pulpit supplies, to "have due regard to the doctrinal position of the Church, and the edification of their congregations.".... With regard to doctrinal positions, Principal Cunningham is reported to have declared that a minister of the State Church may think or say anything he pleases, "without being in danger of the judgment!" Constitutional action is said to have been taken by the Presbytery of Meigle anent the inaugural address of Dr. Marcus Dods. The vote of the Presbytery was unanimous. Professor Johnston, of the U. P. Hall, adopts a conciliatory course towards his students. Princess Louise is busy, completing a portrait of her royal mother. The painting was commenced in Balmoral last August. At the anniversary of the Y. M. C. A., Glasgow, the membership in June was 8,912, and the income over \$18,000. Mr. Quarrier was successful in the suit raised against him by a R. C. parent, for the recovery of a child, the surviving parent having been proved unworthy, I understand. Within a week he received \$15,000 for the erection and furnishing of two new Homes. What a standing monument these Homes are to the faithfulness of God, as the answerer of prayer, as well as the Father of the fatherless! The commission of the Glasgow Presbytery is still dealing with the housing of the poor. D.

IRELAND:—The death of Professor Witherow is a great loss to the church. He was a master in his own department, well read, most industrious, of a calm judicial mind, and conservative. Some would say that he erred in being too cautious, but he was a safe leader. For 24 years he filled the chair to which he was unanimously elected by the General Assembly. For the twenty years previous he was pastor of the large and respectable congregation of Maghera in the Southern part of the County of Londonderry, in which county he was born and brought up, and spent his whole life save the time he was at college. Dr. Witherow was an extensive author. Some of his books are in many a household in Canada. Possibly his little book on Baptism is more widely known in the Dominion than any other. His first literary adventure was a lecture which was given to the public in 1855. It was prepared for a Young Men's Association in the town where he was then pastor. Some of the members of the Association are now prominent men in Canada. The title of the lecture was "Three prophets of our own," meaning by that celebrities that had been brought up in the neighbourhood. One of the three was Dr. Henry Cooke, one of the greatest men the church in Ireland ever had. One of the most popular of his other works was "Derry and Enniskillen," an historical sketch of the sieges the two places endured in 1689. His last work which came out last year is an elaborated discussion of New Testament Church Government. Early in his literary career he drew up a handbook on the subject under the title "The Apostolic Church: which is it?" He evidently laid more stress on the subject than many in the present day do. His Magazine and review articles if gathered up would make quite a number of volumes. He was a very careful and accurate writer, he allowed nothing slovenly to pass out of his hands. His loss will be greatly felt in the church. He was not an old man, somewhere between 65 and 70. Dr. Killen was in harness some 16 years before him, and he still remains and is able to do literary work. The Church in Ireland has within a few years lost by death some choice men, the removal of Professor Witherow is one of the heaviest blows inflicted for some time. H.

CANADA:—The Methodist Church has lost its most eminent layman and Canada one of her most enterprising, patriotic, and influential citizens by the death of the *Hon. John Macdonald* of Toronto, which occurred on the 4th of February. Mr. Macdonald was born in Perthshire in 1824. His education was begun in the regimental school of the 93rd Sutherland Highlanders. On coming to Canada he attended Dalhousie College, Halifax, and afterwards an academy in Toronto. After a number of vicissitudes he made his home in Toronto where he established a mercantile

business that grew in his hands to be the largest of its kind in Canada. His attention, however, was by no means restricted to business. He was a man of exceptional ability and was equally at home in discussing politics or preaching from the pulpit. He had fine literary tastes, was a good speaker and wielded the pen of a ready-writer. Better than all, he lived a consistent and exemplary Christian life. He was a princely giver, benevolent almost to a fault, and always ready to respond to any reasonable claim on his philanthropy. He was long an active member of the Executive Committee of the General Conference of the Methodist Church, and Treasurer of its Missionary Society, took great interest in educational matters, in Bible and Temperance Societies, and especially in those agencies which had for their object the welfare of youth. Only a short time before his death he paid over to trustees the sum of \$40,000 to found a hospital for the sick in Toronto.

UNITED STATES: The revision of the Westminster Confession is still brewing. Of the 211 Presbyteries, upwards of 100 have discussed the question, and fully two-thirds of them favour revision. It is impossible to forecast the result. Some are apprehensive that the northern Church will again be "a house divided against itself," as it was during the regime of the "Old" and "New Schools." One thing is certain, the controversy has blocked the way towards re-union with the Southern Assembly, which, while it might consent to a few verbal changes, would resist to the last any alterations that would in the slightest degree imply any doctrinal deviation. . . . Two rather significant affairs have transpired during the past month. The one was the installation of Dr. Lyman Abbott as pastor of the Plymouth Church, Brooklyn. Drs. Phillips Brook and E. W. Donald, of the Episcopal Church, took part in the proceedings, and were kind enough to say that they recognize the orders of Congregational ministers to be valid—entitling them to preach the gospel and to administer the sacraments. One step more and the concession would be worth something; let them invite a Congregationalist or a Presbyterian into their pulpits! Dr. Abbott's statement of belief was very long—far too long. It would puzzle a Philadelphia lawyer to determine from it whether Dr. Abbott is a Congregationalist, a Unitarian, or an Apostle of "Conditional Immortality." The general opinion among us, however, is that the man is better than his indefinite creed. The other circumstance has reference to the controversy which has for some time been disturbing the peace of the American Board of Commissioners for Foreign Missions, in reference to the theory of a "future probation." Dr. Storrs in accepting the presidency of the Board distinctly repudiated this notion for himself, and expressed disapproval of appointing any one to

the mission field who held that doctrine. A recent applicant for an appointment as missionary is Mr. Covell, a young man from Andover College, of undoubted ability, and whose views are in the main sound and unexceptional, *but* he has some doubts about this question of future probation. The Prudential Committee recommend delay, in the hope that his doubts may be removed before long. Dr. Storrs, while staunchly orthodox in his own views, judging this individual case on its own merits, favours immediate appointment. The position is an embarrassing one for the Board. I notice that we have quite a number of ex-Canadian ministers in our Western Synods—Dr. J. K. Smith, of St. John's Church, San Francisco, and his son, Rev. James Cumming Smith, of Howard Street Church in the same city; Rev. C. B. Pitblado, at Santa Rosa, Cal.; Rev. D. B. Whimster, in Hay's City, Kansas; Rev. John Ferguson, at Denver, Col.; Rev. James McFarland, at Central City, Col.; Rev. W. E. Archibald, in Topeka, Kansas; Revs. Charles and Telesphore Brouillette, the former at Alexandria, Neb., and the latter at Napavine, W. T.; Rev. J. S. Black, Colorado Springs, Col., and Rev. Dr. Ormiston, of the Reformed Church at Pasadena, Cal. Z.

ENGLAND: By the death of *Dr. Lightfoot*, Bishop of Durham, the Church of England has lost one of its brightest ornaments. He was a man of remarkable ability—one of the greatest scholars of the age. Dr. Lightfoot was one of the original members of the company of revisers of the New Testament. He was also a prolific writer of commentaries. His editions of "The Apostolic Fathers," gave him a unique reputation. He was born in 1828, and succeeded Dr. Baring as Bishop of Durham in 1879. He died 22nd Dec., in his 62nd year. *Robert Browning*, whose fame as a poet is scarcely surpassed by Tennyson, has been laid to rest in the Poet's Corner, Westminster Abbey. Mr. Gladstone is still vigorous at eighty, and declines to be elevated to the peerage. *Dean Perowne*, of Peterborough, one of the ablest preachers in the Anglican Church, says that "he dare not accept the position, that the 'dissenting' churches are not churches, or that their ministers are not lawful ministers, and their sacraments valid sacraments."

GERMANY. Old *Dr. Döllinger*, the renowned leader of the Old Catholic movement, the uncompromising opponent of Ultramontaniam, and who denounced with special emphasis the Papal dogma of "Infallibility," died at Munich on the 10th of January, from influenza. He was born in 1799. On account of his opposition to the Vatican decrees he was excommunicated by the Archbishop of Munich in 1871. But he never lost the confidence of his fellow-citizens, and remained president of the University of Munich as long as he lived.

Our Own Church.

FOREIGN MISSIONS:—By appointment of the General Assembly, the congregations are reminded this month of the duty and privilege of contributing as the Lord may have enabled them towards the Foreign Mission Fund of our church. It has been gravely hinted in some quarters that our church is extending its Foreign missions, if not to the detriment of its Home missions, with perhaps a show of preference for the other. Now this idea should not for a moment be encouraged. It has absolutely no foundation in fact. The Committee, of course are bound to do all they can to promote and extend the great work entrusted to them. So long as any portion of the world is unevangelized they must use every legitimate means within their reach to foster the missionary spirit, and to draw upon the liberality of the Christian people of Canada in order that the Gospel may be preached to every creature. But it is a remarkable fact, and one that is highly creditable to our church, that since the time of the union in 1875, the contributions placed at the disposal of the respective committees for Home and Foreign Missions have gone on increasing in almost precisely an equal ratio. It is true, no matter what may be said to the contrary, that the one reacts on the other. The more people give for Foreign Missions, the more will they give for Home Missions, and *vice versa*. The estimates for our Foreign Missions this year, as we showed last month, call for \$106,500. This is not a large sum for so wealthy and so highly-favoured a church as the Presbyterian Church in Canada. May He whose are the gold and silver, incline the hearts of His people everywhere, to recognize the responsibilities of their stewardship, that by their "willing" and liberal contributions towards the Foreign Mission Fund of our church, they may be instrumental in advancing the cause and Kingdom of our Lord and Saviour, "Till each remotest nation has learnt Mesaiiah's name."

EASTERN SECTION.—If our congregations continue to contribute relatively as they did last year during the closing months of the present Assembly year, the balances

will be on the right side. The claims for foreign missions are larger than last year. For Tunapuna the excess is \$121; for Couva, \$584, and for San Fernando, \$171. A prosperous and growing mission like that of Trinidad, will necessitate increased expenditure from year to year. M.

Dr. REID has received from the executors of the estate of the late Hon. A. Morris, the sum of six thousand one hundred and ninety-nine $\frac{49}{100}$ dollars (\$6199.49) being amount held by him as Trustee, the same being intended for the purpose of establishing a Mission to the Jews in Palestine. Dr. Reid has also received from Rev. P. M. Morrison Halifax, the sum of \$2562.91 being contributions from congregations in the Synod of the Maritime Provinces for Home Missions in the North-West.

PERSONAL.—*Rev. J. S. Black*, of Colorado Springs, formerly of Erskine Church, Montreal, paid us a flying visit last month. He describes C. Springs as a paradise of beauty—a quiet aristocratic town of 12,000 inhabitants—basking in perpetual sunshine—in full view of Pike's Peak, which lifts its snow-clad summit 14,300 feet above the sea level. Since he went there—six years ago—the membership of his congregation has increased from 130 to 350, and a beautiful new church has been erected at a cost of some \$55,000. Colorado, famed for its fine scenery, its clear skies and pure air, is the 38th State in order of admission into the union. The lines have fallen to brother Black in pleasant places. *Rev. Herbert C. Ross*, late of Ingersoll, Ont., was received by the Presbytery of Erie, U.S., in November, and on 12th December was installed pastor of the First church of Erie. With a beautiful church edifice and a fine congregation, Mr. Ross begins his ministry there under most favourable circumstances. *Rev. Dr. Proudfoot*, who has recently demitted his charge of the First Presbyterian church London, Ont., has ministered to that congregation for thirty-eight years. Dr. Proudfoot is a native of Perthshire, Scotland, and was ordained in 1848. *Rev. D. L. Macrae* of Jamestown, N.Y., formerly of Cobourg, Ont., has declined an urgent call from Knox church, Regina, N.W.T. *Father Chiniquy*, has published an appeal for aid

to enable the French congregation worshipping in Russell Hall, Montreal, to erect a new church. *Rev. D. Macrae* of Victoria, B.C., has been appointed clerk of the Presbytery of Columbia, *vice Rev T. G. Thomson* of Vancouver, resigned. *Rev. Thomas Cumming* of Truro and his brother *Rev. Robert Cumming* of Westville, N.S., have gone on a five months visit to Egypt and Palestine; we trust they will have a good time and a safe return. *Rev. Dr. Reid* of Toronto, attained his jubilee on the 30th of January, his ordination having taken place on that date as minister of Grafton and Colborne, Ont., in 1840. A host of friends congratulate him. So far, the Presbyteries seem to be unanimous in nominating *Rev. Dr. Laing* for the moderatorship of the next General Assembly. *Mr. Malcolm MacMillan* of Catalone, C.B., recently attended the communion services at the age of 102 years. He is still alive and well.

ORDINATIONS AND INDUCTIONS.

CHARLOTTETOWN, *P. E. Island*.—*Rev. David Sutherland* of Richmond, Halifax, was inducted on the 18th of December.

APPIN AND TAIT'S CORNERS, *London*.—*Rev. Alex. Henderson* of Hyde Park, Ont., was inducted on the 23rd of January.

PRICEVILLE, *Orangeville*.—*Rev. D. Macleod* of Kenyon, Glengarry, was inducted on 27th January.

RICHMOND, *St. John*.—*Rev. Mr. Barker*, formerly of the Congregational Church, was inducted on the 28th of January.

SIMCOE, *Hamilton*.—*Rev. W. J. Dey* was inducted over St. Paul's Church on the 9th of January.

LYN AND CAINTOWN, *Brockville*.—*Mr. J. J. Wright* (Queen's College) was ordained and inducted on the 31st of January.

HAWKESBURY, *Ottawa*.—*Rev. W. R. McCulloch* of Leeds, Que., was inducted on the 23rd of January.

CALLS.—*Rev. W. S. Smith* of Centreville, to Dunbar, *Brockville*—declined. *Rev. Thomas Natrass* (late of Knox College) to Amherstburg, Ont. *Rev. C. D. MacDonald* of Thorold, Ont., to Kildonan, *Manitoba*—accepted.

DEMISSIONS.—*Rev. Dr. Proudfoot* of First Presbyterian Church, London. *Rev. E. S. Bayne* of Middle Musquodoboit, N.S. *Rev. John Turnbull* of St. Louis de Gonzague—*Montreal*. *Rev. T. G. Thomson* of First Church, Vancouver, B.C. *Rev. A. A. Drummond* of Newcastle, Ont. *Rev. Robt. Wallace*, West

Church, Toronto. *Rev. William Meikle* of Oakville, Ont. *Rev. W. K. Shearer* of Fitzroy Harbour, *Ottawa*. *Rev. Dr. Jardine* of Prince Albert, N. W. T.

NEW CHURCHES. — AIRLIE, ONT.:—A very neat and commodious church was opened for worship at this place on the 12th of January by *Rev. Dr. Maclaren* of Toronto. It cost about \$2,000 and seats comfortably 250 persons. We have already referred to the opening of the handsome new St. Andrew's Church, Victoria, B.C. The pastor was assisted on the occasion by *Rev. D. J. Macdonnell* of Toronto, who preached in the forenoon and in the evening; *Rev. E. D. Maclaren* of Vancouver, conducted the afternoon service, assisted by the *Rev. Donald Fraser* of the First Church, Victoria. The church edifice is the finest yet built in the west and the proceedings were throughout of a very interesting character.

CONGREGATIONS.—SPRINGHILL MINES, N.S. has engaged to pay the salary of a missionary in the North-West. The 119th Anniversary of the First Presbyterian church, TRURO, N.S. was observed on the 22nd of December last, when *Rev. E. Scott* of New Glasgow conducted the services, morning and evening. The Session of St. Andrew's Church, *Ottawa*, have resolved to engage an assistant minister, at a salary of \$1,000, with a view, specially, of overtaking missionary work at Stewart and other outlying portions of the city. St. Paul's congregation, *Montreal*, is opening a branch Sabbath-school in the west end of the city—the nucleus, possibly, of a future congregation.

PRESBYTERIAL ITEMS.

GUELPH: The committee appointed to consider and report on remits from the General Assembly recommend:—(1) that the proportion of representatives to the General Assembly should be *one-sixth* of the number of ministers on Presbytery rolls, instead of one-fourth as at present; (2) that it is unnecessary and inexpedient to appoint a General Secretary for Sabbath-schools; (3) that all ministers at their appointment, should connect themselves with the Aged and Infirm Ministers' Fund. Conferences have been held on The State of Religion and Temperance.

MONTREAL: By a majority of one, the report of the committee on the order of deaconess, *Rev. L. H. Jordan*, convener, was received, viz.—“That in the judgment of this Presbytery the time has fully come when the various female workers in our Presbyterian congregations should, in some way, be more fully and efficiently recognized by the courts of the Church.” It was further resolved to instruct the committee to formulate some distinct and definite plan whereby the Presbytery can give effect to the said resolution.

WINNIPEG: The following resolution proposed by Principal King at last meeting was adopted:—

This Presbytery, while cherishing and expressing a decided preference for a thoroughly unsectarian public school system, embracing all schools maintained by public moneys and under the supervision of the state, is resolutely opposed to any system of state-supported education in which prayer and the reading of the Bible and the employment of its teachings to inculcate and enforce Christian morality, are prohibited, as indefensible in principle, almost certain to be prejudicial in operation, and, moreover, as wholly unnecessary and useless as a measure of conciliation,

TORONTO:—Still they come! New congregations are multiplying fast in the Queen city. In addition to the three noticed in January *Record*, viz.—St. John's, St. Paul's, and St. Mark's, three others have been sanctioned by the Presbytery, — St. Enoch's, an offshoot of the old St. Andrew's Church (Mr. Milligan's), a second church for Parkdale, and one in Brockton. Besides these, an application is on the table from the mission station of Fairbank (or the Five Points) asking the Presbytery to organize a congregation in that part of the city.

ORANGEVILLE:—Neither does this Presbytery approve the appointment of a General Secretary for the Sabbath-schools of the Church. As a Presbytery it proposes at next regular meeting to consider the propriety of undertaking the support of a missionary to the heathen.

LONDON:—As one result of the Moody evangelistic meetings in London, Ont., a union service was held in St. Andrew's Presbyterian Church on a recent Sabbath, at which clergy of all the Protestant denominations were present, including the Bishop and Dean of Huron, Canon Richardson, &c., &c. Bishop Baldwin preached the sermon, in the course of which he said—"We have here one evidence of the evangelical alliance and kind spirit of unity existing among the people of this city," Rev. J. A. Murray, pastor of St. Andrew's reciprocated the kindly sentiments of the Bishop, observing that he was glad to see such catholicism in the pulpit and pew as was represented at the meetings during the entire week.

STRATFORD:—The Presbytery will overture the Synod of Hamilton and London to reverse its decision in reference to the entertainment of delegates attending the meetings of Synod, and ask leave to return to the good old-fashioned way of accommodating delegates in private families in so far as it may be convenient and agreeable to all parties concerned. The Presbytery would have the minister's connection with the Aged and Infirm Ministers' Fund entirely voluntary.

TRURO:—Votes for the present representation of Presbyteries in the General Assembly—one-fourth of the ministers and an equal number of elders. It disapproves of the appointment of a General Secretary for Sabbath schools, and approves of making it obli-

gatory on pastors at their induction, and foreign missionaries at their appointment to become connected with the Aged and Infirm Ministers' Fund.

Obituary.

REV. WILLIAM LYALL, D.D., Professor of Logic and Psychology in Dalhousie College, Halifax, died on the 17th of January, at the good old age of 79 years. Dr. Lyall came to Canada in 1848, and for sometime taught in Knox College, Toronto. In March, 1850, Professor McKenzie of the Free Church College, Halifax, died, Dr. Lyall was appointed his successor and commenced his labours there in November of that year. For a number of years he taught Latin, Greek, Logic, Rhetoric and Philosophy. When the Union of 1860 was effected his labours were greatly lightened. From 1863 he occupied the chair of Psychology and Logic in Dalhousie College. During many years he preached very frequently and with much acceptance. He was a most amiable man, and an accomplished scholar. His salary as professor, in Dalhousie was paid by the Presbyterian Synod.

REV. JOHN A. MACDONALD, a devoted and excellent minister of the Presbyterian Church, died on the 24th January, at East River, Pictou. Mr. Macdonald studied for the ministry partly at Halifax and partly in American Seminaries. He was in very delicate health during the whole course of his studies, and when he completed his curriculum he tried the mildest available climates. He laboured up to the full measure of his strength, and was greatly liked wherever his lot was cast. He returned to his native country to die. Some years ago, before he commenced his studies with a view to the ministry, he rendered valuable aid to our missions in Trinidad as a teacher.

REV. ROBERT NEILL, D.D., of Seymour, departed this life on the 23rd of January, in the 87th year of his age. Dr. Neill was born at Denovan, Scotland. He completed his education at the University of Glasgow, and was licensed to preach by the Presbytery of Dumbarton about the year 1830. He came to this country upwards of fifty years ago under the auspices of the Glasgow

North American Missionary Society. For six months after his arrival in Canada he supplied the pulpit of St. Andrew's Church, Montreal. He also spent a short time at Valcartier, Que. For twelve months he was assistant to Dr. Machar, Kingston. In January, 1840, he was ordained minister of St. Andrew's Church, Seymour, and there he laboured faithfully and very successfully until January, 1884, when the infirmities of age compelled him to retire from active service. In 1852, Dr. Neill married a daughter of the late Dr. Urquhart of Cornwall. In 1872, he received the degree of D.D. from Queen's University. Dr. Neill was a man of high culture, singularly gentle and affable in manner, and from first to last was beloved and respected by his congregation and, indeed, by all who knew him. He passed away peacefully to his rest and reward, leaving his widow and a large family to thank God for his goodness to him in his declining years. Though old and frail he suffered no pain. His remains were followed to the grave by the moderator and clerk and other members of the Presbytery of Kingston. Rev. D. Sutherland conducted the funeral service and preached from Rev. 2:10,—Be thou faithful unto death, and I will give thee a crown of life.

REV. JOHN DAVIDSON of Williamsburg, died on the 2nd of February, age 76. Mr. Davidson was a native of Paisley, Scotland, studied for the ministry at the University of Glasgow, was ordained in 1844, and the same year was inducted to the charge of Laprairie, Que. In 1849, he was translated to New Carlisle, Bay of Chaleurs, and in 1851 to New Richmond, where he remained until 1858, when he was inducted to St. Andrew's Church, Williamsburg. There he continued his ministrations in connection with the Church of Scotland till the day of his death. Although he did not enter the Union of the Presbyterian churches in 1875, he never manifested other than kindly feelings towards his brethren who took that step. He was an amiable, unassuming man, an excellent preacher, and a faithful and diligent pastor. He has left a widow, but no children. Mr. Davidson was buried in the Mount Royal Cemetery, Montreal. The funeral service was conducted by Rev. E. Hill, pastor of St. Andrew's church, assisted by Rev.

Peter Watson of Williamstown. Mr. Hill paid a high tribute to the character and attainments of his departed co-presbyter.

REV. JOHN DUNBAR, late minister of Glenmorris, but for some years past living in retirement in Toronto, died in the end of January. At the funeral service Principal Caven paid a high tribute to the memory of the deceased, in which he mentioned the leading events in his ministerial career. The remains were taken for interment to Dunbarton, a village named after Mr. Dunbar's father who was one of the earliest settlers in that part of the country.

REV. THOMAS TALLACH, minister of Dresden, Ont. As we are going to press intelligence has reached us of Mr. Tallach's death which took place on the 4th of February, from pneumonia, resulting from an acute attack of the prevailing influenza. Mr. Tallach was a native of Scotland, was ordained in 1857, and previous to his settlement in Ontario, was for some years minister of Amherst, N.S.

Formosa.

DR. G. L. MACKAY writes from Tamsui, 4th December:—Having given most of my time to the training of students and preachers in Oxford College, from January until September, I dismissed them, so that each could go to his appointed field of labour. I am now back from a twenty-two day's journey amongst our stations, towns and cities on the west side of this island. There is a town not far from savage territory called *Toa-kho-ham*. It stands on the bank of a mountain stream that at times rushes wildly over its stone-scattered bed. That bank rises fully 100 feet above the water's edge, and stretches as a table-land back to the irregular hills and forest-clad mountains. Near by is a hill standing by itself with rice fields at the base of three sides, and the dashing torrent along the fourth. On the very top is a temple (and no other building), and on the sides bamboo groves. I never saw a place in Formosa which so vividly brings to mind the groves and altars of ancient times. "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God." The scenery, the view from every peak, is beautiful, grand and sublime. Even the bed of rounded stones on one side of the river is full of interest—is indeed a very book, if only read with light from heaven shining thereon. The hills, the uplands, the mountains here are all composed of fine-grained sandstone of various colours. More than a dozen years ago I spent weeks at a time in this region going inland far beyond Chinese

habitations, and witnessed more than one skirmish and pitched battle between them and the savages. A few months ago a small room was secured and two students sent to occupy the field. We found them on duty trying to pave the way for further extension. Many friendly savages were going in and out all day though the downpour was enormous. Converts from two neighboring stations hearing we were there, came before dark, and just when beginning to address the crowded room, in walked one of our messengers, thus making ten, and with the two students, exactly twelve in number. These sat around the Lord's table in that town where the dying love of Jesus was never before commemorated. About two dozen savages were standing near me looking on in silence. The Chinese Governor here has a man employed teaching a number of mountain lads the Chinese language; and as they are not tattooed it would be difficult for a stranger to know that they are the Aborigines. All seemed bright enough, although a streak of laziness could be seen running through them. Before all dismissed I had a few to feel the effects of my electric battery. The brightest savage boy said, "The wise men who made such an instrument must worship the right God." Some long-gowned Chinamen standing by, did not appreciate the remark. At another town, when preaching in the house of God, I was struck with the eager, anxious looks of an old man, one of our first converts there. About three (3) months after the building was secured for mission use, he began to attend, and never wavered since. His family persecuted him savagely; his wife beat him without mercy, whilst sons and neighbors assisted and reviled. At the close of our communion I asked all members present to come into a large room right back of the preaching hall, for prayer, then invited any one to take part without reserve. The first on his feet was the old man referred to above. He began to sing a hymn, which is a prayer for the Holy Spirit. All joined most heartily. He immediately followed with a short prayer, touching the same subject. Another quickly followed with either hymn or prayer; then another and another. God heard; the answer quickly came. Six precious meetings. Do we all and always *believe* what we profess and preach? Do we *believe* God *is* and answers prayer? The Chinese are considered non-emotional. I dare say they are. At this meeting there was a good deal of emotion nevertheless. This meeting made us forget sand in our clothes—sand in our ears—sand in our eyes—sand above, beneath and around us. With such meetings, such a God ever near, let the earth shake, the mountains tremble, the rains descend, the sands drift, the tempests howl, and yon sea fret with rage, we fear not.

"God's furnace doth in Zion stand;
But Zion's God sits by."

New Hebrides Mission.

REV. JOSEPH ANNAND, writes from Santo as follows:—To-morrow or the next day we expect our mail to be called for by the "Dayspring," so I may give your readers the latest news from Santo. A few days ago the somewhat famous ship that rode out the hurricane at Samoa last March, H.M.S. "Calliope," called here, and reported that the mission vessel was lying at Port Stanley, Malekula, while Mr. Gillon's house was being built. Mr. Smaill, the other new missionary, has been settled on Epi. Thus the group is being occupied. All are well, and the work is progressing steadily all along the line. The workmen are encouraged and hopeful. Heaven's blessings are resting upon the mission, and wanderers are being reclaimed. This is Monday; yesterday we had thirty-five men and boys, besides our own servants, at our services—the same number both morning and afternoon, but not all the same people. To-day I had eleven young men at the morning school. These are about our highest numbers as yet. We did not expect many yesterday, because most of last week was taken up with wedding festivities. To-day I gathered all the information obtainable about the affair; and as this style of feasting is not general throughout the group, I may tell you something about it. Two young men of this village, four months ago, brought home two brides from a neighboring village. They were partly paid for at the time of delivery, by four or five pigs for each. However the great day of the feast for one of the bridegrooms was last week. For weeks and even months before, payment was being collected by the bridegroom and his friends. Men from six other villages came to help supply the demands of the time. On Thursday afternoon a large company of young men repaired to the home of the bride's father, carrying pigs and small mats, five of the former and fifty of the latter. These were delivered and payment completed. A return feast was then made for the company. This occupied till late in the evening; then the young men returned home accompanied by the friends of the bride. Arriving here before midnight, the chief part of the entertainment begins. The groom decides whether they shall have dancing or only singing. In the present case singing was chosen. Songs, both ancient and modern, were sung with vigour, and continued until the sun was an hour high on Friday morning. Feasting is again the order after breakfast, at which a big pig has disappeared, besides yam and puddings in abundance. Those taking part in the singing are all paid, each one receiving a small mat or something equivalent. These mats, called "ro," are very neat and pretty, being about a yard long, with fringes at the ends, and about

six or eight inches wide. They are made of split pandanna leaves, and woven very closely and well. The singers being all paid, there is an immense heap of yam, taro, and other food distributed among the company. More cooking and feasting until evening, and then the ceremony is completed. The young man has got his wife paid for, and he is stripped of the greater part of his movable property, and besides is largely indebted to his friends. This indebtedness he will pay in instalments at every similar entertainment in any of the villages taking part in his one. Once in a lifetime is all that is required of any one man. He may take a second wife or a half dozen more, and no further entertainment is expected from him, but of course he must pay for his wives in the hard cash of the island, viz. *pigs*. There are no less than three more marriage feasts similar to the one above described, on the boards. The young men have already got their wives, but the payment is not yet ready, and will not be all collected for some time. I have before written that our people have no marriage ceremony; but from the above you see that if there is no formal marriage yet there is a great wedding entertainment that takes place at an indefinite time afterwards.

Mrs. A. is still miserable with fever. Quinine seems to have lost its power to check the disease. We are rather far from a "drug store" to obtain the medicines we would now like to use. We trust that in a week or two she may be as well as ever. My health is good.

The latest from Santo, 18th Oct., 1889.

To all the brethren, greetings! Good and only good has attended us on Santo. The hand of our God has been with us. He has inclined the hearts of many of these poor people toward us. Our work has gone on uninterruptedly through the season. We have not been out of sight of our home since we settled here two years and three months ago. The foundations are still being laid. Daily we are endeavoring to impart the truth both by precept and example. Within the last few months a change towards the gospel has been made by the women of our village. Every Sabbath some of them are now attentive listeners in the church. Our little company of church-goers has increased. We have had as many as seventy-four present at one time, nearly all these clothed and fairly well behaved. Brethren, pray for us, that the word of the Lord may have free course and be glorified. All fairly well. J. ANNAND.

THE "DAYSPRING."

The Mission Board has agreed with the United Australian Steam Navigation Company

to do the carrying business of the New Hebrides Mission for a subsidy of fifteen hundred pounds (\$7,500) for one year. The agreement is an experiment, mails are to be delivered monthly, and all the stations are to be visited regularly. This will be a great convenience to our missionaries,—friends sending letters and papers to our New Hebrides will hence please address them to the missionaries at their respective stations. It is better to *omit* "Care of Rev. Dr. Steel." The new arrangement is much less costly than the purchase and running of a mission steamer. It is estimated that a steamer would cost three thousand pounds a year. Cases sent for the mission should be addressed to the care of Messrs Burns, Phelps & Co., Sydney.

Mrs. Robertson's health is improving. The latest news from Efate and Santo report that our missionaries there are well.

MANITOBA ITEMS.

The annual meetings of the Winnipeg Congregations are over, and represent a large amount of good work. Knox Church has advanced in missions \$120 over last year, and has paid off \$3500 of debt. The total amount raised exceeds \$13,000. St. Andrew's has also an excellent showing, having reduced indebtedness by \$1,000, and raised upwards of \$8,000. The little sisters, Augustine and North Church have both exceeded any previous year. All this has been in the face of a year of short crops. Presbyterianism has never seen so great an advance in the North-West as during the past year. Yet, we have many vacancies in which good men may do excellent service for the Master. Educationally, Manitoba is the centre of interest for the Dominion. Its University system is being largely modified, the plan being to restrict the Arts work of the College chiefly to Classics and Philosophy. The Province will thus be expected to shoulder the heavy departments so far as expense is concerned of Mathematics and Natural Sciences, as well as Modern Languages. A great advance is likely to be made in Collegiate, Model, and Normal faculties. The present minister in charge of education is anxious to build up a good system and these connecting links must be strengthened. Naturally the chief interest centres on the abolition of Separate Schools. These schools are doomed in Manitoba. At one time there seemed a danger of the Protestants dividing on the question of making the schools absolutely secular. This has been practically settled. The Bible will be permitted as heretofore. In consequence of its determination to abolish Separate Schools the Government has lost the support of five French members, but it counted on this from the first. Should no mishap occur the Manitoba School System, when completed will be from top to bottom the model for the Dominion.

B

The Presbyterian Record.

MONTREAL: MARCH, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

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WE BEG TO CALL THE ATTENTION OF OUR CORRESPONDENTS TO THE STANDING NOTICE THAT "*All articles intended for insertion should be sent to the office of Publication by the fifth of the month at latest.*" Our large circulation makes this necessary in order that our publishers may be able to keep faith with us in the monthly dispatch—our aim being that the RECORD should be in the hands of the congregations the first Sunday in each month.

Literature.

THE CHRISTIAN PORTRAIT GALLERY, containing over one hundred life-like illustrations with biographic sketches; LONDON: *Morgan & Scott*. This is truly a royal volume, printed and bound in best English style, and rich in its contents. The portraits are finely executed, and the biographic sketches will be appreciated by all who have any acquaintance with the writings and labours of the men and women who have taken a leading part in the great religious movements of these later years. Evangelists like Somerville, Moody, Varley, Hammond, Weaver, and McAll; preachers like Spurgeon, Lindsay Alexander, Maclaren, Arthur, Punshon and Saphir; Teachers like Cairns, McCosh, Hodge, MacVicar and Sir William Dawson; Missionaries like Duff, Moffat, Murray Mitchell and Bishop Hannington; Philanthropists like Earl Shaftsbury, Müller, Quarrier and Gough, and poets like Bonar and Frances Ridley Havergal. As a book of reference it is invaluable. MONTREAL: *William Drysdale & Co.*; price \$2.50.

THE GREAT HYMNS OF THE CHURCH—THEIR ORIGIN AND AUTHORSHIP, by *Rev. Duncan Morrison, M.A.*, of Owen Sound, Ont. Toronto: Hart & Co.; pp. 250, price \$1.50. To know something about the authors of those hymns that have become the common heritage of Christendom, and the circumstances in which they were composed, adds greatly to their importance and cannot fail to awaken a deeper

interest in the service of song. These notes supply the desired information admirably, displaying fine literary taste and discrimination, as well as accurate research. Mr. Morrison has selected for notice twenty-eight of what he considers the best hymns known to the Church, commencing with the grand old *Te Deum*. We only wish that the list had included at least another score of monographs from the same scholarly hand.

ANNIVERSARY SERMON, preached by *Rev. W. T. Herridge* to the St. Andrew's Society of Ottawa, December 1st, 1889. If the preacher is not a Scotchman, his sermon has the genuine Scotch ring about it. It is full of good advice, and closes with the hopeful anticipation of the glorious Reformation of the future, "when Andrew shall again recognize Peter, and removing the obstacles which impede his progress, come with him again to worship the Lamb of God,"—to which we cordially say Amen.

CANADIAN COMMUNION TOKENS. By *R. W. McLachlan*, Montreal. This is the title of a very ingenious and interesting essay published in the *Canadian Antiquary*, in which the writer makes effective use of the Token to illustrate the history of the Church. The descriptive list includes twenty-eight different patterns, on the oldest of which is inscribed the name of the Rev. James Sommerville, Montreal, 1803. Mr. McLachlan should take courage from the success of this effort to pursue his investigations before the old communion token passes quite into oblivion.

MEETINGS OF PRESBYTERIES.

Guelph, Knox Ch., 18 March, 10.30 a.m.
Winnipeg, Winnipeg, 6 March, 7.30 p.m.
Brandon, Portage la Prairie, 11 Mar., 7.30 p.m.
Brockville, Spencerville, 11 March, 1 p.m.
Rock Lake, Manitou, 5 March, 10.30 a.m.
Sarnia, St. Andrew's Ch., 18 March, 1 p.m.
Stratford, St. Andrew's Ch., 11 Mar., 10.30 a.m.
Whitby, Oshawa, 15 April, 10.30 a.m.
Orangeville, Orangeville, 11 March, 10.30 a.m.
Calgary, Calgary, 5 March.
Chatham, Chatham, 11 March, 10 a.m.
Glengarry, Cornwall, 11 March, 11.30 a.m.
Kingston, Kingston, 18 March, 3 p.m.
Lindsay, Uxbridge, 25 Feb., 10.30 a.m.
London, London, 11 March,
Maitland, Wingham, 11 March, 11.15 a.m.
Paris, Woodstock, 11 March, noon.
Quebec, Morrin College, 11 March.
Regina, Broadview, 10 March, 9 a.m.
Saugeen, Palmerston, 11 March, 10 a.m.
Bruce, Paisley, 11 March, 1 p.m.
Lanark & Renfrew, Perth, 24 Feb., 2 p.m.
Owen Sound, Owen Sound, 17 March, 7.30 p.m.
Toronto, St. Andrew's Ch., 4 March, 10 a.m.
Barrie, Barrie, 18 March, 11 a.m.
Peterboro, St. Paul's Ch., 18 March, 9.30 a.m.
Montreal, College Hall, 18 March, 10 a.m.
Hamilton, Hamilton, 18 March, 9.30 a.m.
Halifax, 1st April, 10 a.m.

Acknowledgments.

Received by Rev. Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto street. P.O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th Jany., 1890 ..	\$ 954.15
Lucknow	1.85
Dunblane	1.50
Welland	1.05
Moore, Burns Ch	2.00
Dunwich, Duff Ch	6.00
Blackheath	1.00
Metz	2.00
Huntingdon, 2nd Ch	4.00
Camlachie	2.00
Winslow	2.00
Claremont	4.00
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Crosshill	2.50
Brock	2.00
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Montreal, St. Paul's	32.50
Pictou	5.00
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Molesworth	1.50
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Glen Sandfield	2.00
Duart	3.00
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Regina	2.00
West Brant	2.85
E. Wawanosh	2.75
Grand Bend	1.00
South Finch	2.00
Georgetown	5.00
Limehouse	3.00
Dunbarton	3.00
Clinton, Willis Ch	8.50
Toronto, Central Ch	20.00
Paris, River street Ch	5.00
Elmsley	2.00
E. Puslinch	9.00
Elora, Knox Ch	7.00
E. Ashfield	2.00
Chatham, St. Andrew's	8.00
Brussels, Melville Ch	6.00
Zorra, Burns Ch	3.00
Lynedoch	3.00
Barrie	10.00

Wallaceburg & Calvin Ch	10.00
Metcalfe	1.00
Millbrook	5.00
Centreville	6.00
Port Stanley	2.00
Niagara Falls	5.00
West Williams	3.00
Oakville	7.00
Lobo	2.00
N. Caradoc	2.00
Pembroke	5.00
Chesley	5.00
Sutton & Pefferlaw	4.00
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Port Hope, 1st Ch	5.18
Dundas	10.40
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Montreal Crescent st Ch	30.00
Georgetown	5.00
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Chatham, Chalmers Ch	1.80
Caledon, Knox Ch	3.00
E. Hawkesbury	4.00
Fergus, Melville Ch	10.00
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Toronto, Charles street Ch	12.90
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Esquesing Union	2.60
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Saltfleet	2.40
Dover	2.50
Manotick & S. Gloucester	4.00
Abingdon	1.00

\$1516.13

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Received to 5th Jany.	\$11078.57
Tara	15.00
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Donald	15.00
Donald S. S.	1.00
Lucknow	20.10
Dunblane	1.00
Whitewood Group	3.46
A friend, Vandecar	5.00
Embryo	100.25
Jumping Creek	10.00
Welland	8.45
Eramosa, 1st Ch S S	10.00
Blackheath	10.00
Leith	9.37
Guelph, St. And Y L B Class	27.00
Columbus	108.00
Glenmorris	12.00
Chatsworth S S	11.00
Camlachie	4.00
Ayr, Stanley St Ch	91.00
Ayr, Stanley St Ch S S	35.00
Morrisburg S S	15.00
Watford	22.00
Maxville S S	10.00
Claremont	37.00
Moore, Knox Ch	5.00
E. Puslinch, 10th Con. S S	5.00
Collingwood	25.00
Scarboro, Knox Ch S S	7.00
Camden & Newburg	15.00
Crosshill	8.00
Brock	10.00
Brookline	45.00
S. Plympton	10.00
Lethbridge	14.00
Y P C Union, St. Andrew's Niagara	20.00
Walton	22.70
Walton S S	3.00
Eramosa, 1st Ch	3.00
Cranbrook	15.00
Neepawa	40.00
Burnside	20.00
Winnipeg, St. Andrew's	93.00
Grafton	32.00
Vernonville	26.00
Kilsyth	8.00

W. Puslinch	7.5
Sony's S S	7.00
Brantford, Zion Ch S S	120.00
Wroxeter S S	19.23
Kingston, Chalmers Ch	197.50
Gordonville	5.90
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Warsaw & Dummer	5.00
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Toronto, Old St. Andrew's	112.00
Crumlin	7.50
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Doon	5.57
Scarboro, St. Andrew's	70.00
South Luther	4.00
Walkerton, Knox Ch	115.00
Grimsby	22.58
Mitchell	15.25
N. Mornington	30.00
Middleville & Dalhousie	6.60
Comox	20.00
Sebright	4.00
Chinguacousy, 1st Ch S S	4.56
Windham	30.00
Tait's Corner's	7.12
Alico & Petawawa	10.00
Wakefield & Masham	17.00
Kingsbury & Flodden	3.00
Goderich, Knox Ch	83.00
Leeburn	5.00
Chater	15.00
Castleford, Dewars & Stuart- ville	19.00
S. Westminster S S	10.00
Kendal	10.00
E. Oxford, St. Andrew's	30.00
Toronto, Bloor St Ch	141.00
Newcastle S S	10.00
Eldon, St. Andrews	15.15
Vittoria	15.00
Durham	48.30
Durham S S	3.00
Wom Aid S Melville Ch, Fergus	30.60
Waterdown	15.00
Caledonia S S	55.00
Acton	85.00
Acton S S	15.00
Franktown	10.00
Appleton	8.00
Wingham	21.70
Guelph, St. Andrew's	50.00
Simcoe	15.00
Guelph, Knox Ch	20.00
Guelph, Knox Ch S S	100.00
Blenheim, St. Andrew's	15.00
Montreal, St. Paul's	900.00
Alexandria	51.00
Pictou	29.00
Toronto, West Ch S S	45.00
Molesworth	9.00
Hyde Park	14.08
Hyde Park S S	5.00
E. Seneca	5.00
Glen Sandfield	14.00
Kincardine, Chalmers Ch	6.00
Duart	6.00
Toronto, Central Ch	300.00
A friend of Missions	50.00
Toronto, West Ch	100.93
Ingersoll, St. Andrew's	43.00
Regina	42.00
West Brant	19.00
St. Joseph's Island Group	25.50
Drayton	4.50
Toronto, Old St. Andrew's S S	50.00
Brucefield, Union Ch	41.00
Manitou	25.00
Uphill	2.56
Shellmouth	3.00
Grand Bend	2.00
South Finch	3.00
Georgetown	32.00
Limehouse	25.00
Dunbarton	35.00
Aurora S S	16.00
Markham, St. John's	40.75

Mono Centre	1.50
Peterborough, St Paul's S S ..	140.00
Teeswater, Westm'ster Ch S S ..	7.50
Paris, River street Ch	25.00
E. Puslinch	60.00
Montreal, Nazareth st S S ..	50.00
Elora, Knox Ch	34.61
Markham, Melville Ch S S ..	9.00
Durham B Class	10.75
E Ashfield	12.00
Chatham, St Andrew's	25.00
Midland	36.00
Brussels, Melville Ch	73.00
Zorra, Burns Ch	34.00
Lynedoch	22.75
Silver Hill	5.50
Barrie	50.00
Wallaceburg & Calvin Ch	20.00
Alex McDonald, Brooksdale ..	2.00
Metcalfe	8.00
Millbrook	20.00
Centreville	15.00
Port Stanley	20.00
Niagara Falls	15.00
West Williams	22.00
Norval	28.10
Oakville	28.00
Lobo	30.00
N. Caradoc	28.00
Pembroke	70.00
Chesley	118.20
Chesley S S	2.97
Sutton & Pefferlaw	23.00
Toronto, College st S S ..	45.98
North Brant	3.50
E Templeton	10.00
Greenwood Group	30.00
Winnipeg, Knox Ch	325.00
Dundas	162.12
Bracebridge	30.00
Brantford, Zion Ch	480.00
L'Orignal S S	4.00
Montreal, Crescent street Ch ..	400.00
Georgetown	45.00
Arundel	6.00
Elmsley	17.00
Chatham, Chalmer's Ch	9.00
Caledon, Knox Ch	5.00
Dunsford	15.00
E Hawkesbury	17.00
Beverly	31.00
Toronto, West Ch S S ..	2.40
Toronto, St Andrew's Ch ..	1048.15
King, St Andrew's ..	40.00
Bowmanville, St Paul's ..	1.00
Bowmanville, St Paul's S S ..	25.00
Peterborough, St Paul's ..	300.00
Parkhill	11.00
Toronto, St Andrew's S S ..	15.00
Walkerton, Knox Ch ..	10.00
Deseronto	35.00
Iroquois	22.00
Home Mission Box, Guelph ..	4.00
Beaverton	32.25
Alnwick	10.00
Clearwater	17.00
Toronto, College st Ch B Class	12.00
Toronto, St Andrew's Wom	
Ass for Home Missions ..	25.00
Hamilton, Central Ch ..	277.20
Hamilton, Central Ch S S ..	75.00
Harriston, Guthrie Ch ..	5.43
Toronto, Charles st Ch ..	150.00
Admaston	13.00
Calgary	17.55
Equesing, Union Ch ..	32.40
Keady	6.00
Avonmore	18.00
Newmarket S S ..	5.00
Hamilton, St Johns ..	25.00
Hamilton, St John S S ..	25.00
Binbrook	19.00
Saltfleet	25.00
Dover	16.50
Manotick & S Gloucester ..	20.00
Abingdon	6.00
Rev W. McKinlay, Toronto ..	10.00

\$20,941.09

STIPEND AUGMENTATION FUND.	
Received to 5th Jan	\$2410.54
Tara	2.00
Lucknow	2.35
Whitewood Group	2.15
Blackheath	10.00
Mooretown	3.00
Columbus	68.57
Glenmorris	1.25
Camlachie	4.00
Watford	13.59
Claremont	20.00
Moore, Knox Ch	10.00
Collingwood	10.00
Camden & Newburg	25.00
Brook	5.00
Brooklin	12.00
Cornwall, St John's	60.00
Walton	11.00
Cranbrook	10.00
Winnipeg, St Andrew's ..	200.00
Grafton	7.00
Vernonville	12.60
Fullarton	12.00
Avonbank	9.00
Gordenville	2.10
Lunenburg	7.00
Toronto, Old St Andrew's ..	300.00
Dorchester	9.50
Crumlin	7.50
Bromley	18.00
Admaston	12.00
Doon	3.50
Scarboro, St Andrew's ..	46.00
Caradoc, Cooke's Ch ..	5.00
Grimsby	6.00
Mitchell	6.00
N. Mornington	20.00
Middleville & Dalhousie ..	3.50
Comox	6.00
Sebright	2.00
Windham	10.00
Tait's Corners	5.00
Alice & Petawawa	4.00
Wakefield & Masham ..	15.00
Kingsbury & Flodden ..	5.00
Goderich, Knox Ch ..	30.00
Leeburn	5.00
Chater	17.43
Castleford, Dewars & Stuart-	
ville	14.00
S Westminster	32.00
E. Oxford, St Andrew's ..	13.00
Toronto, Bloor st Ch ..	180.00
Durham	29.52
Durham S S ..	3.00
Storrington	15.00
Acton	30.00
Beaverton	6.57
Millbank	5.00
Franktown	5.00
Hillsburg	8.00
Simcoe	5.00
Guelph, Knox Ch ..	82.00
Montreal, St Paul's ..	1000.00
Alexandria	24.50
Pictou	33.00
Dixie	8.00
West Toronto Junction ..	22.64
Hyde Park	10.63
Hyde Park S S ..	5.00
E Seneca	10.00
Glen Sandfield	9.00
Springville	8.58
Duart	10.00
Toronto, Central Ch ..	300.00
A friend of missious ..	50.00
Toronto, West Ch ..	85.00
Regina	25.00
Fergus, St Andrew's ..	20.00
Blythfield	20.00
West Brant	1.00
Drayton	4.50
Uphill	1.00
Grand Bend	2.00
South Finch	2.00
Georgetown	20.90
Limehouse	5.00
Danbarton	5.00

Teeswater, Westminster Ch ..	8.60
Paris, River st Ch ..	15.00
E Puslinch	5.00
Gamebridge	5.36
Berne	1.25
E Ashfield	2.00
Eden Mills	3.50
Chatham, St Andrew's ..	15.00
Midland	16.00
Brussels, Melville Ch ..	22.00
Zorra, Burns Ch ..	6.00
Lynedoch	16.00
Silver Hill	2.00
Barrie	31.00
Wallaceburg & Calvin Ch ..	20.00
Metcalfe	6.00
Tilbury East	10.00
Oakville	15.00
Lobo	15.00
Pembroke	75.00
Sutton & Pefferlaw ..	23.00
Chesley	14.35
Chesley S S ..	3.16
Woodland	7.00
E Templeton	5.00
Greenwood Group ..	10.00
E Hawkesbury ..	10.00
Toronto, St Andrew's Ch ..	1557.52
King, St Andrew's ..	40.00
Winnipeg, Knox Ch ..	175.00
Dundas	75.00
Bracebridge	10.00
Brantford, Zion Ch ..	300.00
Hyndman	14.00
Montreal, Crescent st Ch ..	400.00
Georgetown	23.00
Arundel	5.00
Chatham, Chalmer's Ch ..	4.00
Caledon, Knox Ch ..	5.00
Bowmanville, St Paul's ..	160.00
Peterborough, St Paul's ..	180.00
Parkhill	8.00
Deseronto	20.00
Iroquois	20.00
Bethany	1.00
Toronto College st Ch B Class	14.00
Ayr, Knox Ch ..	52.00
Hamilton, Central Ch ..	425.00
Hamilton, Central Ch S S ..	75.00
Toronto, Charles st Ch ..	220.00
Saltfleet	5.00
Dover	6.50
Manotick & S Gloucester ..	20.00
Abingdon	10.00

\$9442.56

FOREIGN MISSION FUND.

Received to 5th Jan	\$19,181.89
Wick	14.00
Tara	16.00
Golden	2.00
Lucknow	25.60
A Friend—Vandecar	5.00
D Stewart, Renfrew ..	5.00
Eramosa, 1st Ch, SS NW ..	5.00
Blackheath	10.00
Leith	9.85
Mooretown	3.00
Toronto, St James Sq, Ch ..	46.50
Columbus	56.50
Kingston, Cooke's Ch ..	14.00
Glenmorris	7.75
Chatsworth	13.10
Chatsworth SS	11.00
St Ann's	2.45
Camlachie	4.00
Ayr, Stanley St Ch, SS ..	20.00
Morrisburg SS	20.00
Watford	22.00
Hill's Green	4.30
A Friend, Viola	5.00
Claremont	20.00
Moore, Knox Ch ..	4.00
E Puslinch, 10th Con SS ..	10.00
Collingwood	15.00
Scarboro, Knox Ch, SS ..	30.00
Y P C Union, Niagara ..	20.00

Camden & Newburgh.....	14.00	Hyde Park SS.....	5.00	Home Mission Box, Guelph..	4.00
Crosshill.....	8.00	E Seneca.....	7.00	Alnwick.....	10.00
Brook.....	12.00	Glen Sandfield.....	2.00	Thedford.....	23.23
Brooklin.....	15.00	Kincardine, Chalmers Ch..	6.00	Valens, SS and B Class.....	10.00
S Plympton.....	10.00	Duart.....	5.00	Toronto, College St Ch B Class	15.00
Cornwall, St John's.....	60.00	Toronto, Central Ch.....	300.00	Hamilton, Central Ch.....	265.00
Late Bethea Connell, Bervie.	100.00	Toronto, West Ch.....	49.00	Hamilton, Central Ch SS.....	50.00
Walton.....	32.00	Regina.....	12.00	Toronto, Charles St Ch.....	107.00
Walton, SS.....	6.00	Fergus, St Andrew's.....	30.00	Calgary.....	8.60
Eramosa, 1st Ch.....	17.00	West Brant.....	19.00	Avonmore.....	15.00
Seaforth, 1st Ch, Y MB Class	23.20	Toronto, Old St Andrew's,		Eldon.....	31.00
Christian Women, Kilworthy	1.50	SS NW.....	50.00	Hamilton, St John.....	30.00
Cranbrook.....	8.00	Brucefield, Union Ch.....	28.00	Binbrook.....	12.55
Keene.....	26.52	E Wawanosh SS.....	10.00	Saltfleet.....	19.00
Westwood.....	12.48	Clanbrassil, C E Society.....	40.00	Dover.....	30.00
Late John Cameron.....	5.00	South Finch.....	2.00	Manotick and S Gloucester..	20.00
Grafton.....	30.00	Georgetown.....	29.00	Abingdon.....	6.00
The Ridge.....	5.40	Limehouse.....	20.00	Rev W McKinlay, Toronto...	10.00
W Puslinch.....	7.50	Dunbarton.....	9.00		
Geo Craig, Toronto.....	500.00	Dunbarton SS.....	10.00		\$27,718.67
Brantford, Zion Ch, SS.....	51.27	Aurora SS.....	16.00		
Gordonville.....	1.50	Markham, St John's.....	26.50		
Lunenburg.....	15.00	Peterborough, St Paul's SS	100.00		
Mandaumin SS.....	4.00	Teeswater, Westminister SS	7.50		
N Nissouri.....	7.67	Paris, River St Ch.....	15.00		
Montreal, Eskine Ch.....	903.00	E Puslinch.....	66.00		
Bromley.....	21.00	Montreal, Nazareth St SS..	50.00		
Latona.....	12.00	Gamebridge.....	9.82		
Latona SS.....	3.33	Drayton.....	3.00		
Rocky, Saugeen.....	3.60	Elora, Knox Ch.....	34.61		
Doon.....	2.27	Elora, Knox Ch SS.....	10.00		
Scarboro, St Andrew's.....	150.00	Durham, B Class.....	10.75		
South Luther.....	2.50	E Ashfield.....	4.00		
Grimsby.....	20.00	Chatham, St Andrew's.....	15.00		
Teeswater, Westminister Ch.	67.00	Midland.....	10.00		
Dundas, Y P S C, So. NW....	12.00	Brussels, Melville Ch.....	58.00		
Mitchell.....	14.50	Zorra, Burns' Ch.....	16.00		
N Mornington.....	13.00	Lynedoch.....	24.00		
Komoka SS.....	6.00	Silver Hill.....	4.00		
Middleville & Dalhousie....	5.65	Barrie.....	20.00		
Chingacousy 1st Ch, SS.....	4.00	Wallaceburg and Calvin Ch.	20.00		
Wingham.....	30.00	Alex McDonald; Brooksdale.	1.00		
J B McLaren, Morden.....	50.00	Port Stanley.....	10.00		
Tait's Corners.....	5.00	Tilbury East.....	32.80		
Alice and Petawawa.....	8.00	West Williams.....	19.00		
Wakefield and Masham.....	10.00	Amos.....	24.87		
Goderich, Knox Ch.....	68.00	Oakville.....	23.00		
Leeburn.....	5.00	Montreal, Crescent St Ch...	100.00		
L H & F M Society, S Plympton	14.00	Lobo.....	51.00		
Castleford, Dewars & Stuart-		Lobo SS.....	11.00		
ville.....	19.00	N Caradoc.....	44.00		
S Westminister.....	30.00	Pembroke.....	30.00		
S Westminister, SS NW.....	10.00	Chesley.....	77.85		
Kendal.....	5.00	Chesley SS.....	4.23		
E Oxford, St Andrew's.....	17.00	Sutton and Pefferlaw.....	13.00		
Toronto, Bloor St Ch.....	200.00	North Luther.....	3.03		
M Redden, Queen's College..	1.00	Toronto, College St Ch SS...	64.00		
Holstein SS.....	2.00	Deer Park SS.....	20.00		
Orono SS.....	7.00	Greenwood Group.....	10.00		
Kippen SS.....	11.91	Brussels, Melville Ch SS...	17.00		
Victoria.....	12.00	Morris, 4th Con SS.....	1.54		
A Friend, Kirkwall NW.....	5.00	Winnipeg, Knox Ch.....	150.00		
Durham.....	35.65	Dundas.....	30.00		
Durham SS.....	3.00	Dundas, Indian College.....	29.08		
Waterdown.....	10.00	Bracebridge.....	22.00		
Caledonia.....	52.75	Brantford, Zion Ch.....	30.00		
Caledonia SS.....	38.00	L'Original SS.....	8.00		
Annan SS, NW.....	18.00	Hyndman.....	12.00		
Acton.....	62.50	Ormsdown Village SS.....	11.00		
Acton SS.....	15.00	Howick, (Miss McKeracher			
Beaverton.....	2.45	Class,) SS.....	2.25		
Franktown.....	4.00	Montreal, Crescent St Ch...	300.00		
Hillsburg.....	8.00	Georgetown.....	45.00		
Wingham.....	17.50	Montreal, Am. Presby Ch SS	25.00		
Simcoe.....	10.00	Chatham, Chalmers Ch.....	13.00		
Guelph, Knox Ch.....	267.97	Dunsford.....	8.00		
Guelph, Knox Ch SS.....	99.00	Castleford SS.....	8.09		
Frances Goldie, Guelph, Knox		E Hawkesbury.....	5.00		
Ch, NW.....	1.00	Beverly.....	17.00		
Blenheim, St Andrew's.....	11.00	Toronto, West Ch SS.....	3.22		
Blenheim, St Andrew's, SS..	3.48	Toronto, St Andrew's.....	600.00		
Montreal, St Paul's.....	400.00	Bowmanville, St Paul's.....	38.00		
Alexandria.....	17.00	Bowmanville, St Paul's SS..	25.62		
Pictou.....	15.00	Peterborough, St Paul's.....	250.00		
Pictou SS.....	5.00	Parkhill.....	6.00		
Toronto, West Ch SS.....	55.00	Toronto, St And SS.....	92.15		
Brussels, Knox Ch.....	15.00	Walkerton, Knox Ch SS.....	10.00		
Molesworth.....	21.25	Deseronto.....	40.64		
Hyde Park.....	11.82	Iroquois.....	20.00		

KNOX COLLEGE FUND.

Tara, \$3.00; Lucknow, 10.30; Welland, 5.85; English Settlement, 2.00; Blackheath, 1.00; Annan, 3.65; Columbus, 11.00; Camlachie, 4.00; Ayr, Stanley St, 28.00; Claremont, 8.00; Aberarder, 4.00; Collingwood, 20.00; Watford, 10.00; Crosshill, 8.00; Brooklin, 6.00; Walton, 5.00; Eramosa, 1st, 2.00; Cranbrook, 5.00; S Plympton, 10.00; Lake Road, 4.10; Ripley, Huron, 8.22; E Seneca, 1.60; Leith, 1.33; Lunenburg, 7.00; N Nissouri, 1.00; Grafton, 12.00; Vernonville, 5.00; Scarboro, St Andrew's, 65.00; South Luther, 2.50; Grimsby, 12.00; Teeswater, Westminister, 8.00; Mitchell, 4.00; Sebright, 2.20; Toronto, Old St Andrew's 100.00; E Oxford, St Andrew's, 2.00; Hamilton, St John, 25.00; Toronto, Bloor St, 95.00; Avonmore, 2.00; Durham, 12.40; Esqueness, Union, 4.00; Durham SS, 3.00; Brantford, Zion, 100.00; Waterdown, 5.00; Dundas, 60.00; Acton, 13.00; North Caradoc, 4.00; Guelph, Knox, 19.00; Lobo, 3.00; Blenheim, St. Andrew's, 2.00; Oakville, 20.00; Alexandria, 5.00; West Williams, 6.00; West Toronto, Junction SS, 5.00; Wallaceburg and Calvin, 10.00; Molesworth, 2.00; Barrie, 20.00; Hyde Park, 4.00; Elora, Knox, 10.00; Kincardine, Chalmers', 2.00; Silver Hill, 2.00; Duart, 4.00; Lynedoch, 10.00; Toronto, Central, 150.00; Zorra, Burns', 3.00; Toronto, West, 50.00; Brussels, Melville, 20.00; West Brant, 3.00; Hillsburg, 3.50; Uphill, 2.00; Georgetown, 20.00; Limehouse, 10.60; Dunbarton, 6.00; Fergus, St Andrew's, 11.50; Paris, River St 12.00; Gamebridge, 4.00; E Ashfield, 2.00; Chatham, St Andrew's, 20.00; Midland, 5.00; Port Stanley, 4.00; Chesley, 7.14; Sutton and Pefferlaw, 9.00; Deer Park SS, 5.00; Chatham, Chalmers', 3.00; Bowmanville, St Paul's, 10.00; Parkhill, 2.00; Walkerton, Knox Ch SS, 10.00; Alnwick, 8.00; Thedford, 4.89; Hamilton, Central, 60.00; Hamilton, Central Ch SS, 50.00; Toronto, Charles St, 101.00; Binbrook, 3.00; Saltfleet, 3.00; Dover, 2.00; Abingdon, 1.00; Rev W McKinlay, Toronto, 10.00.

QUEEN'S COLLEGE FUND.

Brook, \$9.00; Bromley, 15.00; Grimsby, 3.00; Middleville and Dalhousie 4.00; Toronto, Old St Andrew's 100.00; Waterdown, 5.00; Avonmore, 2.00; Alexandria, 3.00; Bowmanville, St. Paul's, 10.00; West Toronto, Junction SS, 5.00; King, St Andrew's, 30.00; Toronto, Central, 25.00; Kilsyth, 4.00; Fergus, St Andrew's, 11.50; Chesley, 7.14; Dundas, 25.00;

Walkerton, Knox Ch S S 10.00; Binbrook, 3.00; Saltfleet, 3.00.

MONTREAL COLLEGE FUND.

Latona, \$6.75; Alexandria, 3.00; Glen Sandfield, 2.00; Metcalfe, 6.00; Pembroke, 20.00; Chesley, 7.14; Iroquois, 10.00; Binbrook, 3.00; Saltfleet, 3.00; Manotick and South Gloucester, 15.00.

MANITOBA COLLEGE FUND.

Received to 5th January \$587.97. Tara, 1.50; Mosa, Burns' 7.00; Moore, Burns', 6.41; Glenmorris, 1.25; Ripley, Huron, 6.57; Claremont, 3.00; Collingwood, 10.00; Brooklin, 5.00; Walton, 4.00; Eramosa, 1st, 2.00; Vernonville, 3.00; Fullerton, 7.00; Avonbank, 7.00; Lunenburg, 7.00; Mount Pleasant, 5.00; Bromley, 5.00; Scarboro, St Andrew's, 35.00; Grimsby, 2.00; Teeswater, Westminster, 9.33; Essa Townline, 2.00; Toronto, Old St Andrew's, 100.00; Kingsbury and Flodden, 5.00; Goderich, Knox, 10.00; Castleford, Dewars and Stuartville, 2.00; Toronto, Bloor St, 40.00; Caledon, Knox, 5.00; S Westminster, 5.00; Chatham, Chalmers', 2.00; E Oxford, St Andrew's, 2.00; Brantford, Zion, 25.00; Acton, 13.00; Dundas, 15.00; Guelph, Knox Ch, 10.00; Chesley, 7.14; Blenheim, St Andrew's, 2.00; Pembroke, 15.00; Alexandria, 7.00; N Caradoc, 5.00; Picton, 6.00; Lobo, 3.00; W Toronto, Junction SS, 5.00; West Williams, 4.00; Toronto, Central, 80.00; Toronto, West, 10.00; Fergus, St Andrew's, 12.00; West Brant, 1.50; Georgetown, 10.00; Limehouse, 5.00; Kirkwall, B Class, 10.00; E Puslinch, 6.00; Elora, Knox, 5.00; E Ashfield, 3.00; Chatham, St Andrew's, 10.00; Brussels, Melville, 12.00; Zorra, Burns', 3.00; Lynedoch, 5.50; Silver Hill, 1.00; Wallaceburg and Calvin, 5.00; Port Stanley, 2.00; Sutton and Pefferlaw, 5.00; Greenwood Group, 12.00; Toronto, St Andrew's, 75.00; Bowmanville, St Paul's, 20.00; Peterborough, St Paul's, 25.61; Walkerton, Knox Ch, 10.00; Desoronto, 3.00; Hamilton, Central, 60.00; Toronto, Charles St, 60.00; Keady, 3.00; Avonmore, 2.00; Hamilton, St John's, 10.00; Binbrook, 3.00; Saltfleet, 3.00; Dover, 2.00. Total, \$1484.81.

WIDOWS' AND ORPHANS' FUND.

Received to 5th January \$1216.23. Tara, 4.00; Dunblane, 1.50; Lucknow, 1.65; Mosa, Burns', 3.00; Welland, 8.15; Blackheath, 1.00; Mooretown, 3.00; Hamilton, Central, 56.83; Columbus, 13.00; Huntingdon, 2nd, 5.00; Glenmorris, 3.50; Chatsworth, 6.85; Camlachie, 4.00; Ayr, Stanley St, 25.00; Morrisburg SS, 5.00; Watford, 6.63; Claremont, 6.00; Collingwood, 10.00; Brock, 5.00; N Kinloss, 1.25; Riversdale, 2.72; Brooklin, 6.00; S Plympton, 2.00; Walton, 2.00; Cranbrook, 3.00; Winnipeg, St Aw's, 10.00; Grafton, 12.00; Vernonville, 5.00; N Normanby, 1.00; Lunenburg, 4.00; Tilbury, East, 11.48; N Nissouri, 0.50; Bromley, 4.00; Scarboro, St Andrew's, 12.00; Caradoc, Cooke's, 3.00; Walkerton, Knox, 10.00; Grimsby, 3.00; Mitchell, 6.25; N Mornington, 3.00; Paisley, Knox, 6.15; Windham, 10.00; Newtonville, 1.36; Wakefield and Masham, 3.00; Goderich, Knox, 15.00; Leeburn, 2.00; Castleford, Dewars and Stuartville, 5.00; S Westminster, 10.00; Toronto, Bloor

St. 20.00; Durham, 14.05; Durham S S, 3.00; Waterdown, 6.00; Acton, 4.00; Acton SS, 6.00; Franktown, 3.00; Hillsburg, 4.00; Simcoe, 8.75; Guelph, Knox, 10.00; St Vincent, 3.20; Beamsville, 4.00; Victoria, 2.00; Fort Erie, 2.00; Barton, 1.00; Montreal, St Paul's, 100.00; Alexandria, 5.00; Carluke, St Paul's, 10.00; Picton, 9.00; Toronto, West Ch SS, 10.00; Molesworth, 4.00; E Seneca, 2.00; Glen Sandfield, 2.00; Duart, \$3.00; Toronto Central, 40.00; Toronto West, 5.00; Regina, 10.00; Granton & Lucan, 3.00; West Brant, 4.00; N Caradoc, 3.00; South Finch, 2.00; Lobo, 2.00; Georgetown, 4.00; Oakville, 14.00; Limehouse, 2.00; West Williams, 6.00; Dunbarton, 6.00; Niagara Falls, 5.00; Clinton Willis, 12.50; Glenboro, 5.00; Paris River St, 5.00; E. Puslinch, 5.00; Elora, Knox, 6.00; E. Ashfield, 1.00; Chatham, St. Andrews, 10.00; Midland, 2.00; Brussels, Melville, 5.00; Zorra, Burns, 4.00; Lynedoch, 3.00; Silver Hill, 1.00; Barrie, 20.00; Wallaceburg & Calvin, 3.85; Port Stanley, 3.00; Chesley, 27.55; Sutton & Pefferlaw, 6.00; Greenwood Group, 3.77; Winnipeg, Knox, 30.00; Port Hope, 1st, 15.00; Dundas, 13.00; Brantford, Zion, 50.00; Hyndman, 6.00; Montreal, Crescent St, 50.00; Georgetown, 16.00; Laguerre, 1.60; Chatham, Chalmers, 2.00; Caledon, Knox, 4.00; Dunsford, 2.00; E. Hawkesbury, 4.00; Bowmanville, St. Paul's, 10.00; Iroquois, 7.00; Alnwick, 1.00; Beverly, 2.00; Toronto, Charles st, 14.00; Esquesing, Union, 3.65; Keady, 3.00; Avonmore, 8.00; Hamilton, St John's, 8.00; Binbrook, 5.40; Saltfleet, 2.60; Dover, 3.00; Manotick & S Gloucester, 4.00; Abingdon, 1.00. Total, \$2261.92

WIDOWS AND ORPHANS FUND.

Ministers Rates.

Received to 5th Jan'y, \$1411.48; Rev. J. A. McConnell, 8.00; Rev. J. R. S. Burnett, 8.00; Jas. Stewart, 8.00; Rev. Jas. Watson, DD, 8.00; Rev. M. McLeod, 8.00; Rev. A. Stewart, 8.00; Rev. A. McLennan, 8.00; Rev. S. Fisher, 8.00; Rev. W. Farquharson, 8.00; Rev. W. Millican, 8.00; Rev. Dr. Parsons, 8.00; Rev. A. McDermid, 8.00; Rev. H. H. Macpherson, 8.00; Rev. J. G. Murray, 8.00; Rev. R. Fowlie, 8.00; Rev. J. A. Carmichael, 8.00; Rev. A. Makay, 8.00; Rev. A. A. Scott, 8.00; Rev. E. H. Sawers, 8.00; Rev. A. H. Scott, 8.00; Rev. A. Stevenson, 8.00; Rev. Alex. Henderson, 8.00; Rev. R. J. Craig, 8.00; Rev. Dr. Kellogg, 12.00; Rev. A. McD. Haig, 8.00; Rev. J. H. Ratcliffe, 8.00; Rev. G. C. Heine, 8.00; Rev. M. McGregor, 64.00; Rev. G. Bremner, 8.00; Rev. A. McTavish, 10.00; Rev. A. M. Hamilton, 8.00; Rev. John Lees, 8.00; Rev. Hugh Cameron, 8.00; Rev. Alex. McFarlane, 8.00; Rev. Dr. McLaren, 8.00; Rev. W. P. Walker, 8.00; Rev. D. Findlay, 8.00. Total \$1773.48.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th January \$2093.17. Tara, 3.00; Lucknow, 1.15; Dunblane, 3.00; Embro, 35.30; Mosa, Burns', 4.00; Blackheath, 1.00; Mooretown, 3.00; Hamilton, Central, 70.59; Columbus, 16.00; Huntingdon, 2nd, 5.00; Glenmorris, 4.39; Chatsworth, 4.45; Unionville, 1.80; Camlachie, 3.75; Morrisburg SS, 5.00; Watford, 10.00; Claremont, 7.00; Collingwood, 10.60;

Petrolia SS, 9.39; Camden and Newburgh, 5.00; Crosshill, 3.50; Brock, 5.00; Brooklin, 6.00; S Plympton, 3.00; Walton, 6.00; Eramosa, 1st, 3.00; Cranbrook, 4.00; Winnipeg, St Andrew's, 40.00; Grafton, 22.00; Vernonville, 8.00; N Normanby, 1.00; Lunenburg, 10.00; Crumlin, 4.00; Bromley, 6.00; Doon, 2.00; Scarboro, St Andrew's, 40.00; Caradoc, Cooke's, 4.00; Grimsby, 7.00; Mitchell, 5.50; Middleville and Dalhousie, 5.00; Paisley, Knox, 7.45; Windham, 10.00; Alice and Petawawa, 3.50; Newtonville, 5.00; Wakefield and Masham, 3.00; Goderich, Knox Ch, 20.00; Leeburn, 3.00; Castleford, Dewars and Stuartville, 7.00; Kendal, 3.00; E Oxford, St Andrew's, 2.00; Toronto, Bloor St, 50.00; Durham, 15.30; Durham SS, 3.00; Waterdown, 6.00; Acton, 25.00; Acton SS, 4.57; Hillsburg, 6.50; Guelph, St Andrew's, 25.00; Simcoe, 5.00; Guelph, Knox, 30.00; Blenheim, St Andrew's, 2.00; Montreal, St Paul's, 200.00; Alexandria, 13.00; Carluke, St Paul's, 34.00; Picton, 11.00; Toronto, West Ch SS, 5.00; Molesworth, 7.00; Hyde Park, 18.00; Hyde Park, 5.00; E Seneca, 3.00; Glen Sandfield, 2.00; Kincardine, Chalmers ch, 4.00; Duart, 4.00; Toronto, Central, 220.00; Bracebridge 10.00; Toronto West, 60.00; Dundas 61.00; Regina, 10.00; Winnipeg, Knox 70.00; Fergus, St. Andrews 12.00; Granton & Lucan, 3.00; West Brant, 4.00; N Caradoc, 6.00; South Finch, 2.00; Lobo, 5.00; Georgetown, 14.00; Oakville, 15.00; Limehouse, 6.00; W. Williams, 8.00; Dunbarton, 6.00; Niagara Falls, 5.00; Clinton Willis, 10.00; Paris, River st 5.00; E. Puslinch 5.00; Elora, Knox 18.00; E. Ashfield 3.00; Don. Guthrie, Guelph 25.00; Midland 2.50; Brussels, Melville 12.00; H. Blain Toronto 5.00; T. Woodbridge, 1.00; Zorra, Burns 5.00; Lynedoch 8.75; Silver Hill 1.00; Barrie 10.00; Wallaceburg & Calvin 20.00; Metcalfe 9.00; Port Stanley 4.00; Chesley 14.25; Sutton & Pefferlaw 12.00; Greenwood Group 5.00; Brantford, Zion 100.00; Georgetown 15.65; Elmsley 5.00; Williamstown, Hephzibah 5.15; Chatham, Chalmers 4.00; Caledon, Knox, 5.00; Dunsford 2.00; E Hawkesbury, 4.00; Toronto, St. Andrews 385.32; Bowmanville, St Pauls 50.00; Bowmanville, St Pauls B. Class 25.89; Parkhill 12.00; Botany 2.17; Desoronto 8.00; Iroquois 10.00; Alnwick 3.90; Beverly 2.00; Toronto, Charles st 45.00; Esquesing, Union 4.70; Keady 3.00; Avonmore 7.00; Binbrook 11.00; Saltfleet 5.00; Dover 6.00; Manotick & S. Gloucester 5.00; Abingdon 1.00. Total, \$4569.29.

Ministers Rates.

Received to 5th Jan'y \$905.55; Rev's. J. A. McKean 4.00; W. Meikle 3.00; J A McConnell 4.00; E Mullan 3.50; H Edmison 4.00; J R S Burnett 3.75; J Stewart 3.00; Jas Watson, DD 4.00; A Stewart 4.00; A McLennan 3.50; S. Fisher 4.00; J Wells, 6.00; W Farquharson 3.75; D D McLeod 6.50; W Millican 4.25; Dr Parsons 20.00; A McDiarmid 3.50; J G Murray 2.50; R Fowlie 4.00; J A Carmichael 5.00; A Mackay 4.50; A A Scott 4.49; A Fraser 8.00; J Herald 5.00; E H Sawers 5.75; R J Craig 5.00; A H Scott 7.00; J R McLeod 3.75; J B Stewart 4.00; John Lees 3.00; J McMillan 3.50; A MacTavish 4.50; A Stevenson 3.75; G Bremner 4.00; Alex

Springside, ad'l.....	22.75
St James SS, Charlottetown.....	10.29
St Peters Road, P E I.....	100.00
Summerside, P E I.....	21.65
Grove Ch S, Richmond, Hlfx.....	25.00
Nine Mile River SS.....	75.81
Red Bank SS.....	8.60
Riv John SS, Mrs Gordons els.....	2.00
St Stephens SS, St Stephen..	3.00
St James SS, Dartmouth....	35.00
Union Centre & Lochaber SSS	16.00
Knox S S, Pictou.....	51.50
St Paul's S S, Fredericton....	30.00
Watervale S S, Salt Springs....	5.00
Mrs McLeod, Neil's Harbor.....	2.00
Bass River, N B, S S.....	2.00
Point La Nim S S.....	2.50
St Stephen's SS, St John....	4.00
Wallace Bridge SS, Upper Caledonia.....	15.00
Fort Massey SS, Hlfx.....	2.39
St Matthew's SS, Hlfx.....	105.00
Lottie McCulloch, Hantsport.	55.58
	1.00

West Riv & Green Hill SS's	69.82
One of Rev J W Fraser's schs (Kirk).....	2.15
Alberton SS.....	17.49
Zion Ch SS, Charlottetown ..	15.72

\$1952.02

HOME MISSIONS.

Previously acknowledged....	\$5160.41
James Ch, New Glasgow....	54.00
Great Village.....	50.00
St James, Newcastle.....	22.00
St Stephens, St John.....	100.00
Musquodoboit Harbor.....	9.00
Onslow.....	40.00
Acadia ad'l.....	25.00
Goodwood SS.....	2.00
Peter Miller.....	1.00
Dalhousie.....	12.19
Mt Stewart & W St Peters...	16.00
Caledonia, P E I.....	10.00
Lockeport.....	5.00
St Aww,Bermuda, A E Dickinson	3.60
Prince St, Pictou.....	99.99
Bass River, N S.....	11.85
Castlereagh.....	7.43
Portaupique.....	3.92
Chalmers Ch, Hlfx.....	30.00
Campbell Settlement, N B.....	1.00
Tatamagouche.....	55.00
Boularderie.....	15.00
Springside.....	30.00
Tithing money of a minister.	40.00
St Peters Road, P E I.....	53.04
St Peters, C B.....	4.20
Bequest late Rev P Clark....	15.00
Rev J Annand.....	20.00
St John's, Hlfx.....	55.00
John McVicar, C B.....	1.00
West Bay, C B.....	45.00
River John.....	45.00
St Stephen's, St Stephen....	14.75
Union Centre & Lochaber....	44.00
St James, Dartmouth.....	65.00
St Matthew's, Hlfx ad'l....	10.00
Gays River & Milford.....	51.00
Brookfield, N S.....	6.00
Thank offering, N Glasgow ..	25.00
St Andrew's, Halifax.....	200.00
New London,North & Kensington	50.00
Glenelg 8.90, E R 12.8, L Cal	
7.50, Up Cal 2.....	31.20
Bass River, N B.....	9.00
Montrose Tignish & Elmsdale	
repayment.....	10.00
Fort Massey, Hlfx, 2nd paymt	70.00
Mira, C B.....	5.00
Woodside Sewing Circle, Up	
Musquodoboit.....	10.00
Div Merchants Bank of Hlfx.	15.50
St Andrew's, Truro.....	102.56
Alberton.....	20.00
Zion Ch SS, Charlottetown ..	6.41
Sussex (\$20 by SS).....	25.00

For the North West.

St James, Newcastle.....	31.00
Greenock, St Andrew's	16.20
St Lukes, Bathurst.....	8.25
Onslow.....	50.00
Cow Bay, C B.....	13.00
" W H & F M S.....	27.00
Union Ch, Hopewell.....	22.75
Dalhousie.....	51.25
Mt Stewart & W St Peters...	10.00
Hermon SS, Millville.....	16.63
Col at Union meeting Knox & Prince St, Pictou.....	64.47
Chalmers Ch, Hlfx.....	30.00
Great Village.....	25.00
James Ch, New Glasgow....	48.04
Willing Workers, St James, Charlottetown.....	80.00
Springside.....	22.44
Oxford.....	20.50
St John's, Hlfx.....	15.00

River John.....	34.87
St Stephen's,St Stephen(SS \$20)	80.00
Union Centre & Lochaber. ...	10.50
Brookfield, N S....	5.00
Doers of the Word. Mission Band, Baddeck.....	7.50
United meeting of SS children in St David's & St John's, St John, N B.....	26.43
St Andrew's, Halifax.....	200.00
Bass River, N B.....	8.00
St Stephen's SS, St John....	15.00
West River & Green Hill ad'l	5.32
St Aw's, Truro 45, & Mission Band 40.....	85 00

\$7841.93

AUGMENTATION.

Previously acknowledged..	\$1449.93
St James, Newcastle.....	30.00
Little Harbor.....	7.50
Onslow.....	50.00
Nine Mile River.....	5.00
Cow Bay, C B.....	50.00
" W H & F M soc. ..	5.00
Orwell.....	20.00
Mt Stewart & W St Peters..	20.00
Prince St, Pictou.....	125.00
Bass River, N S.....	19.16
Portaupique.....	14.03
Great Village.....	45.00
James Ch, New Glasgow....	100.00
Sharon Ch, Stellarton.....	52.90
Tatamagouche.....	45.00
St Peter's Road, P E I.....	15.00
St Peters, C B.....	0.25
Knox Wallace.....	30.00
Bequest of the late Rev P Clark.....	15.00
St John's, Halifax.....	115.00
West Bay, C B.....	27.00
River John.....	44.00
Union Centre and Lochaber.	48.00
St. James, Dartmouth.....	60.00
Weldford.....	30.38
Knox Ch, Pictou.....	65.00
Linden.....	15.00
Napan and Black River.....	25.35
St Andrew's, Richibucto....	45.00
Brookfield, N S.....	30.00
New London North and Ken- sington.....	35.00
Glenelg, 18.15; E R, 11.85; L Cal, 7.50; Up Cal, 7.50. .	45.00
Bass River, N B.....	37.50
Earlton & W B River John	29.00
Fort Massey, Halifax.....	250.00
Mira, C B.....	10.00
West River and Green Hill..	65.00
Sussex.....	34.00

\$3099.00

COLLEGE FUND.

Previously acknowledged, \$5975.62;	St James, Newcastle, 7.00; St Stephen's, St John, 50.00; United Ch, New Glasgow, 146.00; St Stephen's, Amherst, 15.00; Musquodoboit Harbor, 3.00; Onslow, 25.00; Richmond, Halifax, 13.00; Cow Bay, C B, 15.00; Mabou, C B, 10.50; Mt Stewart and W St Peters, 15.00; Caledonia, P E I, 5.00; St Andrew's, Bermuda, W J Hinson, M D, 0.96; Scotsburn, 5.00; Int St John's, Halifax, 100.00; Five Islands, 5.45; Bass River, N S, 4.63; Portaupique, 3.00; Great Village, 20.00; James Ch, New Glasgow, 35.00; Chalmers Ch, Halifax, 40.00; Boularderie, 10.00; Springside, 20.00; St Peter's Road, P E I, 6.75; bequest of the late Rev. P. Clark, 15.00; St John's, Halifax, 45.00; West Bay, C B, 12.00; River John, 15.00; St Stephen's, St Stephen, 6.00; Int J F
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Carston, on subscription to Endowment Fund, 18.00; Union Centre and Lochaber, 25.00; St James, Dartmouth, 25.00; St Mathews, Halifax, ad'l, 11.00; St Andrew's, Halifax, 45.00; New London North and Kensington, 5.00; St Paul's, Fredericton, 33.00; Bass River, N B, 10.00; Glenelg, 2.65, E R, 0.77, L Cal, 1.50, Up Cal, 1.00, 5.92; Fort Massey Halifax (2nd payment), 80.00; Mira C B, 12.00; Alberton, 10.00; Sussex, 12.00; Div B of N S, 210.00; total \$7125.88.

BURSARY FUND.

Previously acknowledged, \$444.56; St Stephen's, St John, 50.00; Richmond, Halifax, 5.00; Prince St, Pictou, 5.00; Bass River, N S, 6.00; Portaupique, 4.00; Great Village, 10.00; Int Alex Fraser, 60.00; Tatamagouche, 3.00; Springside, 10.00; Rev J S Carruthers, 12.00; bequest of the Rev P Clark, 15.00; Chalmers Halifax, 20.00; Rev J Annand, 8.07; St John's, Halifax, 6.00; Union Centre and Lochaber, 7.50; St. James, Dartmouth, 10.00; Knox Ch, Pictou, 10.00; St Matthew's, Halifax, 39.25; St Andrew's, Halifax, 20.00; Miss Jane B Douglas, Boston, 10.00; Div Merchant Bank of Halifax, 15.00; total, \$770.30.

MANITOBA COLLEGE.

Previously acknowledged, \$92.28; Sheet Harbor, 4.77; Five Islands, 4.00; Bass River, N S, 6.11; Portaupique, 3.10; Great Village, 5.00; Tatamagouche, 5.00; Lake Ainslie, 5.00; Knox Wallace, 5.60; Springside, 5.00; St. James, Charlottetown, 10.00; St John's Ch, Halifax, 15.00; West Bay, C B, 2.00; St Stephen's, St Stephen, 6.00; Union Centre and Lochaber, 12.00; St James, Dartmouth, 3.45; St Andrew's, Halifax, 20.00; New London North and Kensington, 5.00; Bass River, N B, 2.00; Fort Massey, Halifax, 40.00; West River and Green Hill, 5.00; Summerside, 9.00; Sussex, 4.00; total, \$269.31.

AGED MINISTERS FUND.

Previously acknowledged, \$1578.82; Rev S Boyd, rate, 3.50; Rev J H Chase, rate, 4.00; Rev J. Layton, rate, 3.65; Rev H Crawford, rate, 3.00; St James, Newcastle, 2.00; St Stephen's, St John, 20.00; United Ch New Glasgow, 20.00; Little Harbor, 2.00; Int Trustees St And's, Truro, 150.00; Musquodoboit Harbor, 3.00; Onslow, 6.00; Cow Bay, C B, 6.00; Mt Stewart and W. St Peters, 4.00; St Andrew's, Bermuda, Mr and Mrs Francis, 2.40; Scotsburn, 2.60; Prince St, Pictou, 8.00; Rev J A Cairns, rate, 4.00; Rev H McQuarrie, rate, 3.00; Rev D McDougall, rate, 4.00; Rev S C Gunn, rate, 15.00; Rev J McG McKay, rate, 3.00; Rev James Maclean, rate, 4.00; Great Village, 15.00; Tatamagouche, 8.00; Rev T Sedgwick, rate, 4.00; Rev H H McPherson, rate, 7.00; St Peter's Road, P E I, 4.00; bequest of the late Rev P Clark, 15.00; St Peter's, C B, 0.25; St John's, Halifax, 8.03; Red Bank and Whitneyville, 8.00; West Bay, C B, 4.00; John McVicar, C B, 0.50; Rev James Murray, rate, 6.00; St Stephen's, St Stephen, 14.10; River John, 2.50; Union Centre and Lochaber, 5.00; St James, Dart-

mouth, 8.00; Knox Ch, Pictou, 5.00; St Matthew's, Halifax, 57.09; Int-esse Cumming, 2.00; St Andrew's, Halifax, 30.00; New London North and Kensington, 5.00; Glenelg, 0.75; E R O 65, L Caledonia, 1.00, Up-Cal, 0.50, 2.90; Bass River, N B, 4.00; Fort Massey, Halifax, 20.00; Mira, C B, 4.00; Chalmer's, Halifax, 10.00; Sussex, 2.00; total, \$2,103.32.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, 198 James St., Montreal, Treasurer of the Board of French Evangelization, to February, 1890.

Already acknowledged	\$10,602.72
Keady S S	4.00
West Bay, C B	27.77
Alex Robb, Amherst	5.00
D W & W R Robb, Amherst	3.00
Glenmorris	4.00
Tait's Corners	5.00
R D Dunsmore, London	5.00
Arundel	6.00
Ormsdown Island S S	5.00
Pembroke, Calvin	20.00
E Cumming, Wilmot, N S	2.50
Leith, S S	7.00
Cranbrook, Knox	10.00
Eramosa, First	16.00
North Normanby	7.00
Riverside, N S	13.63
Mrs E Gairdner, Ottawa	10.00
Lunenburg, Ont	15.00
Watford, Kingscourt, N S	3.08
Member St Matthew's Ch, Montreal	5.00
King, St Andrew's	11.00
Latona	7.00
Latona S Sch	3.20
Burns Church	3.00
Kirk'con, S S	17.00
N McLean, Malagawatch, N S	1.00
Neil McDonald	1.00
Montreal, Crescent st	175.00
North Mornington	20.00
Mt Pleasant	6.00
Wakefield & Masham	9.40
Rev D G McQueen, Edmonton	10.00
Goderich, Knox	40.00
Mitchell, Knox S S	16.00
S Plympton, Ladies H & F As	14.00
Rev G S Ross, Newport, N S	5.00
W McD Turner, French River	3.00
Chas Blair, Valens	1.00
Miss McMaster, Chalm Ch, Montreal	2.00
Orono S Sch	8.00
Georgetown, Que	45.00
Montreal, St Paul's	100.00
Member of Alexandria Ch	1.00
R Colquhoun, Cape Sable Island, N S	1.00
Guelph, Knox	21.00
Guelph, Knox S S	29.00
Peterboro, St Paul's S Sch	10.00
J McGeachy, Chatham, Ont	2.00
Elmsley	8.00
Mattawa S Sch	4.00
St Andrew's	17.60
Clinton, Willis	15.00
E H Harrington, Halifax	20.00
Kirkwall B Class	8.00
A Friend, Tiverton	2.00
Levis French Mission	4.35
S H Walker, Burgessville	10.00
North Caradoc	20.00
Lobo, Melville	24.00
Charlottetown, Zion Ch S S	7.21
Hamilton, St John's	25.00
Hamilton, St John's S S	25.00
Bracebridge	15.00
Winnipeg, Knox	25.00
Berne S Sch	18.40
Mrs J H Fidler, Marmora	2.00
P J Jessie Phillips, Albion	7.00
C. Langway	7.00

Beauharnois	40.00
Deseronto	18.00
Parkhill	7.00
Proof Line S Sch	8.00
Avonmore	15.00
Regina, Knox	15.00
Friend in Clarence (C. C.)	40.00
Alnwick	20.00
Rev Dr H Crossby, N York	10.00
Elphin	5.00
Snow Road	8.00
Newmarket S Sch	15.00

Per Rev. P. M. Morrison, Halifax.

Miss Waterson, Bathurst	1.00
Jessie Kent	0.35
Musquodoboit Harbor	6.00
Onslow	10.00
Cow Bay, C B	10.00
Cow Bay, C B, W H & F M S	5.00
Mt Stewart & W St Peters	20.00
Dalhousie	18.26
Caledonia, P E I	5.00
H D Hinson, M D, Bermuda	1.20
Pictou, Prince st	79.85
Halifax, Chalmer's	20.00
Great Village	25.00
Boularderie	12.00
Springside	7.00
St Peter's Road, P E I	9.00
St Peter's C B	3.51
Beq of the late Rev P Clarke	15.00
H L, Boularderie	1.00
Halifax, St. Johns	30.00
River John	23.10
St Stephen, St Stephen's	18.90
Union Centre & Lochaber	5.00
Pictou, Knox Ch	25.75
Halifax, St Matthew's	48.15
Brookfield, N S	5.00
Doers of Word, Miss Band, Baddeck	7.50
New London North & Kensington	30.00
Fredericton, St Paul's	20.00
Halifax, St Andrew's	25.00
Glenelg	2.30
East River	9.50
Lower Caledonia	3.50
Upper Caledonia	1.30
Bass River, N B	10.00
Halifax, Fort Massey	15.00
Mira, C B	4.00
Summerside	50.00
Alberton	9.00
Sussex	4.00

Per Rev. Dr. Reid, Toronto:

Tara	8.00
Lucknow	8.70
Embro	44.99
Blackbeath	4.00
Leith	6.47
Mooretown	2.30
Columbus	51.60
Camlachie	4.00
Ayr, Stanley st	25.00
Morrisburg S Sch	10.00
Watford	22.15
Maxville S S	10.00
Claremont	31.00
E Puslinch, 10th Con-S S	5.00
Collingwood	15.00
Petrolia S Sch	14.27
Brook	5.00
Brooklyn	10.00
Walton	26.00
Walton S Sch	3.00
Winnipeg, St Andrew's	50.00
W Puslinch	5.00
N Nissouri	2.50
Crumlin	7.50
Bromley	15.00
Doon	3.66
Scarboro, St Andrew's	40.00
South Luther	3.00
Scarboro S S No 3 S Sch	35.00
Mitchell	15.00

Komoka S Sch	7.00
Middleville & Dalhousie	5.00
Chinguacousey First Ch S S	20.00
Alice & Petawawa	6.00
Chater	2.00
Castleford, Dewars & Stewart-ville	7.00
Kendal	3.00
E Oxford, St Andrew's	4.00
Toronto, Bloor st	75.00
Durham	12.85
Durham S Sch	3.00
Waterdown	9.20
Acton	17.50
Franktown	3.00
Hillsburg	8.00
Blenheim, St Andrew's	4.00
Pictou	8.00
Pictou S Sch	5.00
Friend, por Rev R Wallace	3.00
West Toronto Junction S S	10.00
Molesworth	6.25
Hyde Park	10.92
Hyde Park S Sch	5.00
E Seneca	4.00
Glen Sandfield	5.00
Kincardine, Chalmer's	4.00
Duart	7.00
Toronto, Central	210.00
Toronto, West	62.23
West Brant	7.00
Grand Bend	2.00
Georgetown	25.00
Limehouse	15.00
Dunbarton S Sch	15.00
Aurora S Sch	10.00
Paris, River st	10.00
E Puslinch	24.00
Elora, Knox	10.00
E Ashfield	8.00
Chatham, St Andrew's	10.00
Midland	5.00
Brussels, Melville	31.00
Zorra, Burns	14.60
Lynedock	16.00
Silver Hill	2.00
Barrie	20.00
Wallaceburg & Calvin	20.00
Alex McDonald, Brooksdale	2.00
Millbrook	17.30
Centreville	10.62
W Williams	10.50
Chesley	47.54
Toronto, College st S Sch	20.00
Sutton & Pefferlaw	14.00
North Brant	4.00
Deer Park S S	25.00
Dundas	30.00
Brantford Zion	50.00
Chatham Chalmer's Ch	10.00
Caledon Knox	5.00
Dunsford	10.00
E Hawkesbury	3.00
Toronto West Ch S Sch	2.15
Do St Andrew's	120.00
Bowmanville St Paul's	30.00
Do Do S S	25.00
Peterborough, St Paul's	150.00
Walkerton, Knox S S	12.00
Iroquois	15.00
Home Mission Box, Guelph	4.00
Toronto College, St B Class	8.92
Hamilton, Central Ch	150.00
Do Do S S	50.00
Toronto, Charles St Ch	40.00
Esquesing, Union Ch	25.83
Binbrook	10.00
Saltfleet	13.00
Dover	17.60

- - \$13,982.27

POINTE-AUX-TREUILLES SCHOOLS.

Received by Rev. Dr. Warden, Treasurer, 198 St. James St., Montreal, to 6th Feb., 1890.

Ordinary Fund.

Already acknowledged, \$3,706.63;

Campbellton St Andrew's S S, 25.00; Burlington S S, 10.00; Hyndman, 8.50; Leeds, 7.00; Montreal, Erskine B Class, 50.00; Ormstown, Upper and Lower Con S S, 50.00; Ormstown Village S S, 50.00; Rockburn S S, 7.00; Dundas, O, Happy Workers, Miss Band, 50.00; Perth, Knox S S, 50.00; Perth, do, Mrs Jas A Allan's B Class, 50.00; Winnipeg, St Andrew's S S, 50.00; Farrington S S, 25.00; Pembroke, Calvin S S, 50.00; Beaverton, Knox S S, 25.00; Vernonville, S S, 8.00; Grafton S S, 20.00; Florence, W F M Soc, 5.00; Brussels, Knox Ch, 40.00; Almonte, St John's S S, 25.00; Galt, Knox Ch, W F M Soc, 50.00; Warwick Main Road S S, 11.27; Brockville, St John's S S, 25.00; Valetta S S, 4.60; Exeter S S, 25.00; Leeburn S S, 12.00; Mrs McLaren, Morden M, 5.00; Sherbrooke, St Andrew's S S, 30.00; Bristol Corners S S, 12.00; Charlottetown, Zion S S Class 13, 50.00; Miss McMartin, Chalmer's Montreal, 2.00; Kirkwall S S, 11.00; Williamstown, St Andrew's S S, 50.00; Guelph, Knox S S, 50.00; Alexandria S S, 6.00; Lachine S S, 47.57; Kilsyth S S, 6.45; Paris, Dumfries St S S, 50.00; A Dingwall Fordyce, Fergus, 50.00; Fergus, St Andrew's S S, 25.00; Peterboro, St Paul's S S, 50.00; Elmsley S S, 7.00; Montreal, Nazareth St S S, 3.00; Oshawa S S, 12.50; Mat-tawa S S, 4.00; Kirkwall, B Class, 9.00; Robert Anderson, Montreal, 50.00; Lobo, Melville Ch, 6.00; Stan-wood S S, 9.00; Chatham, O, First Presb S S, 25.00; Chateaugay S S, 5.00; W Mackintosh, Belleville, 4.00; Valens S S and B Class, 10.00; Char-lottetown, Zion S S, 26.89; Toronto, St Andrew's S S, 25.46; Montreal, Inspector St S S, 25.00; New Glas-gow, United Ch S S, 50.00; Hills-boro S S, Mabou, 34.00; Mabou Vil-lage S S, 12.00; Dalhousie S S, 20.00; Pictou, Prince St S S, 50.00; Stellar-ton, Sharon Ch, 12.28; St Stephen's, St Stephen's S S, 25.00; Gay's River W F M S, 20.66; Halifax, N S, Fort Massey S S, 50.00; Do, 12.00; Nor-val and Union S S, 50.00; Ayr, Stan-ley St S S, 50.00; Morrisburg S S, 10.00; Scarboro, Knox S S, 10.00; Brantford, Zion Ch S S, 50.00; South Westminster, 14.00; Durham S S, 8.00; Acton, 25.00; Do S S, 25.00; Toronto, Central Ch, 50.00; Do, Old St Andrew's S S, 30.00; Elora, Knox S S, 10.00; E Ashfield, 5.40; Cha-

tham, St Andrew's, 10.00; Sutton and Pefferlaw, 11.00; Hamilton, Central Ch S S, 100.00; A DesBrisay, New Westminster, 25.00; Newmar-ket S S, 10.00; total, \$5,964.21.

BUILDING FUND.

Already acknowledged, \$1,338.30; E L Hamilton, Ont, 2.00; Fergus, St Andrew's, 2.00; Harrowsmith S S, Mrs J Williamson's Class, 1.50; Galt, Knox Ch, W F M Soc, 52.25; New Richmond, Que, 15.00; Guelph, Knox Ch S S, 30.00; Friend, Car-berry, 5.00; Orange Lodge, per Mrs J Ross, 4.00; Rev Jos Alexander, Norval, 5.00; Binbrook, 4.77; Salt-fleet, 3.51; total, \$1,463.33.

COLIGNY COLLEGE, OTTAWA.

Received by Rev. Dr. Warden, Montreal, Treasurer, to 6th February, 1890.

Already acknowledged, \$1,807.23; Pinkerton, Ladies's Aid, 5.00; per Rev J Mathieu, 308.27; per Rev N Macphree, Dalhousie Mills, 18.00; Fergus, Melville Ch W Aid S, 15.00; Rev J Alexander, Norval, 5.00; total, \$2,158.50.

Scholarship Fund.

Rev. J Fleck, Montreal, \$100.00; Mrs Redpath, 100.00; total, \$200.00.

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Dr. Warden, Montreal, Treasurer, to 6th Febru-ary, 1890.

Ordinary Fund.

Already acknowledged, \$281.23; Hyndman, 5.00; Lunenburg, 4.60; D Guthrie, Guelph, 20.00; Montreal, Crescent St, 400.00; Do, St Paul's, 125.00; Wakefield and Masham, 3.00; Goderich, 8.00; Leeburn, 5.00; Georgetown, Que, 22.00; St An-drew's, 10.00; Beauharnois, 8.00; Avonmore, 2.00; total, \$965.23.

Exegetical Chair.

Already acknowledged, \$1,660.00; Arch Campbell, Montreal, 25.00; John Robertson, do, 25.00; Dr Rod-dick, do, 25.00; Dr T Rodger, do, 20.00; M Hutchison, 20.00; J C Watson, do, 25.00; total, \$1,800.00.

Scholarship Fund.

Already acknowledged, \$25.00; Robert Anderson, 100.00; total, \$125.00.

MANITOBA COLLEGE.

Received by Rev. Dr. Warden, Montreal.

Already acknowledged, \$252.00; Williamstown, Hephzibah Ch, 5.45; Montreal, Crescent St Ch, 50.00; Georgetown, Que, 9.00; R Anderson, Montreal, 100.00; Chateaugay, 3.00; Beauharnois, 8.00; total, \$427.45.

NEW HEBRIDES TEACHERS.

Students, Presbyterian College, Montreal, \$58.00; Ormstown Village S S, 25.00; Hugh and R Morison for Rev H A R, 2.10; Montreal, Nazareth St S S, 3.00; total, \$115.10.

QUEEN'S COLLEGE, KINGSTON.

L'Orignal, \$2.34; Montreal, St Paul's, 120.00; R Anderson, Mont-real, 100.00; total, \$222.34.

MANITOBA COLLEGE—THEOLOGICAL DEPARTMENT.

Rev. Dr. Bryce, Convener & Treasurer

Previously reported May to Dec 31st, 1889, \$1227.37; Springfield (ad'l) 2.50; Burnside, 20.00; Montrose, 18.00; Sydney, 5.00; Manitou, 43.50; Regina, 25.00; Morden, 7.10; Moose Jaw, 20.00; Knox Ch, Winnipeg, (ad'l) 250.00; Knox Ch, Winnipeg, Bible Class, 68.00; Calgary, (ad'l) 5.50; Jumping Creek, N W T, 5.00; Augustine Ch, Winnipeg, (ad'l) 20.00; Rat Portage, 9.75. Total, \$1726.72.

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND, JAMES CROIL, TREAS., MONTREAL.

Kilsyth, Rev. E. Mullan, \$4.00; Rev. F. Home, Scotland, 12.00; King, Rev. J. Carmichael, 12.00; Osnaburck, Rev. J. J. Cameron, 12.00; Fergus, Rev. J. B. Mullan, 18.50; Warton, Rev. G. A. Yeomans, 5.00; Guelph, Rev. J. C. Smith, 30.00; Halifax St. Andrew's, Rev. D. M. Gordon, 50.00; Rev. R. Chambers, Erzroom, 24.00; Toronto St. Andrew's, Rev. D. J. Macdonnell, 100.00; Parkhill, Rev. J. S. Lohead, 8.00; Deseronte, Rev. R. J. Craig, 6.00.

NORTH-WEST MISSION TO INDIANS.

Per Rev. W. S. Moore.

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STAFF.—Miss Grace Fairley, Principal (M. A. certificate with first class honors, Edinburgh) Classics and English Literature: Middle. Cecille Huguenin, Modern Languages: Miss B. L. Smith, Mathematics; Miss Constance Mitchell, English subjects; Miss M. Sym, Piano; C. G. Geddes, Vocal Music; F. Jehin-Prume, Violin; Miss Macdonnell, Painting and Drawing; Miss Barnjum, Gymnastics; Miss Labatt, Lady Housekeeper.

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A. F. Riddell, Secretary, 22 St. John street, Montreal.

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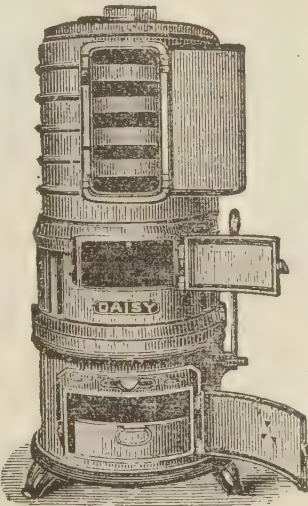
Tuesday, April 1st, 1890.

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FOR THE
DOMINION OF CANADA.



APRIL, 1890

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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

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Missionary Notes.

TIDINGS have been received of the death of Rev. Joseph H. Neesima LL.D., of Japan, a brief sketch of whose life and labours appeared in last number of the *Record*. The announcement was not altogether unexpected. For several years Dr. Neesima had suffered from an affection of the heart, which more than once brought him to the verge of the grave. The telegram simply announced that he died of peritonitis, but it was inferred that this beloved man passed away from earth on Sabbath, the twenty-sixth of January. A memorial volume from the gifted pen of Professor Arthur S. Hardy, will be given to the public before long.

ARCHDEACON FARRAR of London, has recently given forcible expression of his sentiments in regard to the injudicious comparisons that are frequently drawn betwixt Home and Foreign Missions. "It comes," he says, "with shocking ill-grace, and sounds like shameful hypocrisy, when those who give nothing and do nothing for missions, make the 'home-heathen' a false excuse for doing nothing. They talk as if it were weakening the resources of England! and surely that is stupendous nonsense, when we are not

even spending as much on missions as on tobacco and Christmas cards."

At a meeting of the Presbyterian Alliance lately held in India, the basis of a proposed union of the missionary forces in that country was agreed on to be submitted to the presbyteries concerned, and the home churches. It is suggested that the basis consist of the Apostle's Creed, and a doctrinal statement in harmony with the standards of the Scottish churches, and that the Westminster Confession and shorter catechism be recognized as "useful for edification"—The organization to consist of a General Assembly to meet once every two or three years, and five synods, to meet annually.

REV. HUDSON TAYLOR, the Managing Director of the China Inland Mission, and editor of "*China's Millions*," has been calling attention to the fact that a thousand evangelists, each presenting the Gospel to fifty families a day, might, within three years of such work (a thousand days) reach every family in China! In May next, delegates and representatives of all the Evangelical Protestant Missionary Societies will meet in Shanghai, and one of the most important subjects to be considered will be a proper understanding as to the division of the fields, so as to avoid the appearance even of unseemly rivalry.



Brieflet No. 14.

IN ROME—THE BASILICA OF ST. PETER'S.*

THE *Via del Borgo Nuova*—the main street leading from the Castle of St. Angelo up to St. Peter's, is so utterly devoid of interest as to ensure an agreeable surprise when it comes to an abrupt termination and lands you in the Piazza in full front of the Cathedral. Right here you get that first view of St. Peter's that can never be effaced from memory. It bursts upon you suddenly, producing an impression similar to what most people experience when first confronted with the falls of Niagara. You do not fully realize the greatness and the grandeur. The eye cannot immediately take it in; if you walk round about it, as far as it is possible to do so, and come back again to the portico, and from that point of view endeavour to familiarize yourself with the surroundings, you will admit that Gibbon does not exaggerate when he styles this, "The most glorious structure that has ever been applied to the use of religion."

The Piazza is enclosed by semicircular colonnades 900 feet in length, constituting a magnificent approach to it. The Piazza

is beautifully paved. In the centre of it stands the famous red granite *Obelisk of the Vatican*, which differs from most of the other Egyptian obelisks, in that it has no hieroglyphics carved on it. It was brought to Rome more than eighteen hundred years ago from Heliopolis, the "On" of Scripture, where it was dedicated to the Sun. The shaft is a single stone eighty-three feet high and nine feet square at the base. It is computed to weigh a million of pounds. On either side of it are fountains throwing enormous jets of sparkling water to a height of seventy feet, while all around, ranged on the top of the colonnades, are colossal marble statues of saints and martyrs, a hundred and twenty-six in number, producing an effect more easily imagined than described. The church alone cost \$50,000,000. It was 120 years a building. The work went on continuously under twelve different architects, during the reign of twenty popes. It was consecrated in 1626. It was Leo X who undertook to raise money for its completion by collecting "Peter's pence," and the sale of indulgences which, strangely enough, led to the Reformation of the sixteenth century. The stupendous dome rises to a height of 448 feet to the top of the cross. Dwelling on the roof of the cathedral, there is a hereditary colony of "care-takers." Most of them were born up there. They form a

* For the use of this cut we are indebted to Rev. Dr. E. R. Smith, editor of the missionary magazine *The Gospel in All Lands*; New York—price \$1.50—to ministers, \$1.00 per annum.

corporation with a code of laws, and have a system of police of their own. It costs \$31,500, they say, to keep the building in repair. By a series of winding inclines you can ascend to the unique village inhabited by these workmen, on a donkey.

St. Peter's is the third church erected on this site. The first, built A.D. 90, called the "Oratory," was dedicated to the saints and martyrs who suffered on this spot, notably to Saint Peter, who it is claimed was buried here. The second, reared by Constantine the Great, was accounted a splendid structure in its time, and was filled with endless works of art. It was taken down to give place to the present edifice, which is built of travertine—a pale, yellow, close-grained sandstone, very durable. Although it is now 264 years old, it still retains the appearance of a new building. *Bramante* of Milan, the author of the original design of St. Peter's, excelled all the later architects who had a hand in its construction, not excepting *Michael Angelo*, who planned the mighty dome, though he did not live to see it completed.

Missionary Cabinet.

JOHN B. GOUGH—TEMPERANCE ORATOR.*

THE career of this remarkable man resembled the course of a meteor shooting athwart the heavens, which, suddenly arrested in its flight, bursts into fragments of dazzling brilliancy. He made no claims to literary distinction, or polished eloquence: yet he was a man of matchless gifts—one of Nature's noblemen—a born orator, who could move thousands at his will to tears or laughter. He was constantly confronted with Scripture arguments against total abstinence, but never allowed himself to be drawn into controversy on this subject. "I left such arguments," he says, "for those who could learnedly meet them, and advocated the principle, as far as I understood it, according to the dictates of common sense and sound judgment, taking ground which I can hold against all the learning of the universe, that the Bible *permitted* total abstinence—that by the Bible it was *lawful*

to abstain. I then declared that, as a Christian man, I was bound by my allegiance to God to give up a lawful gratification if I could stand between my weaker brother and the tempter." To this temperate view of the Temperance question in the abstract, perhaps more than to any thing else, Mr. Gough's marvellous success as a platform speaker may be attributed. His position, backed up as it was by a Christian life and fortified by a humble dependence on the Divine blessing, was unassailable, and rendered his appeals all but irresistible. In this connection it is important to keep in mind that the great change in Mr. Gough's mode of life was accompanied by a genuine charge of heart, and that his advocacy of total abstinence proceeded mainly from a Christian standpoint.

John Gough was born on the 22nd of August, 1817, at Sandgate, a romantic little village in the County of Kent, England. His father was a soldier until 1823 when he was discharged with a pension of twenty pounds a year. He had served in the Peninsular campaign and witnessed the burial of Sir John Moore at Corunna. He was a strict disciplinarian. His mother's character was cast in a gentler mould. For twenty years she had been school-mistress in the village, and she seems to have instructed her own children faithfully in religious principles. Young Gough's education was very limited. He left school, he tells us, at ten years of age "and never since entered a day-school or Sunday-school to learn a lesson." There being nothing for a restless lad like him to do in Sandgate, at twelve years of age, with the consent of his parents, he engaged as servant with a family about emigrating to America, and remained two years with them on a farm in Oneida county, N.Y. Tiring of such a monotonous life, he set out to push his fortunes in New York city. He found employment in a book-bindery and lodged in a cheap boarding house, conspicuous for the utter absence of home comforts, where he lamented his forlorn situation with scalding tears. After a while, when his prospects were improving, he sent for his parents to join him. His mother and sister came, and they lived together for a short time on his scanty earnings of three dollars a week. Then "bad times" overtook him. He was

* AUTOBIOGRAPHY OF JOHN B. GOUGH; London, Morgan and Scott; 1886, pp. 186, Price 50 cents.

thrown out of employment and, worst of all, his mother died in extreme poverty. Reduced to direst extremity and heartbroken, he wandered about the streets in desperation, and eventually connected himself with a low theatre in Boston at five dollars a week—though he never received the money. In the meantime he had acquired some reputation as a singer of comic songs and one who could tell a funny story with great *gusto*. He fell into bad company and bad habits, which dragged him down to the lowest depths of misery and degradation. He became a confirmed inebriate. One Sunday evening in October, 1842, as he wandered out into the streets pondering his miserable condition, a stranger tapped him on the shoulder and, looking at him very earnestly said, "Mr. Gough, I believe? You have been drinking to-day. Why do you not sign the pledge?" The kind words moved a heart that had long been a stranger to such feelings as now awoke within him. A chord had been touched which vibrated to the tone of love. Hope dawned once more. He resolved to enter on a better course. He signed the pledge. A change for the better soon followed. From regularly attending the Temperance meetings, it was not long till he was recognized as a popular platform speaker. His fame spread abroad, and applications poured in upon him to address temperance meetings in Boston, New York, Philadelphia, Baltimore, Washington and other cities. In the meantime he had married his second wife, Miss May Whitcomb, from whom he derived more comfort, strength and encouragement than from any other human source; he had also connected himself as a member of Dr. Kirk's church in Boston, to whose wise counsels and unvarying sympathy he makes frequent allusion. In 1850 he visited Canada, lecturing in all the principal towns from Halifax to Hamilton to crowded audiences, everywhere inducing thousands to sign the pledge. In 1853 he was invited to deliver a series of lectures in his native country. He went, intending to remain a few weeks or months, but he remained two years. The same marvellous results followed his eloquent appeals there. At the Surrey Gardens, London, he spoke to over 17,000 people—the largest audience he ever had. He was enthusiastically received in Scotland,

too. He left the old country loaded with valuable presents and leaving behind him memories that will be handed down to generations unborn. The average cash receipts from his lectures were from \$2.77 in 1843, to \$173.39 in 1867, and out of his savings—though he was a generous giver all the time—he was able to purchase a small farm, and to make not merely a comfortable but an elegant and refined home for his declining years. Mr. Gough died in harness. In the middle of an impassioned address in Philadelphia, he was suddenly seized with paralysis. His last words were "*Young man, make your record clean.*" He lay in a state of unconsciousness for three days, and then the great orator and philanthropist passed away to his everlasting rest and reward, in the 69th year of his age. The story of his life is full of instruction, encouragement and warning. While it shows how easily a man of good natural abilities and amiable disposition may be dragged down by the demon of intemperance to the verge of perdition, it also shows that the grace of God can restore such an one and make him a blessing to the world. It further illustrates in a very striking manner the aphorism—"A word spoken in season, how good is it!" It was to Joel Stratton, a hotel waiter, the man who tapped him on the shoulder and asked him to sign the pledge, that John Gough, under Providence, owed his emancipation from the thralldom of strong drink, and was enabled to do the grand work for humanity which he did. The practical lesson to all who shall read this narrative is—*Omit no opportunity of using your personal influence for the good of your brother-man.*

Presbyterianism on the Prairie.

BRANDON.

BRANDON is the second city of Manitoba. It occupies probably the most picturesque site in the Province, and marks the spot where the Canadian Pacific Railway crosses the Assiniboine River, 133 miles west of Winnipeg and 1557 west of Montreal. It is surrounded by an excellent farming country, (hence sometimes called the wheat city.) It was planned by

order of C. P. R. Syndicate in 1881, and received its name from the "Blue Hills of Brandon" which lie to the south of it, and from an old Hudson Bay Co. fort, called "Brandon House"—founded in 1794. Its founding was attended by much excitement. The syndicate offered the town site at auction on the 2nd and 3rd of June, 1881, and a large number of lots were sold at very high prices. Among the pioneers may be mentioned: William Anderson the original squatter on the site, who afterwards gave up his claim to the company for \$25,000; Messrs Whitehead and Meyers who brought in the first cargo of lumber by the Steamer "North-West;" Messrs Winters and Hastie who erected and stocked the pioneer store, and T. M. Daly, M.P., who was the first lawyer to commence practice. The greater number of the pioneer settlers still reside in the city.

That Brandon should have reached its present size and advantages, surrounded by a well-settled country, in so brief a period seems almost incredible. The country west of it and in the immediate vicinity was, with the exception of an old settler on the north bank of the Assinaboine, a wilderness of prairie in the spring of 1881. The railway did not reach Brandon until September 1881. There is now, in addition to the main line of the Canadian Pacific, the great North-West Central, fifty miles of which were constructed last year, with the prospect of one hundred or one hundred and fifty miles being built during the coming summer, and the Northern Pacific will reach the city early in the spring. In addition to the above lines there is also a branch being built to the Souris coal fields by the C.P.R., some fifty miles of which were constructed last summer. The opening up of said coal fields will prove a great boon, not only to Brandon, but also to the entire province, since it will greatly lessen the price of fuel. The experimental farm, within the limits of the city, established by the Dominion Government, will prove of great advantage to the farming interests of the province, since every feature of agricultural and horticultural science will be employed in testing and developing the most suitable varieties of grain, roots, and fruits for this climate and soil. In 1887, about 1,500,000 bushels of wheat were marketed in this city. As

might therefore be expected, Brandon is well supplied with elevators, these being seven in number, with a total capacity of 250,000 bushels. The population is between three and four thousand, and the public buildings are of no mean order. Brandon has well-equipped schools and no less than six churches: Episcopalian, Baptist, Roman Catholic, Congregational, Presbyterian and Methodist. The two latter being the largest, and about equal in strength.

Before the railway reached Brandon, the Rev. John Ferris, a minister of the Church of Scotland, formerly of Edenkillie, Aberdeenshire, was received by the Presbytery of Manitoba, 20th July 1881, and placed in charge of the missions in Brandon and vicinity. Steps were immediately taken to build a church in Brandon: the congregation took the name of "The First Presbyterian Church," and Mr. Ferris was inducted, 25th August, 1882. He only remained until the following year, when he removed to Wisconsin, U.S. On Nov. 14th, 1883, Rev. J. M. Douglas, formerly pastor of Cobourg and Uxbridge congregations, Ont., and who had just returned from being the Assembly's first missionary at Indore, Central India, was inducted. A few years later, a second congregation was organized, known as Knox Church, over which Rev. J. F. Dustan from Nova Scotia was inducted, 29th June, 1887. But, Mr. Douglas having in the meantime retired from the First Church, Mr. Dustan also resigned his charge in 1888, to give the two congregations an opportunity of uniting. This was happily effected soon after, and the choice of the united congregation fell on the present writer, then of Regina, who was inducted, 1st May, 1889. The congregation, now known as the Brandon Presbyterian Church, worship in the building erected by the First Presbyterian Church. It is a frame structure, erected at a cost of about \$3,000, and has a seating capacity of about 450. During the past year a lecture hall was built, at a cost of about \$700. The number of families at present connected with the congregation is about 125, with 180 communicants on the roll. Over \$3,000 were raised for all purposes during the past year.

A. URQUHART.

Our Honan Mission.

MR. HAMILTON CASSELS, Secretary of the F. M. Committee, West, has our thanks for the latest information regarding our Honan Band, as follows.—Mr. and Mrs. MacKenzie arrived at Shanghai on the 1st of November, and at Tientsin on the 8th, to

find that Dr. Smith and his wife and child had left for the interior two days before, fearing that the water communication might be frozen up if they delayed longer.

On the 19th of November Messrs. MacDougall and MacVicar and their wives, and Misses Graham and McIntosh reached Tientsin. They had been delayed for some days in Japan waiting for a steamer. They all left Tientsin for Lin Ching, in the Province of Shantung, on the 23rd of November, under the care of Dr. McClure, who had come up to Tientsin expressly for the purpose of convoying them. They hired six house-boats for their transit, and the weather being favorable they made speedy progress, reaching Lin Ching on the 5th of December. On the evening of that day, Mr. Goforth convened them, and the Presbytery of Honan was organized. Mr. Goforth has been elected Moderator and Mr. MacVicar Clerk. At this their first meeting, a good deal of important business was transacted. Among other matters the Presbytery fixed upon Chang-teh-Fu and Wei-huei-Fu as two desirable points in Honan at which to commence missionary operations. These places you will have noticed referred to in Mr. Goforth's diary which appeared in the Presbyterian "Review" in January last. The following important resolution was adopted in reference to the relation of the Honan Mission to other societies contemplating occupation of the same field.

"Whereas it was announced over two years ago, that members of this Presbytery had been appointed to work in Northern Honan, and several of them in obedience to the Foreign Mission Committee have already explored and worked therein; Whereas the points in the Province at which it was intended to commence operations were also early announced; and Whereas the North China Mission of the American Board, cognizant of these facts, has since voted to occupy the same points, and the China Inland Mission has, notwithstanding friendly remonstrance, persisted in announcing the same determination; be it Resolved that this Presbytery do hereby lay these facts before the Foreign Mission Committee of our Church, and respectfully petition them to remonstrate with the American Board in Boston thereanent, and also with the China Inland Mission authorities."

The Committee has also been asked by the Presbytery to allot a sum sufficient to pay the salaries of two natives to help and advise in evangelistic work, one for each station, \$63 for the annual salary of each native. As the Presbytery will be unable to receive the authority of the Committee to this expenditure before the missionaries make another tour into Honan, which they contemplate doing about the beginning of March, it was further agreed to employ native helpers to accompany them during their tour at the personal expense

of the missionaries. This throws some light upon the stuff of which our men are made. With the exception of Dr. McClure and his wife, the missionaries are all now at Lin Ching. Dr. and Mrs. McClure are, we understand, still at Pang Chuang.

HOME MISSIONS IN NEW BRUNSWICK.

MR. JOHN GRIER, Missionary Agent in the Presbytery of St John, writes as follows.—

Mission work in New Brunswick is, under the circumstances, fairly progressive, but there are many hindrances. First, in my mind at the present moment, though not by any means a chief hindrance (for when the heart is right there is no trouble about money) but at present we have not the money required to carry out the work as it ought to be done. The average giving per family during the few past years has been from 16 cents in St. John Presbytery to 12 cents per family in P.E.I., and 7 cents per family in one Nova Scotia Presbytery. Now with a liberality so low as to lose its right to be called liberality, when will our unevangelized back-woods settlements be reached? No church should be considered healthy and in good standing that does not expend on the propagation of the Gospel outside of its own limits, an amount at least equal to what it expends on itself—*Fifty cents* per family would enable us to carry the Gospel to many lonely and neglected homes and settlements, and I am glad to notice that several churches double that rate of giving now. But money is not the chief need.

Thanks be to God we have now a united Presbyterian Church in this land. The tide is turned. The extent of the work is beginning to be known; much has been done already—though some of the most observant friends of Home Mission work are agreed that our present methods of working our mission stations with inexperienced young men, five months out of the year, in localities where much practical experience is needed, must be supplemented, or reconstructed. When our stations get organized and in charge of a pastor or ordained missionary, there is steady and encouraging growth, but the intermittent character of our purely mission work produces results unsatisfactory and disappointing during the remaining seven months. That portion of our people who value Gospel privileges the highest, attend and contribute to the support of some other denomination; the gradual result is attachment and membership. Were our inter-denominational relationship what it ought to be, this would not be the cause of real sorrow, but often not only the doing of it, but the way it is done is irritating and unsatisfactory. I am glad to read that

there are reported 32 students this winter in Pine-Hill, and yet there is a shade of sadness, as I think not likely one of them will ever reach our real Home Mission work, except perhaps for a few summer seasons, and yet there are in our Lower Provinces churches or mission stations ready for organization, sufficient to supply eligible fields for every one of them. To make our mission work truly aggressive and successful, we must use all the means at our command. There are in our own eldership a number who would not refuse if asked to help us in the work—men who are well versed in the scriptures and otherwise fitted to render valuable service. Why should we hesitate to make use of such men? And why should there not be in our colleges a special and less elaborate course of instruction for men who are anxious to get to work as soon as possible, having a stronger desire to win stars for their crown than to be themselves stars in the literary firmament?

Household Words.

HEREAFTER.

The star is not extinguished when it sets
Upon the dull horizon; it but goes
To shine in other skies, then re-appear
In ours, as fresh as when it first arose.

The lily dies not when both flower and leaf
Fade—and are strewn upon the chill sad ground:
Gone down for shelter to its mother-earth,
'Twill rise, re-bloom, and shed its fragrance round.

Thus, in the quiet joy of kindly trust,
We bid each parting saint a brief farewell;
Weeping—yet smiling—we commit their dust
To the safe keeping of the silent cell.

Short death and darkness: endless life and light!
Short dimming; endless shining in yon sphere,
Where all is incorruptible and pure:
The joy, without the pain—the smile without the tear!
Bonar.

ETERNITY.

When we pitch a tent it is only for a night, and we are not very particular as to where and how we place it. But when we build a house for a lifetime, we are anxious to have it in as good a location, and as well planned and built as possible. But, here and now, we are building for eternity. As we form our characters on the earth, Christ will fit up our mansions in heaven. Every day, every hour, in all that we do, in all the thoughts and feelings that we cherish, we are shaping the limitless future. How important, then, that we live wisely, that we improve all our opportunities, that we make the most of ourselves. It is said that an English princess looked so sad one night at a royal banquet that one of the courtiers asked her why. She replied that at the bottom of every goblet she drained, she saw the word "eternity." That solemn word is at the bottom of all our

goblets. We eat, we drink, we die, and after death the judgment. And the judgment will be according to the deeds done in the body. And after judgment, eternity—a path for each going up in light to the throne of God, or going down in blackness of darkness into a bottomless pit.

But the thought of eternity should not sadden us. It is a grand, an inspiring, a glorious thought. To live forever, to go on growing and learning and loving and enjoying while God reigns—to be becoming more and more like God, age after age, and yet to see before us an infinite beauty to attract and to reward us—this is the highest ideal of blessedness.

To this let every soul aspire,
With ardent hope and fond desire.

C. E. B. in "The Occident."

COME TO JESUS.

Him that cometh unto Me I will in no wise cast out.—
John 6:37.

But let me ask you, suppose you come to him and he casts you out; with what hands would he cast you out? With his own hands? What! Christ casting you out with his own hands, a sinner that has come to him? I say again, can he do it? With those hands pierced, bearing the marks of the nails, crucified—rejecting a sinner? Oh no! He has no hands with which to do it; he has given both his hands to be nailed to the tree for guilty men. What profit would it be to him if he did cast you away? If his wounded hands were to cast you away, what glory would it bring him? You in hell! What happiness would that be to him? It cannot be. Why, imagine for a moment that he had cast you away; if it were ascertained that one soul came to Christ, and he cast him out, why, there are thousands of us that would never preach again. For one, I have done with it. If my Lord can cast a sinner away, I myself, with a clear conscience, could not go and preach from "Him that cometh to me I will in no wise cast out." He could not be trusted by his people any more, and his very church would lose the faith that is its life.

Ah me! they would hear of it in heaven—one soul that came to Christ was cast out! It would stop the harpings of heaven, dim its lustre, take away its joy; why, it would be whispered among them, "He broke his promise; he cast away a praying soul; he may drive us out of heaven." How could they sing, "Unto Him that loved us and washed us from our sins," but he did not wash others that came to him, though he promised he would? They would hear of it in hell, and they would tell it to one another, and an awful glee would take possession of the fiendish heart of the devil. "He is not true; he used to receive even harlots; and he let one wash his feet with her tears, and publicans and sinners came and gathered about him,

and he spoke to them and loved them. But here is one that is too far gone; the Saviour could not save him; he could save little sinners, but not great ones, and sinners eighteen hundred years ago he made a great show of; but he is spun out now. He cannot save sinners now."

But it can never be! Beloved, this is as certain as God's being: him that comes to Christ shall in no wise be cast out. I only bear my witness before this assembled throng.

"I came to Jesus as I was,
Weary and worn and sad;
I found in him a resting-place,
And he has made me glad."

Come and try, each one of you, for Jesus' sake. Amen.—*Spurgeon.*

THE SLANDERER.

Against slander there is no defense. It starts with a word, with a nod, with a shrug, with a look, with a smile. It is pestilence walking in darkness, spreading contagion far and wide, which the most wary traveller cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are incurable: it is the mortal sting of the deadly adder, murder its employment, innocence its prey, and ruin its sport. The man who breaks into my dwelling, or meets me on the public road and robs me of my property, does me injury. He stops me on the way to wealth, strips me of my hard-earned savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury that can be repaired. Industry and economy may again bring me into circumstances of ease and affluence. The man who, coming at the midnight hour, fires my dwelling, does me an injury—he burns my roof, my pillow, my raiment, my very shelter from the storm and tempests; but he does me an injury that can be repaired. The storm may indeed beat upon me, and chilling blasts assail me; but Charity will receive me into her dwelling, will give me food to eat and raiment to put on, will timely assist me, raising a new roof over the ashes of the old, and I shall again sit by my own fire-side, and taste the sweets of friendship and of home. But the man who circulates false reports concerning my character, who exposes every act of my life which may be misrepresented to my disadvantage, who goes first to this, and then to that individual, tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsays and rumours, and, what is worse, leaves them to dwell upon the hints and suggestions of his own busy imagination—the man who thus "filches from me my good name" does me an injury which neither industry, charity, nor time itself can repair.

Catholic Telegraph.

THE LORD WILL PROVIDE.

A man, worth a hundred thousand dollars, was complaining of hard times; an employee, who was dependent upon his daily earnings, tried to console him by saying, "It might be worse," and then related an experience: His wife was sick and expected to die, he had to quit business and stay with her. A son was earning a dollar and a quarter a week. The coal gave out; he could not buy on credit, so he bought ten cents worth, all he had, and carried it home in a basket. This kept fire all night. Next morning he went to the back yard to find something with which to make a fire, but found nothing. Bursting into tears, he said, "Lord you see how it is." Just then he was called to the front gate. A man said, "Here is a load of coal for you." "No," said he; "I have not ordered any." "Yes," said the driver; "it is for your name and number."

Weeks perhaps months, afterward, he learned that in utter ignorance of the strait he was in, the widow of Bishop Morris had sent the coal just at the right time. The ravens fed Elijah when he was in need. It is no matter whether they were men or birds, they came at the right time, and were sent by the Lord. Who was richer, the employer or the employee? The one who had nothing but his limited wealth, the other inexhaustible resources? It matters not what the man of the world may have, it is limited and liable to exhaustion. On the other hand, it matters not how little of this world's goods the faithful servant of God may have, he has a check upon the exhaustless stores of creation and providence—"All are yours." "As I live, saith the Lord, the cruse of oil shall not fail and the barrel of meal shall not waste." See! he has sworn to it. "Forever, O Lord, thy word is settled in heaven."

"A HAPPY LAND."

Andrew Young, the author of the hymn "There is a Happy Land, far, far away," died a few months ago in Edinburgh, upwards of eighty years old. His simple carol has touched the hearts of millions, in many countries. It has been said to draw tears even from the eyes of one who has been called a cynic, that man of the world, Thackeray. He once stopped in the street to hear it sung by a group of ragged children, and never afterward forgot it, or alluded, without emotion, to the impression that it made upon him.

Tell me no more of praise and wealth,
Tell me no more of ease and health,
For these have all their snares;
Let me but know my sins forgiven,
But see my name enrolled in heaven,
And I am free from cares.

The Widow of Nain.

APRIL, 13. A.D. 31. LUKE 7: 11-18.

Golden Text, Luke 7: 16.

Luke is the only Evangelist who relates this miracle. There may be an allusion to it in Matt. 8: 5, as it was, as far as we know, the first instance of a resurrection effected by Jesus. The raising of Jairus' daughter, ch. 8: 40-56, occurred later on. V. 11. *Nain*.—A small city of Galilee, two miles south of Mount Tabor, not far from Capernaum, now a village called Nein. *Many*.—This wonderful miracle had many witnesses, a crowd accompanied Jesus, and "much people" followed the bier of the widow's son. V. 12. *The gate*.—Even small towns were then often surrounded by walls, as a protection against enemies. It was not allowed to bury within the walls, except in the case of great men, 1 Sam. 28: 3; 2 Kings 21: 18. *Carried out*.—The "bier," v. 14, was not a closed coffin, but an open plank on which the corpse was laid, wrapped in a winding sheet as in John 11: 44, 20: 6, 7. *The only Son*.—The prop of her life, the hope of her widowhood. No wonder that her grief was great, comp. Zech. 12: 10. The large concourse of people at his funeral, shows the sympathy that was felt for the bereaved mother, and the highest estimation that had been her son's. V. 13. *He had compassion*.—Jesus' act is the outflow of his sympathy for human suffering, Matt. 20: 34; Heb. 4: 15, his love and pity, Is. 63: 9. V. 14. *Touched the bier*.—Our Great High Priest, having power over death, feared not its defilement, Lev. 21: 10-11; John 5: 21. *Arise*.—With the command power is given to obey it, John 11: 43; 6: 25. V. 15. *He sat up*.—Without any help and began to speak. If Christ gives us spiritual life, our lips should also confess His name, and our works testify to the reality of that life, Rom. 10: 10, Jas. 2: 17. *Delivered him*.—Jesus did not ask him to follow him, his first duty was to his widowed mother, who needed him, Exod. 20: 12. V. 16. *A fear*.—The awe that men must feel in the presence of one who can raise the dead. They praised God for having sent His people a great prophet like Elijah or Elisha, 1 Kings 17: 22, 2 Kings 4: 34. *Hath visited*.—Shown His people special favour, comp. Luke 1: 68. V. 18. *The disciples of John*.—Some of whom were present as in Matt. 9: 14, Mark. 2: 18. John was then in prison, but his disciples were allowed free access to him. We see by this lesson that Jesus has power over death. He can raise us from the death of sin, Eph. 2: 1, and He promises to raise us from the dust of the grave, 1 Cor. 15: 22, 1 Thess. 4: 13, 14. Christians, therefore, should not mourn "as others which have no hope." Jesus feels for his suffering friends, let that thought comfort us in times of trial, sorrow or bereavement.

Forgiveness and Love.

APRIL 20. A.D. 31. LUKE 7: 36-50.

Golden Text, 1 John 4: 19.

The enemies of Christ, unable to convict him of sin, John 8: 46, had resorted to insinuations against his moral character, the usual weapons of cowards. They had called him "the friend of sinners," v. 34, ch. 15: 2, to lead people to believe that he was the friend of sin. The present narrative refutes this slander. It is not found in any of the other Gospels. V. 36. *Pharisee*.—A few members of this sect were willing to give Jesus a certain measure of respect, John 3: 1, 2; 12: 42. V. 37. *The city*.—what city is not positively known. *A sinner*.—A wicked woman. She has often been confounded with Mary Magdalene, ch. 8: 3, but there is no proof of her being the same person. Neither must she be taken for that Mary, sister of Lazarus, who on another occasion, anointed the Lord, John 12: 13. *Sat*.—lit.—Reclined, the usual posture at mealtime in the East. It is necessary to remember this to understand this narrative properly. V. 38. *Weeping*.—from penitence and shame. All her actions show deep grief for her past sins, her humility and love for the Saviour. V. 39. *A prophet*.—one who knew the hearts of men. This Pharisee had not understood that the mission of Jesus was to seek and to save the lost, Matt. 18: 11. By harshness to the sinner, he would have pushed her deeper into the mire of sin. V. 41. *500 pence*.—\$69.26. 50 = \$7.00. V. 42. *Frankly*.—fully, without payment—they having "nothing to pay." The creditor here represents God—the debtors, sinners. Some may be greater sinners than others, but all are insolvent. Christ, by His precious blood, pays the debt of all who repent and believe. V. 43. *I suppose*.—Simon could not see the point of the parable, and condemned himself. V. 44. *No matter, etc.*—His hospitality had shown no real respect to Jesus. He may have thought that Christ was highly honoured by being asked to his table. All the usual tokens of Eastern welcome had been omitted, the washing of feet, Gen. 18: 4, the kiss, 2 Sam. 15: 5, and the anointing, Ps. 23: 5. V. 47. *Loved much*.—because her sins had been forgiven. Love for Christ naturally follows the sense of being forgiven, its manifestations are the evidences of a real forgiveness. The greater this sense of being forgiven, the greater also the love that follows it. V. 40. Comp. ch. 5: 21. V. 50. *Thy faith*.—Faith is the hand, which lays hold of God's promises of pardon. Being justified by Faith, we have peace with God, Rom. 5: 1. Hence Jesus' farewell; "Go in peace," lit. "into peace." The greatest of sinners, if he repents humbly and believes in Christ, will find peace and rest for his soul, Matt. 11: 28. The peace of God is the home of the redeemed soul, John 14: 27. It keeps the heart and mind through Christ Jesus. Phil. 4: 7.

The Parable of the Sower.

APRIL 27. A.D. 31. LUKE 8: 4-15.

Golden Text, Luke 8: 18

COMPARE Matt. 13: 3-23, Mark 4: 1-34. The Parable of the Sower is the first of a series of similitudes, by which Jesus illustrates different aspects of the "Kingdom of God." Seven of these are recorded in Matt. 13. The story itself is simple. A man is sowing his field. Some seed falls by the wayside and is lost, some on rocky ground where the young plant soon withers for want of moisture. Some grows among thorns and is choked, but a remnant falls on good ground, and brings forth a hundredfold. In the 6th v. Jesus calls for special attention, as in Matt. 11: 15; 14: 35. The disciples not having understood, but seeking to know the truth, inquire about it, v. 9. The answer of Jesus in v. 10, shows that if men do not care for truth, a divine law of retribution hides it from them, comp. Hos. 6: 3, John 7: 17. Therefore, whilst he spake to the careless multitude only in parables, Matt. 13: 34, he explained privately to his disciples all they wanted to know, Matt. 13: 10, 36. V. 11. *The Seed*.—The word of God. If listened to, it leads to salvation, if neglected, it becomes a witness against us, Is. 55: 11. The Sower is the Son of Man, Matt. 13: 37. He now works by his ministers, His Providence and His Spirit, to convey saving truth to the mind. V. 12. *The Devil*.—All that leads men to forget the truth, is doing the work of God's enemy. The natural heart of man is hard, and worldly thoughts like birds, soon take away good impressions. V. 13. *No root*.—Such men have indeed received the word with joy, but not counted the cost. They want the crown, not the cross, Matt. 13: 21. They soon return to their old ways, loving this present world, Luke 9: 42, 2 Tim. 4: 10. V. 14. *Among thorns*.—Cares, riches and treasures, if not rightly used, destroy the good effects of the word on the soul. Cares should be cast upon Him who careth for us, 1 Pet. 5: 7. Riches should be used for God's glory, Prov. 3: 9. Pleasures which Jesus can share with us are lawful, Ps. 16: 11, worldly pleasure is death to the soul, 1 Tim. 5: 6. V. 15. *An honest and good heart*—made such by God's almighty power, Ezek. 36: 26. *Fruit*—A list of these is found in Col. 5: 22. *With patience*—enduring to the end, Matt. 10: 22.

Jesus does not mean in this parable that the sole work of the Sower is to scatter the seed of the word of God. He has also to "break up the fallow ground, and sow not among thistles." Jer. 4: 3. The preparation of the heart is from God, for it is not by nature, honest and good. Let us be careful how we hear the word of God. Listened to reverently, and with a sincere desire to profit by its teaching, it cannot fail to bear good fruit.

The Ruler's Daughter.

MAY 4. A.D. 31. LUKE 8: 41-42; 49-56.

Golden Text, Luke 8: 50.

COMPARE Matt. 9: 18-26, Mark 5: 22-43. The Gadarenes, whom Jesus had visited, having repulsed him, Matt. 8: 34, He returned to Capernaum. Some of John's disciples came there to him, with some questions about fasting. As he was answering them, a grief-stricken father came to him for help. V. 41. *A ruler*—probably one of the elders, perhaps of those mentioned in ch. 7: 3. His name was Jairus. *He fell down*—prostrated himself before the Lord, Matt. 9: 18, beseeching him to come to his house to heal his only child. The centurion in ch. 7: 7, had only asked for a word, but the faith of Jairus had not attained this sublime height. V. 42. *An only daughter*—his one ewe lamb, 2 Sam. 12: 3. She lay a-dying—*twelve*—she had safely passed the dangers of infant life, almost reached the age when "the brook and river meet." Alas! for human hopes. Jesus, ever ready to answer the prayer of faith, rose and followed her father. V. 49. *Dead*.—The throng had caused some delay, the child had breathed her last, and her father not there. Messengers brought the sad news, Mark 5: 35. Why trouble the Master now? Can He bring her back again? 2 Sam. 12: 22-23. Jesus answers the doubt. V. 50. *Fear not*—Even if she is dead, she shall live, John 11: 25. The Ruler shall learn that he stands before Him who has the keys of death, Rev. 1: 18. *Only believe*.—Faith should be bold and daring, Matt. 21: 21. V. 51. *Peter, etc.*—Only the three disciples, and the father and mother are allowed in, a sufficient number of witnesses, 2 Cor. 13: 1, Matt. 17: 1. V. 52. *Sleepeth*.—To God, death is but a sleep, Dan. 12: 2, John 11: 13. The mourners, some of them hired ones, as the custom then was, laughed Jesus to scorn, knowing the child was dead, Matt. 9: 23, Mark 5: 38. V. 54. *He put them all out*.—The miracle He was about to work did not require their presence. *Arise*—in Aramaic, "Talitha Cumi," Mark 5: 41. V. 55. *Her spirit*—returned from God who had first given it, Eccl. 12: 7. The voice of the Son of God, gives life even to the dead, John 6: 25, 1 Thess. 4: 16. V. 56. *Tell no man*.—Probably to save the child from being the object of the visits of idle curiosity, which might be harmful to her spiritual and bodily life. Many Christian parents since that time, have cried out in anguish to God, to save their beloved ones from death, and may have thought their prayers were in vain. Yet Jesus has not changed, Heb. 13: 8. To these, He yet says; Fear not! Only believe. God shall bring with Him, them which sleep in Jesus, Thess. 3: 14. Trust Him, even when all is dark, Job 13: 15, Is. 61: 3.

Ecclesiastical News.

SCOTLAND:—With the Free Church in her present trial, every friend of the cause of the Great Head, must sympathize. However, this present matter of enquiry may end, there is no doubt that, in the meantime, there is on all sides, much to cause anxious thought, and a call for united prayer. Professors Dods and Bruce stand before the public to-day, as the principal figures in a growing—and, we fear, intensifying, controversy. In the Edinburgh Free Presbytery, a petition from Messrs. McCaskill of Dingwall and Sinclair of Plockton, was presented, craving to be allowed to lay on the table, a libel which they had drawn up against Professor Dods. After much discussion, the motion of Principal Rainy was carried by 56 to 15—"that they receive the petition and reserve consideration of it till next meeting. In Greenock Presbytery, two overtures were tabled by leading elders, asking the College Committee to proceed by libel against Dr. Dods: Whilst in Glasgow, a meeting numbering 200, and largely composed of elders, was held in the Christian Institute, when the report of a Committee to consider the meetings of Professors Dods and Bruce was presented, and a resolution adopted to request the College Committee to take the writings in question into their serious consideration, and to take such steps as may tend to allay the prevalent anxiety, and to vindicate the truth as formulated in the authorized standards of our Church. From the whole tone of the meeting one gathered the high estimation in which the two professors are held, and the great pain caused by the necessity of such measures as those they were about to adopt. . . . The report of the Psalmody Committee in the Glasgow, U.P. Presbytery, contains a protest against sacred concerts being held in churches on Sabbath evenings. Exception is not taken in this, to services of praise; but a note of warning is sounded, that the ends of praise are spiritual and religious." In this church also, the death of Dr. Beckett of Rutherglen is recorded; for many years the lark of Synod, and distinguished for his comprehensive knowledge of church law. . . . Daily services are now being held in the Barony, Glasgow; in Govan Parish Church, and in St. Giles', Edinburgh. . . . Rev. W. M. Wilson of North Church, Aberdeen, (formerly of Chatham N.B.) has been presented by his congregation with a pulpit robe and other valuable gifts. Dr. John Marshall Lang of the Barony, Glasgow, has won golden opinions by his pulpit and platform eloquence in Belfast on the occasion of his recent visit to that city. He gave forth no uncertain sound respecting the absorbing ecclesiastical and social questions of the day.

D.

UNITED STATES:—Never in the memory of man has the Westminster Confession of Faith been dealt with as within the last six months. The discussions on both sides have been carried on up to this point, with keenness and great ability and, on the whole, with commendable moderation. All this, however, is but the prelude to the battle of giants in the forthcoming General Assembly, the issue of which no one pretends to predict. It is significant to notice, meanwhile, that the Presbytery of New York has voted for revision, two to one. On the other hand, the combined votes of the three Presbyteries of Philadelphia have been cast against revision, 114 to 55. Chicago Presbytery voted almost unanimously for revision, while that of San Francisco opposed it by 27 to 22. In the latter instance it was the elders who turned the scale. . . . Dr. Theodore L. Cuyler of the Lafayette Avenue Church, Brooklyn, has demitted his charge after a very successful pastorate of thirty years. He is one of our most popular preachers and platform speakers, and perhaps the most prolific writer for the religious press in the country. No reason for this unexpected *coup* has been given, except Dr. Cuyler's desire that his successor may reap the fullest advantage of his labours in this place. He began his Brooklyn ministry with a small band of 100 members in 1860; he leaves it with 2330 members and an admirable organization. His people are to make him a parting gift of \$25,000 in lieu of a retiring allowance. . . . Mr. Andrew Carnegie is setting his fellow-millionaires a splendid example by his princely gifts. Having completed a magnificent building for a public library in Allegheny, at a cost of \$500,000, he now offers the city of Pittsburg a million of dollars to found a free library and other adjuncts, for the benefit of the working classes who have helped him to make his ample fortune. Dr. Ormiston, is inducted at Pasadena, Cal. The General Assembly, North, meets at Saratoga Springs on the 15th of May, and the Southern Assembly at Asherville, N. C., on the same day. Z.

ENGLAND.—A proposal is on foot to bring about a union of the Presbyterian Church of England with the Synod of the Church of Scotland in England. The wonder is that it has not been done long ago. A deputation from the Presbyterian Alliance recently waited on Count Lambergmont, minister of Foreign affairs in Belgium, and presented a memorial praying for certain action with regard to the suppression of the slave trade, and the reckless importation of firearms and rum into Africa. The executive of the Alliance has another little job in hand,—to remonstrate with the Episcopalian Church in America for trespassing on mission ground occupied for many years by the Church of Scotland, at Ichang, China. Dean Davidson, of Windsor, has declined a nomination to the bishopric of Dur-

ham. Bishop Crowther has returned to Africa taking with him eleven missionaries, among whom are four females, for his Niger Mission.

THE UNITED PRESBYTERIAN CHURCH of North America, which is numerically about as large as our own church, has been quite successful in the mission field. Its operations are restricted to India and Egypt. In the former, they have eight ordained missionaries, 19 female missionaries, 11 native ordained ministers, other native workers 154, and 6,188 communicants; in the latter, there are 11 ordained missionaries, 10 native ministers, 17 female missionaries, 229 native workers, and 2624 communicants. \$112,000 were appropriated by the last Assembly for carrying on the Foreign work of the Church. \$59,222 were expended last year by the Board of Home Missions in aiding 213 stations, having a membership of 11,122, of whom 992 were received on profession of their faith. In these stations there were 13,577 Sabbath-school scholars.

IRELAND.—The Rev. S. Hamilton, senior minister of Buckna, and the oldest member of the Presbytery of Ballymena, died on the 26th of February, aged 64. Mr. Hamilton was ordained over the congregation in 1849. Owing to failing health, he retired from the active duties of the ministry in 1873, and was succeeded by the Rev. John Huey, now of Manchester, after whom the Rev. J. McTurk ministered for a short time. The present incumbent is the Rev. J. MacConaghie . . . Few events are regarded with greater interest than the annual meeting of the Orphan Society, so long and intimately associated with the name of Rev. Dr. William Johnston. The twenty-fourth annual meeting had a story of continued prosperity and usefulness to tell. This was the first meeting held under the new scheme which the Society has obtained from the Commissioners of Educational Endowments, and which it is confidently hoped will tend to give additional weight and permanence to its operations. The attendance was large, completely filling the Assembly Hall. Money had come in in sufficient quantity to meet the expenses of the year; altogether the sum of \$60,875 had been contributed by the church to this noble charity. The number of orphans on the roll at December 31st was 2422, of whom 347 had lost both parents and 2075 were fatherless. The total number aided by the society since its establishment in 1866 is 8,351. The new Home on the Antrim Road seems to be in good working order. It had an income of nearly \$3,500 during the past year; forty-three girls shared the advantage of residence in it, and contributed a considerable amount by their own earnings to the establishment . . . Several names are before the public in connection with moderatorship of the General Assembly which meets in June; among them

is the name of Mr. Thomas Sinclair, J. P., of Belfast,—the most prominent layman in the Irish Church.—H.

CANADA.—The destruction of the Provincial University at Toronto has called forth a very general expression of sympathy from all classes in this country, as well as from the friends of Education in Britain and the United States, leaving no room to doubt that it will speedily be restored to more than its original beauty, with greatly increased accommodation, and more fully equipped for its work.

Our Own Church.

THE GENERAL ASSEMBLY is appointed to meet in Bank Street Church, Ottawa, on the 11th of June.

The books of the treasurers of the various schemes of the church will be closed punctually on the 30th of this month; it is therefore very important that all contributions which are intended to be included in the reports to the General Assembly should be forwarded with as little delay as possible.

The most noteworthy event we have to record this month is the erection of the new Presbytery of Honan, China, more particularly referred to on a previous page. The roll of members is as follows.—Rev. Jonathan Goforth, *Moderator*, Rev. J. H. MacVicar, *Clerk*, Revs. James M. Smith, M.D., Donald MacGillivray, Murdoch MacKenzie and John Macdougall, B.A., and William McClure, Medical Missionary, ruling elder. It is a good omen that the Presbytery begins with a constituency of seven—sometimes called the perfect number. We hope it will not be very long before we hear of the “seven angels and seven churches of Honan.” In the meantime our beloved Honan Band of missionaries have been baptized with a baptism such as all true followers of the Master are liable to, in some form or other. The misunderstanding, however, which has arisen in this instance between our missionaries and those of other denominations will, we have no doubt, be speedily overcome, to be hereafter remembered only as one of the “all things,” which “work together for good to them that love God, to them who are the called according to His purpose.”

PERSONAL:—On the 21st of February, the *Rev. John MacNaughton, M.A.*, formerly minister of Lairg, Presbytery of Dornoch, Scotland, was installed as Professor of Greek in Queen's University, Kingston, and received a cordial welcome from the Senate. *Rev. Dr. W. W. Warren* of the Cumberland Presbyterian Church, U.S., has made application to be received as a minister of our church. *Rev. W. S. Darragh* of Linden, N.S., who has been laid aside for sometime by sickness, has the sympathy of many friends. *Rev. Dr. Jardine* has retired from the ministry and entered the field of Journalism as Managing Editor of the Saskatchewan Printing and Publishing Co., Prince Albert, N.W.T. *Rev. Louis H. Jordan, B.D.*, Pastor of Erskine Church, Montreal, has intimated his intention of relinquishing his charge on the 1st of May, with a view, it is understood, of entering a special course of theological study in some of the German Universities. *Rev. Professor Scrimger* of the Presbyterian College, Montreal, and *Rev. Rev. Professor Pollok, D.D.*, of Halifax Presbyterian College have each had a tilt with dignitaries of the Roman Catholic Church—the former in a lively and learned discussion in the columns of the “Montreal Daily Star” concerning the “Morales des Jesuits;” the latter in a caustic criticism from the pulpit of St. Matthew's Church of a pastoral letter by Archbishop O'Brien of Halifax. *Mr. N. H. Russel, B.A.*, of Winnipeg, has been offered an appointment as foreign missionary under the ægis of Central Church, Toronto. *Rev. Thomas Sedgwick*, of Tatamagouche N.S., has been nominated by several Presbyteries for the moderatorship of the next General Assembly. *Rev. James Smith* of Ahmednagar, is at present on a visit to Canada after ten years service in India. *Mr. Smith*, although in the employment of the American Board, is a Canadian and a graduate of Knox College. He and *Mrs. Smith* have been very successful in their educational work.

SABBATH OBSERVANCE:—*Mr. John Charlton, M.P.*, for Norfolk, N.R., has introduced in the Dominion Parliament a Bill to provide for the better observance of the Lord's day. The provisions of the bill are very comprehensive: it makes manual labour on the Lord's day (except in cases of necessity and mercy) and the sale of merchandize a misdemeanor: it

prohibits tippling in taverns or saloons: it forbids horse-racing, cock-fighting, *et hoc genus omne*: it interdicts hunting and fishing on the Lord's day: prevents the publication or sale of newspapers and delivery of letters from the post office: it restricts railway traffic, and closes the public canals on that day: and, by way of encouragement to keep the law, it prescribes a schedule of wholesome fines for those who disregard it. Whatever the fate of his bill, *Mr. Charlton* has the thanks of the Christian community for doing his best to preserve the sacred day of rest from desecration.

NEW CHURCHES.

KINGSTON, ONT.:—The beautiful new St. Andrew's Church was opened for worship on Sabbath the 16th of February. Principal Grant, as Moderator of the General Assembly, conducted the morning Service: *Rev. James Barclay* of St. Paul's, Montreal, preached in the afternoon and evening. At each of the services the building was filled to its utmost capacity. The occasion was altogether a memorable one in the history of this fine old congregation, where the *Rev. John Barclay* of Kettle, Fifeshire, was inducted as its first minister in 1821. The old church erected in 1822, which had many interesting associations clustering about it, was burned to the ground a few years ago. *Rev. James Mackie*, the present incumbent, and his congregation are to be congratulated on the completion of a work that reflects the highest credit on the good taste and the liberality of all concerned. It is, from all accounts, a model church.

TORONTO:—Another new church has been opened in the eastern part of the city for the congregation of which the *Rev. G. Burnfield* is pastor. It is described as “complete, simple, chaste and commodious”—seated for 400 persons and cost about \$10,000. Professors MacLaren and Gregg, *Dr. McTavish* of Central Church, and *Dr. Lyle* of Hamilton took part in the opening services. The new church at LYNDEN, in the Presbytery of Hamilton, was formally opened on the 23rd of February. *Dr. Cochrane* of Brantford preached morning and evening. The pastor held a special service for the Sabbath-school scholars in the afternoon. The congregation is an offshoot of the old pioneer Church of Flamboro, founded in 1832 by *Rev. Thomas Christie* who officiated for 38 years. He was followed by *Rev. George Chrystal*, now of Avonton, and the *Rev. S. W. Fisher*, the present incumbent.

INDUCTIONS AND ORDINATIONS.

BALDERSON, Lan. and Renfrew:—*Mr. J. S. McIlraith* was ordained and inducted on the 12th of March.

TORONTO, St. Enoch's Church:—*Rev. G. C. Patterson*, formerly of Chilliwack, B.C., was inducted as the first pastor of this new congregation on the 27th of March.

CALLS:—Rev. M. G. Henry, at present in charge of Harbour Grace, Newfoundland, has been unanimously re-called by his former congregation at Shubenacadie, N.S. Rev. W. G. Jordan of Whitby, England, has been called to St. Andrew's Church, Strathroy, Ont. Rev. J. A. Carmichael of Columbus and Brooklin, Whitby, to Regina, N.W.T. Rev. T. C. Jack of Maitland, N.S., to First Presbyterian Church, Vancouver, B.C. Mr. P. A. Macleod a graduate of Queen's to Sonya, *Lindsay*. Rev. George A. Francis of Rodney to Innerkip and Ratho, Ont.

DEMISSIONS:—Rev. J. R. Craigie of Bobcaygeon and Dunsford—Peterboro, Rev. Norman McPhee of Dalhousie Mills, *Glengarry*, Rev. John Mordy of Niagara Falls, *Hamilton*.

PRESBYTERIAL ITEMS.

TORONTO:—The Presbytery at its last meeting congratulated Rev. Dr. Reid on having attained his jubilee as an ordained minister of the Gospel—recognizing the valuable services he had rendered to the church in the various public offices he had been called to occupy. This Presbytery agrees to recommend the appointment of a general secretary of Sabbath-schools.

MONTREAL:—"The best method of bringing the young people into full communion with the church," formed the subject of an interesting conference at last stated meeting—the subject being introduced in a thoughtful paper by Rev. David Paterson of St. Andrew's.

HALIFAX:—This Presbytery favours the reduction of representation in the General Assembly to one-sixth, and opposes the appointment of a general secretary for Sabbath-schools.

St. JOHN:—Mr. Fotheringham having brought forward a proposal to engage a S. School secretary in connection with the scheme of higher education, at an expense of about \$3000 a year, after discussion it was resolved as follows.—"The presbytery expresses its general approval of the scheme, but desiderates a full development of its application to the circumstances of our church and of the church's willingness to meet the necessary expenditure, before committing itself to the appointment of a salaried secretary."

PICOU:—This Presbytery has expressed disapproval of the remits of the assembly *en bloc*.—viz, (1.) that anent reducing the representation in General Assembly to one sixth, (2.) anent appointing a S. School secretary, (3.) making it obligatory on ministers at their induction, and missionaries on receiving appointment to join the Aged and Infirm Ministers Fund.

ALL THE PRESBYTERIES will by this time have completed their lists of commissioners to the General Assembly. It is hoped that the attendance will be as large as usual, and fairly representative of all the interests of the church.

It is much to be regretted that we are without a "mileage fund," such as enables commissioners of Presbyteries in the United States to travel from the remotest extremities of the great Republic to the seat of Assembly. Such a fund may be in the early future of our church: meanwhile let the Presbyteries make such provision as they can for their commissioners. To the honour of some Presbyteries be it recorded that for the past fifteen years they have regularly paid the travelling expenses of their commissioners.

We have now in connection with the Presbyterian Church in Canada a Presbytery in Trinidad, a presbytery in Central India, and a Presbytery in China. Thank God for the growth and expansion of the past few years! It is for this we have been praying and working—founding and strengthening Colleges, forming unions, sending forth missionaries, giving our money and what is dearer than our money,—our sons and daughters.

CONGREGATIONAL:—Fort William West, in the Presbytery of Winnipeg, has instituted a Woman's Home Missionary Society, its object being to support the Home Mission and Augmentation schemes of our church, and increase a deeper interest in Christian work. Mrs. I. L. Simpson is President, Mrs. Esselmont, Secretary, and Miss Piper, Treasurer. There are now *twenty-five* Presbyterian congregations and mission stations in Toronto—receiving nearly four thousand copies of the *Record* monthly! The congregational reports which have come under our notice, and they are very numerous, and from all sections of the Dominion, afford, very satisfactory evidence of the general prosperity of the church. Notwithstanding the "hard times" in business, the church is making progress all along the line. There is an ever-increasing number of congregations that contribute to *all* the schemes, and some fine instances of special liberality.

MANITOBA ITEMS.

Manitoba College has the largest number of students in its whole history. The Theological Class will complete its work in April, and contains four finishing students. Probably upwards of forty students will offer their services to the church for summer mission work, rendering the bringing of students from eastern colleges at a great expense unnecessary. In arts there will likely be fourteen B. A's, against sixteen last year. A promising student in his final year J. S. Barclay, from Huron Co., Ontario, died in the Winnipeg General Hospital. His was the first funeral of a student which has occurred from Manitoba College. The Legislature is now in session, and educational problems are the chief topic. The Government has introduced its bill to

abolish separate schools: another Bill to establish High Schools: and a third to organize a Department of Education. Religious exercises will be at the option of the trustees. The bills have been well received. It is expected that arrangements will be made to have Manitoba University become a teaching body. This will greatly relieve the colleges, which expect to retain arts teaching in classics and metaphysics. The French language has been abolished in the Manitoba Legislature by a vote of 27 to 6, the majority being all English, irrespective of party, and the minority all French. The French language has outgrown its usefulness in Manitoba. The vote on separate schools will not likely be greatly different. Rev. A. Dowsley, a Canadian lately returned from India has come to the Northwest. The following places are still vacant, Keewatin, Selkirk, Morris and Dominion City, Holland, Treherne, Carberry, Killarney, Carman, Minnedosa, Regina and Prince Albert. We need a dozen of the best men who graduate from our colleges this year. These spheres will afford splendid opportunities, to comprise a generous and attractive people. Winnipeg Presbytery Foreign Mission Auxiliary has just completed its first year and has raised over \$400. Rev. Dr. Duval of Knox Church, and Rev. John Hogg of North Church, Winnipeg have both been ill, but have recovered again. Rev. C. D. MacDonald of Thorold has accepted a call to Kildonan, and is to be settled at once.

B.

Obituary.

REV. ALEXANDER ROMANS of Halifax, N.S., died on March 4th at the age of 84 years. By birth a Scotsman, he was a graduate of the University of Edinburgh, and a student of Dr. Chalmers. Mr. Romans exercised his ministry many years at Dartmouth and in various stations in and around Halifax. He was an accomplished scholar, and devoted a great part of his life to the education of young men. Of late years he lived in retirement. He was the oldest minister in Nova Scotia—one of the oldest in connection with our church.

REV. GEORGE JAMIESON of Bayfield, Ont., died on the 14th of February, aged 67 years. Mr. Jamieson was a native of Dumfriesshire, Scotland, received his education at Glasgow University, and Knox College Toronto, and was ordained to the ministry in 1866. He was for some time minister of the congregation at Aylmer, Que., and retired from that position a few years ago on account of

delicate health. He was a man of fine intellect, unpretentious in manner, of a genial and kindly disposition, a devout Christian, and who worked faithfully in his sacred calling up to the measure of his ability.

REV. JOHN FERGUSON, B.D., of Chesley Ont., died on the 15th of February in the 42nd year of his age. He was a native of Antrim, Ireland, and came to Canada in 1869. He was a graduate of Queen's University, Kingston, and was ordained and inducted as pastor of Geneva Church, Chesley in 1879. Mr. Ferguson was a very earnest and laborious pastor, an eloquent preacher, and an ardent advocate of Temperance and every other moral and social reform. He was also an admirable administrator—guiding his congregation with great prudence and wisdom. His early death is keenly felt and lamented by all who knew him.

REV. ROBERT EWING, for some time minister of Georgetown and Limehouse, Ont., but since 1876 retired from active service, on account of delicate health, and residing in Collingwood, was taken away by death on the 15th of January last. His youth seems to have been spent in Glasgow, Scotland, where he was engaged for some time in missionary work. He came to Canada in 1860 and was ordained as pastor of Georgetown and Limehouse in 1865. All who knew him esteemed him very highly for his work's sake as well as for the graces that adorned his personal character, and the earnestness that characterized his public ministrations.

REV. D. B. CAMERON, some time minister of Bradford, and afterwards of Acton, Ont., died on the 25th of February, in his 73rd year. Mr. Cameron was a good Gaelic scholar, a man of deep and earnest piety, and in every way an exemplary minister of the Gospel. Several volumes of his sermons have been published and met with a very considerable circulation.

MR. EDWARD DUNN SENR. of Plover Mills, Middlesex, Ont., died on the 11th of February. Deceased was a native of Northumberland-shire England, born in 1807. He was for over twenty-five years an elder in South Nissouri congregation. Mr. Dunn's faithful and consistent life won for him the highest respect not only of the congregation to which he belonged, but also of the community at large, and among Christians of all denominations.

MR. JOHN RENTON, an elder in St. Andrew's Church, Thamesford, died on February 9th in the 90th year of his life. He was an elder for over 40 years, and always took a lively interest in the temporal and spiritual affairs of the congregation.

MR. WILLIAM LEITCH, one of the first elders of Mosa congregation Ont., died at his residence Metraife, on the 24th of December 1889, at the age of 75 years and 8 months, leaving a widow and a large family to mourn the loss of a kind and dutiful father. Mr. Leitch was widely known and highly respected. He was a strong man physically and morally.

MR. WILLIAM ROBERTSON, also an elder of Mosa congregation, died on the 13th of January 1890, at the age of 74 years, leaving a family of three sons and two daughters to mourn their loss. Mr. Robertson was a native of Arran, Scotland. He emigrated to this country in 1842. He was remarkably zealous for the cause of Christ, and took great interest in the young people whom he gathered around him in the Sabbath school.

MRS. A. RODGERS of Galt, passed away to her rest on the 15th January in the 93rd year of her age. Her interest in church work was earnest and practical, and for many years the old home was a welcome retreat for many of the Lord's servants. Of her eleven children, seven are still living, among whom are the Rev. R. Rodgers recently of Collingwood and Mrs. J. Goldie of Galt. Her end was peace.

MR. JOHN ROBERTSON, elder of Caledonia, Ont., died on February 23rd, 69 years of age. Retiring and modest, he was a quiet but clear witness of the Gospel's power to save.

Higher Religious Instruction.

BY REV. T. F. FOTHERINGHAM, CONVENER.

THE Higher Religious Instruction Syllabus for 1890 has been distributed to Sabbath-schools in the proportion of one copy to each officer and teacher. It is hoped that this will bring it more fully under the notice of our young people and those interested in their welfare. Additional copies may be obtained in any quantity *gratis*.

Already one quarter of the year has passed, and it is high time that those who intend to enter should begin their preparation. The biblical department will cover the Sabbath-school lessons of the year, with Stalker's "Life of Christ" in addition for seniors. Faithful work by individual teachers should prepare the members of their classes for this examination. No new ma-

chinery is required. A monthly, or quarterly, written examination, however, will be found of very great advantage. If a few of the teachers conduct this in turn, the burden will not press heavily upon anyone, and the benefit will be distributed. There is no school that might not adopt it.

The doctrinal department covers the next section of the Shorter Catechism.—Salmend's second volume "The Law," for juniors and intermediates, and the last half of Whyte's hand-book for seniors. If anything demands special classes and special thoroughness it surely is the teaching of our Shorter Catechism. The lesson helps generally used give us but one question every Sabbath. Even that is, as a rule, entirely overlooked through lack of time to discuss it carefully, and also to do justice to the Scripture lesson. I fear that even the practice of memorizing the Catechism is not on the increase. But we need more than this. We should have such a thorough study of it as will make our young people *think*. Plymouthism would have less attractions if they were taught more accurately the difference between justification and sanctification, or were put through such a course of study on the moral law as I hope hundreds will be favoured with during the coming year.

The Reformation is still prescribed for those whose tastes incline them to historical subjects. Permit me, from personal experience, to commend this department to the attention of my brethren in the ministry. We are better prepared perhaps, by our College training, to teach this subject, than anyone in our congregations. The work of reviewing our old text books, and catching up to recent scholarship will prove a refreshing change from homiletical and pastoral work. It will enrich the mind with facts and illustrations. It will go far to counteract the narrowing effect of close confinement to one line of work and study. The cultured historian can never be a bigoted sectarian. The subjects for essay are "The Sea of Galilee; its sacred and historical associations" for juniors and intermediates, and, "The distinguishing and attractive features of Luke's Gospel" for seniors.

Although the scheme is entirely novel to our church, was only adopted last June, and is imperfectly understood by many of those even who are exerting themselves to give it a fair trial, over *nine hundred* candidates have

enrolled themselves. Since many of these take two departments, we have over *one thousand* entries. From every quarter of the Dominion I have reports of the deep interest which has been awakened, and assurances that very many more schools will adopt it this year. My most sanguine expectations for the past half-year have been realized twice over. I venture now to predict that we shall have 10,000 candidates next March and I would not be surprised if the number ran up to 15,000!

When we consider the amount of work done, the scheme is not a costly one. We have already received over \$300 and as much more would leave a balance on the right side. Proportionately to the number enrolled, the expense is necessarily greater than it will be in subsequent years. In return for this we have a most hopeful agency for the elevation of our Sabbath-schools thoroughly established down to the minutest details of administration. Quite an army of workers have sprung into activity to carry it out. At the head stands a committee of 27 members, with 43 corresponding members; Presbyterian conveners, as trusty lieutenants. Forty-six have given their services in setting questions, examining answers and essays, while seventy preside at as many local centres over nearly a thousand candidates. Besides all these, an unknown number have taught and studied the subjects of the Syllabus with a thoroughness that they never would have displayed but for the stimulus and guidance it supplied. Further, in nearly every Presbytery there has been a discussion of the whole subject of the religious instruction of the young, in the light of this scheme, which must produce good fruit in the near future.

To ensure the permanence and success of the scheme two things are necessary.

1. *Adequate financial support.*—We still need about \$300. Will the church let the work languish for lack of this paltry sum? We have no anxiety in regard to future years, without doubt we shall have abundance as soon as the plan is better understood and more generally accepted. But surely so promising a scheme will not be nipped in the bud by illiberality.

2. *A General Superintendent of Sabbath-school work.*—This and the other Sabbath-school work of a general character, requires the whole time of one man. I am sorry to see that so many of our Presbyteries are negatively the remit on this subject.

The work has been to me a labour of love and I have been sustained by the enthusiasm of my fellow-workers, especially the conveners of Presbytery committees, but next year's convener will have to settle down to hard routine work along the lines now laid down. He will have ten times as many local centres, ten times as much correspondence, ten-fold more work all round. Yet the Presbyteries seem to be deciding, and the General Assem-

bly must abide by their verdict, that all this must be carried by on some one who has "too much to do already." If the scheme is worth perpetuating, it is worth supporting; if it is to be wrought efficiently it requires a superintendent as much as our missions in Muskoka or the North-West.—*St. John N.B., March 1890.*

Formosa.

REV. DR. MACKAY, under date Nov. 22nd, 1889, writes to Dr. Wardrope as follows.—Since the beginning of this year, I have been busy day and night, teaching and drilling preachers and students in Oxford College, until the close of September, when all went to their respective fields of labour. I am now back from a twenty-four day's tour inland, visiting chapels, relieving sufferers, and preaching salvation. Two of the ablest students were with me, and felt they never had such a rough, yet interesting trip. During *eight* days we had violent head winds, driving clouds of sand in our faces, and for *thirteen* days and nights the rain poured down in floods; whilst the sun showed his face for part of *one* day. How suggestive! He was shining all the same, though clouds came between. Sweet thought! So with the Sun of righteousness, the same now and evermore, though we may be passing through clouds of tribulation. On our way southwards, we left the heathen track—skirted the rugged mountains and passed through green ravines with rushing streams dashing along. One night was spent near a place where a whole family of Chinese had been murdered just the evening before, by savages from the woods. They surrounded the house—set it on fire, then in the midst of crying and screaming, cut the heads off all. These heads would be taken to their mountain retreats—put in the centre of the chief's hut on the ground floor, then for three days the entire villagers would feast and dance around the heads, after which they would be put over the doors of the bravest fellows. In days gone by I was present more than once on such occasions, and witnessed the whole proceedings. Travelling on this trip, upwards of fifty streams were waded—more than a dozen crossed by ferry-boats and bridges. At one place where the tide rises and falls considerably, the strong ferry-boat had double the usual number of men put on her to take us across. With shouting and yelling they pushed out; but the wind howled and the angry sea poured in rollers wild and swift. These struck ourselves and boat, until we could scarcely draw breath. Drenched wet, we put back, and had to sit two hours in a grass hut with the roaring blasts driving sand right into us. Sorry looking figures we were! Crouched on the now sand floor, silently listening to the elements raging.

Listening indeed to the *voice* of God. What-ever occupied the attention of others, uppermost in my mind was the precious thought that God our Father controls the sand—the sea—the winds—the universe, and is ever near us though we see Him not. Again we enter the boat, cross safely, and press on to the nearest place of worship, where in the evening we sat around the table of our Lord, and forgot the day's incidents.

Journeying along, we laboured in *three* cities, *twenty* towns and a large number of villages—We held services in fifteen chapels—baptized *twenty-four* converts and delayed more than a dozen who applied for admission. Many of those baptized have been regular hearers for several years—One woman indeed for *five* years, and one man for *six* years or more. During the French troubles here, he was plundered; but remained steadfast. Roman Catholic priests tried to lead him away, but failed. If asked why delay baptism so long? My answer is at hand. At most of the places where preachers are stationed, we commemorated the dying love of our Lord and Redeemer. And we had not a few delightful prayer meetings. At one place on the same day, I baptized the daughter of a convert, than performed the ceremony for marriage between herself and one of the preachers. after which we all sat around the table of our Lord. Besides that, there was no feast or invitation. Everything was so simple—so void of ceremony and fuss—so quiet, in a country place, I enjoyed the day immensely. When this entire isle of the sea will be humbled at the feet of Jesus—When He will reign supreme from the sea-washed coast to cloud-capped peak, then the feast of our Blessed Lord will be sweet to weary souls, and the cup of devils will be cast into oblivion.

Our Trinidad Mission.

FROM the annual reports of the missionaries which appear in the March number of the "Maritime Presbyterian," we make a few extracts which show that the work in Trinidad is going on steadily and satisfactorily.

Tunapuna :—The work is conducted here by Rev. John Morton, the senior missionary in Trinidad. A teacher's house was erected at St. Joseph, and a school-house at St. Helena where a school had been opened in a rented building. The buildings at Tacarigua and St. Joseph were also painted. In Mr. Morton's district there are nine schools in which there are 530 scholars on the roll—373 boys and 157 girls, the average attendance daily being 387. This is an increase of 92 on the roll and 81 on the average attendance over 1888. There were five couples married, and

fifteen adults and infants baptized. The number of communicants is forty. Mr. and Mrs. Morton spent their furlough in Canada last summer, returning to their work in December recruited in health and refreshed in spirit by what they had seen of the life of the church in Canada.

San Fernando :—Rev. Kenneth J. Grant says that the work in his district has been carried on in the lines of previous years. On April 1st, Canaan and Cedargrove schools were transferred to Government, and now form one school under an English certified teacher and an Indian assistant at Canaan. Services are conducted every Sabbath at sixteen different stations. During the year, 53 adults and 56 children received Christian baptism. Fourteen couples were married. There are 261 communicants in good standing. The contributions of the native church for the past year, amount to £267.14.5. The Central Sabbath-school, particularly, is largely attended, and is conducted with much spirit. The Penny Savings Bank is doing well. Mr. Grant mentions seven stations in his district, which he hopes will become congregations before very long. In each of these places he wishes to place a responsible man, and will furnish the men if he can get means to support them. Kindly reference is made to Rev. Charles Ragbir, one of the staff who had been laid aside by sickness. Messrs. Cumming, Tenants, Lamont, and the Colonial Company continue their generous aid, and the friendly relations of those in charge of the estates call for gratitude.

Princetown :—Rev. W. Macrae reports that in three sections of his field there are regular services held at the same hour as that held in the Central Church in Princetown. On Sabbath afternoons most of the young men go out to the different estates and villages, holding meetings as opportunity affords. Miss Semple who had laboured for nearly three years in this district with great efficiency and success, returned to Canada last October. Miss Archibald took up the school work in December with very encouraging prospects. A commodious school-house was erected at Lengua, and a new school has been started on Lothian's estate. In all, there are now eight schools with 401 scholars on the roll—281 boys and 120 girls—and an average attendance of 306. Baptisms during the year 37. Five couples were married; 19 names were added to the communion roll and three were removed, making the number in good standing 63. "During the last few months of the year the Lord's hand was laid heavily upon us. On the 8th of September my beloved partner in life was called to her rest after a brief illness."

Couva :—This district has been without the services of a stated missionary since Mr. Wright's retirement in 1888, but the work has been since carried on by Rev. K. J. Grant of San Fernando assisted by Rev. Lal Bihari,

and by Mr. S. A. Fraser, a student of Halifax College, who was sent out by the committee and who laboured with much zeal and acceptance. On the 5th of December last the Rev. F. J. Coffin of Prince Edward Island arrived, and on the 8th was duly inducted by the Presbytery of Trinidad. Early in the year a school was opened at Chandernagore and one also at Chaseville. Several native helpers were added to the working staff. The total number of scholars on the roll is 252. Eleven couples were married.

NEW HEBRIDES MISSION.

REV. JOSEPH ANNAND's annual report is dated 1st Nov. 1889, addressed to Rev. P. M. Morrison, Halifax, and is as follows.—In submitting to the F.M.C. a report of our second year's work on Santo, we are called upon to acknowledge the Lord's goodness. His hand has upheld and protected us. He has led us in ways that we knew not; and we trust that in some small measure he has used us as his instruments in his glorious work. We have no great results of our labours yet to show. The foundations are still being laid, upon which the edifice is to stand. However, we have no reason to be discouraged with what we see. As much success has attended our efforts as can reasonably be expected from the short time that we have been here. Two years and three months residence among a pagan people of an unknown tongue cannot be expected to produce much change. Our station is, however, a centre of influence for good. Every month that influence is enlarging and increasing. It is a place of peace, so that in coming to it, most of the visitors even leave behind them their weapons of war. It is a place where people come for help in times of sickness, and when suffering from wounds and sores. To us also they come for aid when their women and boys are stolen away in the semi-slave trade of the islands. Three Santo lads who were wanderers have found a home with us. Only yesterday a lad came applying to be received by us. After fulfilling his three years of service with a Frenchman, and instead of being paid and returned to his home, he was kept on at work for another year, at the end of which, seeing no hope of payment or returning home, he ran away, and finally reached Tangoa friendless. He and one of the other lads are from the West side of Santo. In brief, our home is an oasis in the wilderness of barbarism, and an example of civilization and religion to those sadly needing such.

During the past year many improvements have been made about the station. Several acres more land have been cleared and planted with a fine variety of couch grass which forms a firm sod, and keeps down weeds and bush. Our little church has also been comfortably seated, the planks for which were sawn by hand in the woods.

In the more direct work for imparting Gospel truth much has also been done. In this department, however, unskilled labour avails but little, hence this has devolved almost wholly upon ourselves. Two services are conducted every Sabbath in Tangoa. Hymns are sung, prayers offered, and the Word proclaimed in audiences ranging from fifteen to eighty. For the last three months the average has been about sixty. All the men of Tangoa village, excepting four, attend church more or less regularly. The majority of the women also now attend, but not regularly. All who come, dress decently, and their conduct at the service is commendable. Sabbath is only partially observed, but very few of the people here now go to their plantations on that day. Their own holy day *every fifth* is largely disregarded now.

A Hundred Years Ago.

REV. JAMES JOHNSTON, who has written so much and so well regarding missions, fixes upon the year 1786 as the birth year of the great Protestant Missionary Societies,—"not their foremost organization, but their true birth in the spirit of prayer on behalf of the heathen." At that time vast regions of the world were unexplored,—were in fact locked and sealed against missionary enterprise. China, Japan, India, were but very little known, and Africa was a blank except Egypt and a fringe of states and settlements along the coasts. Indeed the unavailing of Africa is only an achievement of yesterday. A hundred years ago we had neither steamers, nor railways, and the means of our communication were costly, slow and uncomfortable. Mr. Johnston points to the fact that when Protestant missions began in earnest the only fields open to them were among the feeble races of the South Seas and of the Arctic regions. It was at that time death to preach in Japan, and India and China were nearly as inaccessible. The Gospel was sent to those deeply sunken races, and the result was like life from the dead. From the success of the Gospel in the South Seas and in Greenland the churches were encouraged to attempt greater things. Gradually obstacles to work among the stronger races were removed. To-day THIBET is the only kingdom on the face of the globe that absolutely shuts out the Gospel; and even Thibet will soon have to yield; for she sometimes tempts the

fortunes of war with Britain and the results are in the line of breaking up exclusiveness. Mr. Johnston points out the fact that among the nations of the earth there is not one kingdom ruled over by an independent idolatrous ruler. This certainly is a noteworthy fact. This overthrow of idolatrous rulers ought to be accepted as a providential preparation for the Gospel.

The Christian Church has in a hundred years increased from 200,000,000 to over 430,000,000. The Church of Rome has increased two-fold, the Greek Church two-fold and the Protestant churches four-fold, Protestantism grew from thirty-seven millions to 137 millions. At that time we were but 1 in every 26 of the world's population; now we are 1 in every 10. Our missionaries among the heathen number 7000—"half being ordained ministers. They have conquered 400 different languages. Native evangelists number about 30,000. Nearly 3000 of those are educated pastors of native congregations. If the churches continue their work with the zeal which has marked the past half century the results cannot fail to be very far in advance of anything yet seen.

The Presbyterian Outlook.

OUR largest sister church in the United States is engaged in discussing the questions whether the Confession ought to be revised, and if revised to what extent?—The discussions in the main have been conducted in a fine Christian temper. According to the practice of Presbyterian churches the debates are public, and the people are taken fully into the confidence of Presbyteries. Thus far, of the Presbyteries voting, two to one have voted for revision. While this discussion is going on we rejoice to note that all the noble enterprises of the church are prosecuted with unabated zeal and vigour. This is as it ought to be. It would be a poor thing to turn away from the active work of proclaiming the Gospel even for the purpose of creed-revision. The Southern Presbyterian Church is grappling as best it can with the race problem in the South,—a most perplexing and difficult problem for a church which approaches it from any point of view except that of our common Christianity.

In Ireland the Presbyterians are more

than usually active; all their work is prospering in their hands; they are enjoying peace and harmony among themselves, and are preparing to celebrate the Jubilee of their Assembly. In Scotland attention is largely directed to the troubles in the Free Church, arising in connection with the alleged heresies of Professors Bruce and Marcus Dods. Feelings are deeply stirred, and appearances indicate that there will be a stormy time at the approaching General Assembly. The Scotch and Irish churches are exhibiting increased liberality in support of missions. The English Presbyterian Church is peforming her statement of Presbyterian belief—a minor "Confession" which has rightly attracted a large share of attention. This church is obtaining a firm hold in England. Happily she is slowly learning to adapt herself to her "environment."—No church of her size and wealth does better work in heathen lands. We hope the day is not very far distant when her mission in Formosa will have the closest possible relations with our mission in that interesting island.

The Presbyterian churches on the continent are struggling hard against powerful antagonists. In all cases they are making some progress. This, we are glad to say, is palpably the case in Italy, where the Waldenses "hold the fort" bravely and well. In Africa we have churches of long standing in the South, and mission churches in Egypt and in the lonely heart of the vast continent. Reports are decidedly favourable. In India the missionaries connected with various Presbyterian churches are combining to form one united body the "Reformed Church in India." That they may prosper in all their well devised plans for advancing the Kingdom of Christ will be the earnest prayer of all. In Australia the great jubilee celebration is hardly yet concluded. In fact it seems to have been a very important stage or era in the church's development. Important enterprises for the good of Australia will date from the jubilee year.

So far as we can tell, to-day there is not a dying or diminishing Presbyterian Church in the wide world. The growth of our own church is steady and rapid; and of many other branches of the family we may make the same statement.—As we cherish the peace of our own beloved church we ought to pray for the peace and prosperity of other churches. Some are surrounded by aggressive foes, as in the case of Spain and Belgium and Bohemia. Some are torn and weakened by internal dissensions. In the past, God has led us safely through the gravest difficulties, and He will be with us still.

The Presbyterian Record.

MONTREAL: APRIL, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

The back numbers being exhausted, new subscribers must commence with April—price only 15 cents to the end of the year. Commencing with the May issue, the ministers of our own church will receive their complimentary copy from the agents in their respective congregations, instead of through the post-office as formerly. This change is forced upon us by the increase of circulation and office work, and we hope that in the circumstances it will not be deemed unreasonable. *New subscribers may commence at any time, but all subscriptions must terminate in December.*

Literature.

WONDERS OF THE TROPICS.—The explorations and adventures of Livingstone, Stanley, and other African explorers, with thrilling accounts of adventure among savage tribes, and valuable discoveries, with 200 illustrations, by *Henry D. Northrop D.D.*, pp. 808; price \$2.50. This magnificent volume, issued in Canada by McDERMID LOGAN & Co. London, Ont., is one of the most fascinating books of travel ever published. It is well printed; the illustrations are excellent, and the contents valuable—containing graphic and reliable sketches of recent explorations in Africa, and especially of Mr. Stanley's adventures in search of Livingstone and Emin Bey, the recital of which has filled the world with astonishment. There is more to be learned from this volume than from dozens of subscription books got up to sell. It is worthy a place in every household.

HENRY M. STANLEY, by *Henry F. Reddall*, from the press of *The New York Ledger*, in a much cheaper form than the foregoing, gives an admirable sketch of Stanley's life and explorations and of his latest achievement—the rescue of Emin Bey. Price 50 cents in paper covers. **THE LEDGER**, which has recently taken a new form, is now one of the most attractive and instructive journals in the United States; price \$2.00 per annum.

FAMOUS WOMEN OF THE NEW TESTAMENT, by

M. B. Wharton D.D., with illustrations, pp. 340; price \$1.50. This is a companion volume to "Famous Women of the Old Testament," by the same author, and quite as interesting, though marred, we think, by harrowing details in some instances alike uncalled for and irrelevant.

NATIONAL NEEDS AND REMEDIES, is the title of an interesting volume containing a full account of the discussions of the General Christian Conference held in Boston in December last under the auspices of the Evangelical Alliance; **THE BAKER AND TAYLOR PUBLISHING CO.**, New York; price \$1.50. It contains the text of addresses by some of the foremost men in the churches, and a telling paper on French Evangelization by our ex-Canadian friend Rev. C. E. Amaron.

THE LADIES' HOME JOURNAL; *The Curtis Publishing Co.*, Philadelphia, price \$1.00 a year. Certainly the finest magazine of the kind we have met with. It is large and handsomely illustrated. Four numbers can be had on trial for 25 cents!

THE PRESBYTERIAN AND REFORMED REVIEW, *Anson D. F. Randolph & Co.*, New York, Publishers; price \$3.00 a year. This is a quarterly magazine of 176 large octavo pages, which takes the place of the late "Presbyterian Review," and gives good promise of attaining a high standard of excellence. The Presbyterian News Co., Toronto, are the agents for Canada.

CANADA FROM 1763 TO 1867. By *Professor George Bryce, LL.D.*, Winnipeg. Here we have a very important and interesting chapter in Justin Waeser's "Narrative and Critical History of America," just published by Houghton, Mifflin & Co., Boston, in which Dr. Bryce has outlined the history of Canada during the period stated with a masterly hand. The work is finely illustrated and printed in first-class style.

MEETINGS OF PRESBYTERIES.

Whitby, Oshawa, 15 April, 10.30 a.m.

Halifax, 1 April, 10 a.m.

Lan. & Renfrew, Carleton Place, 27 May, 10.30 a.m.

Hamilton, Hamilton, 21 May, 9.30 a.m.

Toronto, St. Andrew's Church, 1 April, 10 a.m.

Lindsay, Beaverton, 27 May, 10 a.m.

Lun. & Shelbourne, Middle La Have, 25 March, 2.30 p.m.

Pictou, United Church, 6 May 9.30 a.m.

St. John, St. David's Church, 6 May.

Glengarry, Alexandria, 8 July, 11 a.m.

Stratford, Mitchell, 12 May, 7.30 a.m.

SYNOD MEETINGS.

MONTREAL AND OTTAWA, at Cornwall, on 15th April, 8 p.m.

HAMILTON AND LONDON, at Windsor, on 21st April, 7.30 p.m.

TORONTO AND KINGSTON, at Orillia, on 13th May 7.30 p.m.

Page for the Young.

BOBBIE'S VERSES.

The children were learning their verses, one day,
When baby-boy stopped in his busiest play,
Saying, "Me, too, mamma—teach *me* what to say,
For you know Bobbie *did* learn 'Children, obey!'"

"Please say it quick, mamma—I mean say it slow;"
Then, standing quite still, with his face all aglow;
"Now, see, I *can* say it—now Bobbie *does* know—
It is, 'Consider the lilies how they grow!'"

"And the 'nother one, mamma—what Jesus said
When children came to him—they weren't afraid
When he put his kind hand on every head,
Like grandpapa does when I'm going to bed."

He climbed up, and seated himself on my knee;
"See now, Bobbie's a big boy! Bobbie is *three*!"
His sweet voice was grave, as he said, reverently,
"Suffer the little children to come unto me."

When papa came home, the boys called, "Bobbie, hello!
Come quick, and tell papa the verses you know!"
One minute he stopped, then began sweet and low:
"Consider the ...little children...how they grow!"

FOR AMBITIOUS BOYS.

A boy is something like a piece of iron, which, in its rough state, isn't worth much, nor is it of very much use; but the more processes it is put through, the more valuable it becomes. A bar of iron that is only worth \$5 in its natural state, is worth \$12 when made into horse-shoes; and after it goes through the different processes by which it is made into needles, its value is increased to \$350. Made into penknife blades it would be worth \$3,000, and into balance wheels for watches, \$250,000. Just think of that boys; a piece of iron that is comparatively worthless can be developed into such valuable material! But the iron has to go through a great deal of hammering and beating and rolling and pounding and polishing; and so if you are to become useful and educated men, you must go through a long course of study and training. The more time you spend in hard study, the better material you will make. The iron doesn't have to go through half as much to be made into horse-shoes, as it does to be converted into delicate watch-springs: but think how much less valuable it is! Which would you rather be, horse-shoe or watch-spring? It depends on yourselves. You can become whichever you will. This is your time of preparation for manhood. Don't think that I would have you settle down to hard study all the time, without any intervals of fun. Not a bit of it. I like to see boys have a good time, and I should be very sorry for you to grow old before your time; but you have ample opportunity for study and play, too, and I don't want you to neglect the former for the sake of the latter.—*Pittsburg Christian Advocate.*

A BOY'S TESTIMONIALS.

A merchant advertised for a boy to assist him in his office, and nearly fifty applied for the place. Out of the whole number he soon chose one.

"I should like to know," said a friend, "how you selected that boy. He had not a single testimonial."

"You are mistaken," said the gentleman: "he had a great many. I will tell you some of them:—

"He wiped his feet as he came in, and closed the door after him—showing that he was orderly and tidy.

"He gave up his seat instantly to that lame old man—showing that he was kind and thoughtful.

"He took off his cap when he entered the office, and answered my questions promptly and respectfully—showing that he was polite.

"He lifted up the book which I had purposely laid on the floor, and placed it on the table, while the others stepped over it or thrust it aside—showing that he was careful.

"And he waited quietly for his turn, instead of pushing the others aside—showing that he was modest.

"When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth white. When he wrote his name, I observed that his finger-nails were clean, instead of being tipped with jet, like those of the handsome little fellow in the blue jacket.

"Don't you call these things letters of testimonial? I do; and what I can learn about a boy by my eyes in ten minutes is worth more than all the fine letters he can bring me."

A CHILD'S CHRISTIANITY.

Little Mabel's mother had long been dead, and while her papa was away from home she had no companions but her governess and the servants. Her father had often told her not to admit to the house any person with whom she was not acquainted. One cold wintry day a poor, ill-dressed woman stopped at the door and asked permission to warm herself by the kitchen fire.

"But," said Mabel, "my papa doesn't know you."

The woman was shivering with cold, and the rain and sleet dropped from her thin wrap.

A bright idea soon entered the child's head.

"Say," said she, "do you know Jesus?"

Tears started to the poor woman's eyes, and she began to tell how kind the Saviour had been to her.

"Well," said the child, "if you know Jesus, you may come in; for papa knows him, and I'm sure he won't care."

Thus should the manifestation of a knowledge of the Redeemer's love for him be the countersign by which we are to know all true Christians.

Acknowledgments.

Received by Rev. Dr. Reid, Agent of the Church at Toronto. Office 15 Toronto street. P.O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th Feb., 1890. \$1516.13
Port Perry, 4.00; Oshawa, 9.84; Seymour, 4.00; Rylstone, 2.00; Eardley & Onslow, 2.23; Souris, 2.00; Gore & Kennetcook, 1.81; Elmsdale, 3.00; New Carlisle, 2.00; New Mills, Charlo, &c., 7.00; Little Harbor, 2.00; Amherst, 4.00; Onslow, 6.00; Newcastle, St. James, 8.00; Halifax, Richmond, 1.05; Mt. Stewart & Mt. St. Peter, 3.00; Bermuda, St. Andrews, 1.20; New Kincardine, 3.16; Scotsburn, 2.00; Pictou, Princes st., 7.00; Great Village, 5.00; Boularderie, 3.00; Spring-side, 2.00; Charlottetown, St. James, 8.00; Middle Stewiacke, 5.00; St. Peter's Road, 1.75; Halifax, Chalmers, 5.00; Halifax, St. John's, 12.00; West Bay, 2.00; River John, 7.50; St. Stephen, St. Stephen's, 6.00; Union Centre & Lochaber, 3.95; Dartmouth, St. James, 6.00; Halifax, St. Matthew's, 20.00; Halifax, St. Andrew's, 5.00; New London & Kensington, 5.00; Glenelg, East River & Caledonia, 1.75; Bass River, 3.00; Mira, 4.00; Sussex, 4.00; Kingston, Chalmers ch., 10.00; Paris, Dumfries st., 15.00; E. Williams, St. Andrews, 6.00; Port Hope, Mill st., 4.00; Winnipeg, Augustine, 3.00; Hibbert, 10.00; Sarawak, 3.00; Hamilton, St. Paul's, 19.53; Wellesley, 1.32; Alma, 2.50; Nichol, 2.10; North Westminster, 10.00; Kemble, 2.00; Thamesford, 10.00; Erin, 6.00; Sherbrooke, 4.00; Battleford, 1.50; St. Helen's, 4.00; Finch, St. Luke, 2.25; Fort Qu'Appelle, 2.00; North Gower & Wellington, 5.00; Meaford, 2.00; Wardsville, 1.40; Pickering, St. Andrews, 3.00; Clifford, 4.26; Uxbridge, 5.00; Darlingford, 00.50; Toronto, Erskine, 18.00; Port Dover, 12.00; Camilla, 1.75; Qu'Appelle, Station, 1.00; Owen Sound, Division st., 10.00; Mono Centre, 00.65; Perth, St. Andrew's, 5.00; Teeswater, Zion, 4.50; Morewood, 5.00; Green Valley, 1.00; Scarboro, Knox, 10.00; Toronto, College st., 16.00; Linwood, 1.00; Hawkesbury, 1.00; Perth, Knox, 15.00; Greenbank, 5.00; Morrisburg, 4.00; Baltimore, 5.00; Cold Springs, 6.00; Pine River, 2.00; Metis, 2.00; Stratford, St. Andrews, 4.00; Bobcaygeon, 2.00; Toronto, Cooke's, 17.20; Athens, 2.00; Moosomin, 1.50; Avonton & Carlingford, 8.00; New Westminster, 4.00; Hastings, 3.15; Balderson & Drummond, 3.00; Balderson & Drummond SS., 1.00; Primrose, 2.00; Orono, 5.00; Napanee, 2.00; Glencoe, 10.00; Smith's Falls, St. Paul's, 20.00; Grimsby & Muir Settlement, 4.60; St. Catharines, Knox, 8.68; St. Catharines, 1st, 7.20; Hamilton, Central, 50.84; Hamilton, St. Pauls, 21.40; Hamilton, Knox, 33.12; Beamsville, 6.98; Clinton, 5.64; Beverly, 4.40; Lynedoch, 2.00; Silver Hill, 3.16; Dundas st., 2.00; Niagara, 2.86; Carluke, St. Pauls, 5.60; Ashburn, 3.00; Toronto, St. Marks, 2.00; Toronto, St. Marks SS., 00.50; Campbellford, 5.00; Milton, Knox, 1.12; Comber, 7.78; Tilbury West, 1.25; Bryson & Litchfield, 1.00; Indian Lands, 5.00; Grand Bend, 2.00; St. Therese &c., 5.00; Glenarm, 6.00; Lachute, Henry, 6.50; Vankleek Hill, 8.00; Huntingdon, St. Andrews, 10.00;

Hornings Mills, 4.00; Cote St Antoine, Melville, 5.00; Brighton, 9.25; Beauharnois, 3.00; Mimosa, 3.00; Port Elgin, 5.00; Heckston & South Mountain, 3.00; Ashburn, 1.00; Carlyle, 1.00; Lindsay, 11.20; Centre Bruce, 1.00; Quebec, Chalmers, 20.00; Ridgetown, 2.00; Lochiel, 5.00; Lakeport, 3.00; New Edinburgh, 8.00; Bethesda, 3.00; Brantford, First, 5.00; Total, \$2347.46.

HOME MISSION FUND.

Received to February 5th, \$26941.09; Rosemont & Mansfield, 14.00; Oshawa, 80.00; Seymour, 25.00; Rylstone, 16.00; Caledon, Melville ch., 17.00; Aylmer, 1.75; St. Catharines, Knox SS, 36.19;

For the North West per

Rev P M Morrison, Halifax, 2562.91; Paisley, St. Andrews, 11.00; Rat Portage, 23.00; Kingston, Chalmers ch SS, 20.24; Paris, Dumfries st., 75.00; Hamilton, St. Pauls, 288.00; E. Williams, St. Andrews, 1.25; Port Hope, Mill st., 50.00; Winnipeg, Augustine, 50.00; Winnipeg, Augustine SS, 28.00; Hibbert, 72.00; Beachburg, 14.48; Bothwell, 2.00; Sarnia SS, 60.00; Sarawak, 10.00; Allenford, 18.00; Teeswater, Union meeting, 15.50; Milverton, 16.00; Wellesley, 7.50; Alma, 15.00; Nichol, 5.00; North Westminster, 175.00; N Westminster SS, 25.00; Kemble, 6.00; Glen Sandfield, 3.00; Winslow, 20.00; Ottawa, St. Mark's, 5.00; Kingston, Chalmers, 8.00; Port Perry, 30.00; Thamesford, 98.00; South Kinloss, 13.00; Sawyerville, 2.00; Parkhill SS, 8.25; Forest, 14.00; The Free Church of Scotland, (£150), 724.50; in memory of little Kenneth, St. John's, Nfld., 10.00; Rev R Jamieson, New Westminster, 5.00; Innerkip SS, 9.60; St. Helen's, 20.00; Nassagaweya, 20.00; Finch, St. Luke's, 4.00; Wardsville, 9.00; Strathern Field, 13.75; Drayton SS, 6.18; North Gower & Wellington, 20.00; Meaford, 43.00; Blytheswood & Goldsmith, 20.24; Roslin & Thurlow, 47.00; Kingston, Cooke's, 50.00; Comber, 10.00; Clifford, 30.25; Uxbridge, 6.00; Rockwood SS, 8.00; Toronto, Erskine, 180.00; Port Dover, 36.00; Eganville & Scotsbush, 16.00; Niagara Falls, St. Andrews, 4.00; Owen Sound, Division st., 90.00; Mono Centre, 1.25; Perth, St. Andrews, 185.00; Quebec, Chalmers, 151.25; Emerson, 10.00; Longford, 10.08; Dutton, 15.00; Teeswater, Zion, 35.65; Teeswater, Zion SS, 13.53; Morewood, 20.00; Toronto, Old St. Andrews, 500.00; St. Catharines, Knox, 113.81; Per Rev Dr Cochran, 3.28; Toronto, College st., 135.00; Toronto, Charles st SS, 60.00; Toronto, Charles st SS, 24.50; Hollin, 19.64; Beulah, 15.00; Mrs Crawford, Cobourg, 25.00; Insurance, Cobourg, 5.00; Linwood, 2.55; Hawkesville, 3.85; Campbellville, 30.00; Perth, Knox ch., 117.00; St. Catharines, 1st, 25.00; St. Catharines, 1st SS, 55.00; St. Catharines Union meeting, 12.09; Rockwood, 10.00; Plantagenet, 5.00; L'Ange Gardien, 5.00; Mandamin L M Society, 2.50; Norwood, 45.00; Baltimore, 80.00; Cold Springs, 74.00; A friend, Parkdale, 50.00; Pine River, 9.00; Onondaga, 3.00; Bobcaygeon, 24.00; Erin SS, 2.50; Madoc, St. Peter's, 70.00; Stratford, St. Andrews, 40.00; Dunbar SS, 12.00; Elderslie, Salem, 8.00; Harriston, Knox ch, 28.62; Harriston, Guthrie ch SS, 10.00; Huntingdon, 2nd, 42.95; Toronto, Cooke's, 161.00; Toledo, 10.00; Mosa, Burns,

38.00; Keene, 49.00; Keene, 30.00; Keene SS, 22.50; Toronto, St. James square, 852.00; Avonton & Carlingford, 80.00; Keewatin, 2.60; New Westminster, 120.00; Hastings, 10.15; Proof Line, 32.00; Toronto, East ch SS, 40.00; Balderson & Drummond, 27.00; Balderson & Drummond SS, 9.00; Primrose, 20.00; Orono, 34.00; Brantf'd, 1st, 69.00; Napanee, 11.00; A friend, Greenbank, 5.00; St. Catharines, Haynes Avenue, 15.00; Glencoe, \$40; Cornwall, St. Johns, 18.70; Smith's Falls, St. Pauls, 135.00; Toronto, St. Marks, 20.00; Toronto, St. Marks SS, 3.00; Campbellford, 60.00; Milton, Knox, 7.00; Tilbury West, 2.00; Brockville, 1st ch SS, 50.00; Fergus, Melville, 100.00; Bryson & Litchfield, 2.00; Ancaster, 5.00; Bluevale, 9.00; Grand Bend, 3.00; Glenarm, 35.00; Glenarm SS, 5.00; Thedford SS, 16.00; Martintown, St. Andrews, 45.00; Petrolea, 4.25; Vankleek Hill, 37.00; Hornings Mills, 5.00; Carlisle, 24.60; Carlisle SS, 7.00; A C—, Blyth, 5.00, Eadie, 7.3; Brighton, 20.10; Mimosa, 10.00; Guelph, Chalmers ch, 111.00; Heckston & South Mountain, 30.00; Moore Burns ch, 46.00; Port Elgin, 8.00; Port Elgin, N West, 50.00; Galt, Central ch, 150.00; Executors of the late John Scott, 450.00; Gravenhurst, 34.00; Peabody, SS, 4.00; Camilla, 14.00; Springfield Group, 14.00; Chateauguay, 15.00; Beauharnois, 70.00; Montreal, Stanley St, 40.00; Montreal, St. Matthews, 60.00; Leeds, 59.00; Montreal, Calvin ch SS, 40.00; Cote St Antoine, Melville ch, 25.00; Cote St Antoine, Melville ch SS, 40.00; Farnham, Centre, 3.41; Farnham, West, 3.25; Point Fortune, 3.78; Cushing, 7.00; Grenville, 3.02; Huntingdon, St. Andrews, 40.00; the late Jane S Chadwick, 50.00; Ashburn, 6.00; Toronto Knox ch, 131.00; Toronto, Knox ch SS, 40.00; Toronto, Knox ch Bible Class, 30.00; Toronto, Knox ch, Duchess st SS, 45.00; Clear Springs, 2.62; Lindsay, 147.00; Moorefield, 12.00; Centre Bruce, 8.00; Ridgetown, 23.00; C C, Minnedosa, 5.00; Carp Lowry & Kinburn, 10.00; Birtle, 8.00; North Easthope, 5.00; Hampstead, 16.00; Lochiel, 27.00; Muir Settlement, 4.00; Lakeport, 5.00; Guelph, St. Andrews SS, 6.00; New Edinburgh, 20.00; Amherst Island, 13.00; Culloden, 7.50; Bethesda, 20.00; Holstein, 21.00; A friend, St. Catharines, 5.00; St. Andrews, 20.00; Elora, Chalmers, 41.00; Elora, Chalmers ch B Class, 11.00; Caledonia, 69.00; Total, \$34,173.94.

HOME MISSION FUND.—DEFICIT.

E Puslinch, Duff, \$10.00.

STIPEND AUGMENTATION FUND.

Received to 5th Feb. \$9776.56; Rosemont & Mansfield, 10.00; Oshawa, 45.00; Meaford, 5.00; Tottenham, 8.00; Storrington, &c, 3.00; Seymour, 20.00; Rylstone, 14.00; Aylmer, 12.00; St. Catharines, Knox ch SS, 11.19; Paisley, St. Andrews, 10.00; Paris, Dnmfries st, 80.00; Hamilton, St. Pauls, 160.00; Port Hope, Mill st, 16.00; Winnipeg, Augustine, 40.00; Hibbert, 16.00; Bothwell, 2.00; Sarawak, 18.00; Milverton, 9.00; Alma, 6.00; Nichol, 2.00; North Westminster, 130.00; Kemble, 8.00; Port Perry, 12.00; Thamesford, 50.00; Sherbrooke, 30.00; Forest, 6.00; Bayfield, St. Andrews, 2.00; St. Helen's, 5.00; Nassagaweya, 4.00;

Wardsville, 9.00; Stratherne Field, 5.25; North Gower & Wellington, 30.00; Roslin & Thurlow, 10.00; Kingston, Cooke's, 50.00; Comber, 15.93; Uxbridge, 35.00; Darlingford, 7.00; Toronto, Erskine, 125.00; Port Dover, 15.00; Blythfield, 10.00; Eganville & Scotchbush, 16.00; Owen Sound, Division st, 50.00; Perth, St Andrews, 120.00; Quebec, Chalmers, 150.00; Emerson, 25.00; Longford, 4.48; Glenboro—Cypress, 14.00; Dutton, 10.00; Teeswater, Zion, 16.45; Moorewood, 15.00; St. Catharines, Knox, 88.81; Scarborough, Knox, 51.00; Toronto, College st, 146.00; Hollin, 9.07; Beulah, 5.00; Linwood, 2.55; Hawkesville, 5.00; Campbellville, 16.00; Perth, Knox, 75.00; St. Catharines, 1st, 70.00; Monkton, 4.29; L'Ange Gardien, 3.00; Norwood, 15.00; Baltimore, 20.00; Cold Springs, 30.00; Pine River, 12.00; Flos, Knox, 10.00; Madoc, St. Peter's, 50.00; Stratford, St. Andrews, 21.00; Gravel Hill & Apple Hill, 14.00; Elderslie, Salem, 6.00; Warsaw & Dummer, 6.00; Huntingdon, 2nd, 22.50; Toronto Cooke's, 32.85; Toledo, 10.00; Newbury, 5.00; Toronto, St. James square, 688.00; Avonton & Carlingford, 30.00; Keewatin, 10.00; New Westminster, 30.00; Hastings, 9.00; Uptergrove, 10.00; Toronto, Old St. Andrews, 200.00; Balderson & Drummond, 20.00; Balderson & Brummond S.S., 7.00; Markham, Melville, 10.50; Primrose, 6.00; Orono, 10.00; Brantford, 1st ch, 15.00; Napanee, 5.00; St. Catharines, Haynes Ave, 25.00; Glencoe, 62.00; Smith's Falls, St. Paul's, 100.00; Toronto, St. Marks, 11.00; Toronto, St. Marks S.S., 1.50; Milton, Knox, 5.95; Campbellford, 25.00; Tilbury West, 3.30; Bryson & Litchfield, 2.00; Ancaster, 3.00; Grand Bend, 2.00; Vankleek Hill, 50.00; Hornings Mills, 2.00; A C—, Blyth, 5.00; Esquering, Boston, 14.55; Brighton, 5.75; Queensville & Ravenshoe, 9.00; Guelph, Chalmers, 22.50; Heckston & South Mountain, 12.00; Mimosa, 2.00; Port Elgin, 17.00; Galt, Central, 17.00; Gravenhurst, 15.00; Springfield Group, 6.00; Chateaugay, 5.00; Beauharnois, 10.00; Leeds, 17.52; Cote St. Antoine, Melville, 20.00; Huntingdon, St. Andrews, 10.00; Lachute, 1st, 16.00; New Glasgow, 6.00; Ste. Therese & Co., 10.00; Indian Lands, 20.00; Laguerre, 25.00; Toronto, Knox, 1000.00; Lindsay, 83.00; Centre Bruce, 3.00; L'Orignal, 14.00; Ridgetown, 22.00; Carp, Lowry & Kinburn, 15.00; Birtle, 10.00; North Easthope, 15.00; Hampstead, 2.00; Lochiel, 10.00; Melrose, Lonsdale & Shannonville, 7.00; Lakeport, 2.00; Amherst Island, 15.00; Holstein, 6.00; Elora, Chalmers, 30.00; Total, \$1872.50.

FOREIGN MISSION FUND.

Received to 5th Feb., \$27,718.67; Rosemont & Mansfield, 8.00; Oshawa, 17.23; Brockville, St. John's, 61.00; Kingston, Chalmers, 97.90; Seymour, 15.00; Rylstone, 12.90; Caledon, Melville, 9.00; Aylmer, 3.60; St. Catharines, Knox S.S., 61.86; Hopewell, St. Columba, 13.00; River John, W. F. M. Society, 17.00; W. F. M. Society for Mr. Laird, 300.00; Willing Workers, St. James, Charlotte-town, 20.00; St. John, St. David's L. F. Society, 10.00; Rat Portage, 12.50; Paris, Dumfries st., 41.00; Hamilton, St. Paul's, 30.77; East Williams, St. Andrew's, 14.50; East Williams St. Andrew's, S. S., 10.00; Catharine

Clarke, London, 50.00; Port Hope, Mill st., 40.00; Winnipeg, Augustine, 21.25; Hibbert, 40.00; Beachburg S.S., 29.83; Sarnia S. S., 33.67; Sarawak, 3.75; Allenford, 17.00; Milverton, 25.75; Wellesley, 8.75; Alma, 9.50; Nichol, 3.50; Kemble, 2.00; North Westminster, 144.00; North Westminster S. S., 50.00; Winslow, 5.00; Toronto, St. John's S. S., 25.60; Thamesford, 14.00; South Kinloss, 10.00; Sherbrooke, 30.00; Tuckersmith Red School S.S., 8.25; Rev R. Jamieson, New Westminster, 3.00; Skipness, 5.85; St. Helen's, 20.00; Nassagaweya, 15.60; Finch, St. Luke's, 3.00; Wardsville, 9.00; Stratherne Field, 8.00; Drayton S.S., 6.18; North Gower and Wellington, 10.00; Meaford, 10.00; Meaford S.S., 13.28; Per Rev J. Wilkie, 459.75; Toronto, St. James Square Ch., on acct Mr. McGillivray's salary, 327.60; Kingston, Cooke's, 16.00; Anonymous, 100.00; Toronto, Erskine Ch., 321.00; Port Dover, 32.00; Samuel Hunter, 5.00; Niagara Falls, St. Andrew's, 11.00; Hensall S.S., 62.67; Owen Sound, Division, 50.00; Eldon, 1.00; North Westminster, 100.00; Quebec, Chalmers' Ch., 125.00; Dutton, 10.00; Teeswater, Zion, 42.85; Teeswater, Zion S.S., 5.00; Morewood, 10.00; Toronto, Old St. Andrew's, 207.75; St. Catherine's, Knox, 36.14; Scarborough, Knox, 37.00; Toronto, St. Andrew's, special, 1500.00; Toronto, College st., 110.00; Toronto, Charles st. S. S., 91.18; Hollin, 18.89; Hollin S.S., 11.50; Beulah (from Indians), 8.45; Campbellville, 30.00; Manchester, 7.00; Perth, Knox, 50.00; St. Catharine's, 1st, 10.00; St. Catharine's, 1st S.S., 4.00; Monkton S.S., 3.00; Rockwood, 12.00; Nottawasaga, W. S. S., 11.00; Mandaum L. M. Society, 2.50; Norwood, 35.00; Baltimore, 40.00; Cold Springs, 5.00; Onondaga, 3.00; W. Guilimbury, St. John's S.S., 13.00; Erin S. S., 2.00; Ayr, Knox, 62.54; Harriston, Guthrie S. S., 5.00; Huntingdon, 2nd, 24.50; Toronto, Cooke's, 152.50; Andrew Johnston, 6.00; Toronto, St. James Square, 468.00; Lizzie and Maggie Stewart, E. P. Lincoln, 0.65; Avonton and Carlingford, 4.75; New Westminster, 62.00; Hastings, 6.26; Toronto, East Ch S.S., 5.74; Balderson & Drummond, 17.00; Balderson & Drummond S.S., 8.00; Brockville, 1st Bible class, 13.37; Primrose, 1.00; Orono, 40.35; Brantford, 1st, 25.50; Napanee, 5.00; Mrs. H. B. Gordon, Toronto, for Miss Turnbull's Mission at Edmonton, 150.00; A friend, Greenbank, 5.00; St. Catharines, Haynes Ave, 15.00; St. Catharines, Haynes Ave S.S., 10.00; Glencoe, 50.00; Montreal, Calvin St. Henry S. S., 15.00; Smith's Falls, St. Paul's, 32.83; Toronto, St. Mark's, 31.00; Toronto, St. Mark's S. S., 4.75; Keady, 3.00; Campbellford, 25.00; Milton, Knox, 8.75; Brockville, 1st S.S., 71.00; Fergus, Melville, 50.00; Bryson & Litchfield, 2.00; Ancaster, 3.55; Grand Bend, 3.00; Glenarm, 40.00; Hartly, 5.00; Martintown, St. Andrews, 12.00; Petrolia, 9.25; Hornings Mills, 5.00; Carlisle, S.S., 6.00; Montreal, Crescent st. (Rev J. H. McVicar's salary), 100.00; A C—, Blyth, 5.00; Esquering, Boston, 40.00; Glengarry, Presbytery Sabbath School Association, 113.00; From One who owes much, 240.00; Brighton, 5.55; Mimosa, 10.00; One-tenth, 10.00; Guelph, Chalmers ch., 45.84; Heckston & South Mountain, 30.00; A friend, Binbrook, 10.00; Port Elgin, 23.25;

Galt, Central S.S., 50.00; Galt, Central S.S., 25.00; Executors of the late John Scott, 450.00; Montreal, W. M. Society, 25.00; Chateaugay, 7.00; Beauharnois, 41.00; Montreal, Stanley st., 50.00; Leeds, 64.00; Montreal, Calvin ch. S.S., 5.00; Cote St. Antoine, Melville ch. S.S., 30.00; Point Fortune, 3.50; Cushing, 5.16; Grenville, 4.11; Huntingdon, St. Andrews, 40.00; Lachute, Henry S.S., 20.00; Ashburn, 4.00; W. Guilimbury 2nd S.S., 21.80; Toronto, Knox, 707.15; Toronto, Knox S.S., 63.00; Toronto, Knox ch. B. Class, 30.00; Toronto, Knox ch. Duchess st. S.S., 4.00; King, St. Andrews, 30.00; Lindsay, 157.00; Moorefield, 9.00; C. C., Minnidosa, 10.00; North Easthope, 45.00; Hampstead, 20.00; Hampstead, S.S., 1.00; Muir Settlement, 3.00; Lakeport, 4.00; New Edinburgh, 10.00; Bethesda, 12.00; Holstein, 10.00; Carp, Lowry & Kinburn, 5.00; St. Andrews S.S., 33.41; Elora, Chalmers, 12.00; Elora, Chalmers S.S., 21.00; Elora, Chalmers ch. B. Class, 4.00; Carlisle, 20.00; Cote St. Antoine, Melville ch. 0.00; Total, \$37,563.20.

In last month's list Hyndman should have been credited \$22.50 instead of \$2.00.

ADDITIONAL—INDORE COLLEGE.

Nottawasaga, 10.00; Esquering, Union & Norval, 205.18; Guelph, Chalmers, 93.00; Guelph, Chalmers Bible Class, 25.00; Ancaster, 3.12; Martintown, St. Andrews S.S., 10.00; J. F. McCrae, Toronto, 10.00; Montreal Calvin S.S., 20.00; Amherst Island, 20.00.

KNOX COLLEGE FUND.

Rosemont & Mansfield, \$6.00; Oshawa, 20.00; Caledon, Melville, 13.00; Aylmer, 0.75; Norval, 7.00; Paris, Dumfries st., 20.00; Hamilton, St. Paul's, 30.00; E. Williams, St. Andrews, 8.00; Port Hope, Mill st., 12; Hibbert, 40.00; Milverton, 3.00; Alma, 6.00; Nichol, 2.00; North Westminster, 30.00; Port Perry, 13.80; Thamesford, 46.50; St. Helen's, 15.00; Nassagaweya, 10.00; Meaford, 10.00; Uxbridge, 16.00; Toronto, Erskine, 125.00; Port Dover, 4.00; Camilla, 2.25; Scott & Uxbridge, 1.00; Crosshill, 3.00; Owen Sound, Division st., 20.00; Mono Centre, 1.75; Perth, St. Andrews, 15.00; St. Catharines, Knox, 3.00; Toronto, College st., 5.00; Hollin, 5.29; Campbellville, 35.00; Perth, Knox, 17.00; St. Catharines, 1st, 10.00; Rockwood, 9.00; Norwood, 10.00; Baltimore, 15.00; Cold Springs, 25.00; Pine River, 4.00; Flos, Knox, 5.50; Bobcaygeon, 3.00; Toronto, Cooke, 30.00; Hawkesville, 1.00; Linwood, 1.00; Toronto, St. James square, 431.53; Avonton & Carlingford, 5.00; Uptergrove, 5.00; Primrose, 6.00; Orono, 5.00; Brantford, 1st, 5.00; Napanee, 4.00; A friend, Greenbank, 2.00; Glencoe, 4.00; Smith's Falls, St. Pauls, 40.00; Toronto, St. Marks, 3.00; Toronto, St. Marks S.S., 0.50; Milton, Knox, 4.20; Fergus, Melville, 50.00; Ancaster, 3.00; Mimosa, 4.00; Guelph, Chalmers, 20.00; Galt, Central, 115.00; Ashburn, 2.00; Glenarm, 10.00; Toronto, Knox, 1000.00; Lindsay, 11.33; Moorefield, 3.00; Centre Bruce, 2.00; Ridgetown, 15.00; North Easthope, 9.00; Hampstead, 1.00; Muir settlement, 3.00; Bethesda, 10.00; Holstein, 00.50; Elora, Chalmers ch., 18.00.

QUEEN'S COLLEGE FUND.

Seymour, 6.00; Rylstone, 1.00; Hamilton, St. Pauls, 125.00; E. Williams

St Andrews, 3.00; Port Hope, Mill st, 8.00; Milverton, 2.00; Deseronto, 8.00; Lanark 4.00; Perth, St. Andrews, 15.00; Perth, Knox, 18.00; Teeswater, Zion, 3.50; Hawkesville, 1.00; Balderson & Drummond, 9.00; Balderson & Drummond SS, 3.00; Glencoe, 4.00; Toronto, St Marks, 3.00; Toronto, St Marks SS, 00.50; Campbellford, 15.00; Martintown, St. Andrews, 15.00; Esquesing, Boston, 12.30; Guelph Chalmers, 20.00; Lindsay 14.33; North Easthope, 4.00; Brighton, 1.50.

MONTREAL COLLEGE FUND.

Milverton, 2.00; Glensandfield, 1.00; Morewood, 10.00; Glencoe, 4.00; Grand Bend, 1.00; Guelph, Chalmers, 20.00; Heckston & South Mountain, 10.00; Lindsay, 14.34; North Easthope, 4.00.

KNOX COLLEGE ENDOWMENT.

Received to 5th February, . . \$1492.12; I R Moore, London, 10.00; Kemble, 9.00; Clinton, 83.00; Beeton, 7.00; Rev J Johnson, Paisley, 10.00; S A Pennock, Holstein, 5.00; Jas Hird, Quaker Hill, 5.00; An old friend of Knox College 1000.00; J W Chalmers 1.50; S Hay, 8.00; Jas Smith, 5.00; Rev A Gilray, 30.00; East Puslinch, 35.00; Elora, Chalmers, 49.00; Caledonia, 28.50; Total, \$3778.12.

AGED & INFIRM MINISTERS ENDOWMENT FUND.

Received to 5th February, \$5088.34; Thomas Armstrong, Toronto, 50.00; John Leckie, Toronto, 25.00; Delta, Toronto, 10.00; R Donald, Toronto, 100.00; H Kent, 20.00; Miss E Wilson, 3.00; Mrs. Lawrence, 25.00; Ralph K Burges, 100.00; D W Kinghorn, 5.00; Mrs Jacqueline Leslie, 500.00; Mrs Shortreed, 25.00; L M Livingston, 100.00; R S Gourley, 20.00.

MANITOBA COLLEGE FUND.

Received to 5th Feb., \$1884.81; Oshawa 15.00; Seymour, 2.00; Rylstone, 2.00; Aylmer, 0.75; Hamilton, St Paul's, 30.00; E Williams, St Andrew's, 10.00; Port Hope, Mill st, 7.00; Hibbert, 10.00; Sarnia S S, 12.00; Alma, 1.00; Nichol, 0.50; North Westminster, 30.00; Thamesford, 20.25; Rev R Jamieson, New Westminster, 5.00; St Helen's, 5.00; Stratherne Field, 10.20; Lanark, 5.00; Kingston, Cooke, 10.00; Clifford, 4.95; Uxbridge, 6.00; Toronto, Erskine, 50.00; Port Dover, 4.00; Owen Sound, Division st, 10.00; Quebec, Chalmers, 50.00; St Catharines, Knox, 15.00; Toronto, College st, 20.00; Hollin, 3.02; Linwood, 0.75; Hawkesville, 1.00; Perth, Knox Ch, 10.00; St Catharines, 1st, 9.00; St Catharines, 1st S S, 16.00; Rockwood, 5.00; Norwood, 10.00; Baltimore, 10.00; Cold Springs, 24.00; Bobcaygeon, 1.00; Stratford, St Andrew's, 5.00; Toronto, Cooke's, 22.70; Toronto, St James Square, 100.00; Avonton & Carlingford, 8.25; Hastings, 4.45; Balderson and Drummond, 3.00; do S S, 1.00; Primrose, 6.00; Orono, 10.00; Brantford, 1st, 2.00; Napanee, 2.00; A friend, Greenbank, 2.00; Glencoe, 3.00; Smith's Falls, St Paul's, 10.00; Toronto, St Mark's, 4.00; Toronto, St Mark's SS, 0.60; Campbellford, 25.00; Milton, Knox, 2.10; Fergus, Melville, 70.00; Bryson and Litchfield, 1.50; Grand Bend, 3.00; Glenarm, 5.00;

Horning's Mills, 2.25; Amos, 12.34; Guelph, Chalmers, 50.00; Port Elgin, 3.00; Galt, Central, 45.00; Toronto, Knox, 2.00; Lindsay, 21.00; Birtle, 7.00; North Easthope, 4.50; Hampstead, 1.00; Lochiel, 3.00; St Andrew's, 3.00; total, \$2,557.22.

WIDOWS' AND ORPHANS' FUND.

Received to 5th Feb., \$2,261.92; Rosemont & Mansfield, 6.00; Oshawa, 10.00; Seymour, 5.00; Rylstone, 9.00; Aylmer, 2.25; Paris, Dumfries st, 20.00; Hamilton, St Paul's, 26.00; E Williams, St Andrew's, 9.25; Port Hope, Mill st, 4.00; Winnipeg, Augustine, 5.00; Hibbert, 5.00; Bothwell, 5.00; Sarawak, 2.00; Allenford, 3.65; Beachburg, 7.58; Wellesley, 5.00; Alma, 4.00; Nichol, 1.0; North Westminster, 23.00; Kemble, 1.00; Thamesford, 15.00; Sherbrooke, 10.00; St Helen's, 3.00; Finch, St Luke's, 2.00; Stratherne Field, 2.00; Pembroke, 10.00; Meaford, 4.00; Kingston, Cooke, 3.00; Comber, 4.00; Uxbridge, 4.00; Toronto, Erskine, 16.00; Port Dover, 6.00; Owen Sound, Division st, 15.00; Perth, St Andrew's, 42.00; Dutton, 5.00; Teeswater, Zion, 10.50; Morewood, 5.00; St Catharines, Knox, 10.00; Toronto, College st, 5.00; Hollin, 2.27; Beulah, 5.00; Linwood, 1.00; Hawkesville, 1.00; Perth, Knox, 25.00; Norwood, 12.00; Londesborough, 4.50; Baltimore, 8.00; Cold Springs, 10.00; Pine River, 5.00; Stratford, St Andrew's, 5.00; Toronto, Cooke, 45.85; Toronto, St James Square, 30.00; Avonton & Carlingford, 5.00; New Westminster, 10.00; Hastings, 9.03; Balderson & Drummond, 4.00; Balderson & Drummond S S, 1.00; Primrose, 3.00; Orono, 3.00; Napanee, 5.00; A friend, Greenbank, 1.00; St Catharines, Haynes Ave, 10.00; Glencoe, 4.00; Smith's Falls, 11.00; Toronto, St Mark's, 2.00; Toronto, St Marks S S, 0.50; Campbellford, 13.00; Milton, Knox, 1.05; Tilbury West, 1.00; Fergus, Melville, 50.00; Grand Bend, 2.00; Glenarm, 10.00; Petrolia, 8.00; Horning's Mills, 2.00; Esquesing, Boston, 5.00; Brighton, 5.75; Heckston & South Mountain, 5.00; Port Elgin, 3.00; Galt, Central, 20.00; Chateauguay, 3.00; Beaucharnois, 10.00; Cote St Antoine, Melville, 10.00; Summers-town, 4.00; Westmeath, 4.00; Indian Lands, 8.00; Toronto, Knox, 230.00; Lindsay, 14.00; Centre Bruce, 1.00; Ridgtown, 8.00; Lochiel, 4.00; Muir Settlement, 1.50; Lakeport, 4.00; Amherst Island, 2.00; Bethesda, 1.00; Holstein, 0.50; Carp, Lowry & Kinburn, 5.00; Elora, Chalmers, 5.00; total, \$3,253.10.

Ministers Rates.

Received to 5th Feb., \$1,773.48; Revs A R Linton, 8.00; John Stewart, 8.00; R Menab, 8.00; J McMichan, 8.00; T Fenwick, 8.00; Arch Lee, 8.00; J Johnston, 8.00; Donald Stewart, 10; W Burnett, 8.00; J S Black, 20.00; Alex Young, 8.00; Dr J B Fraser, 8.00; J Gourlay, 8.00; Wm Hodnett, 8.00; W K McCulloch, 20.00; total, \$1,919.48.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Feb., \$4,569.29; Rosemont & Mansfield, 6.00; Oshawa, 23.00; Kingston, Chalmers, 6.00; Seymour, 10.00; Rylstone, 4.00; Aylmer, 1.25; Paris, Dumfries st, 15.00; Hamilton, St Paul's, 125.00; E

Williams, St Andrew's, 27.00; Port Hope, Mill st, 9.00; Winnipeg, Augustine, 20.00; Hibbert, 20.00; Beachburg, 11.00; Bothwell, 6.00; Sarawak, 4.00; Allenford, 3.00; Milverton, 3.00; Wellesley, 2.00; Alma, 6.00; Nichol, 1.50; North Westminster, 50.00; Kemble, 2.00; Rev T Fenwick, Elder's Mill, 2.00; Winslow, 5.00; Port Perry, 13.00; Thamesford, 30.75; Sherbrooke, 10.00; St Helen's, 7.00; Finch, St Luke, 3.00; Stratherne Field, 3.75; Pembroke, 15.00; North Gower & Wellington, 5.00; Meaford, 3.00; Comber, 2.71; Uxbridge, 11.00; Toronto, Erskine, 65.00; Port Dover, 4.00; Colborne W Workers Society, 6.00; Owen Sound, Division st, 15.00; Perth, St Andrew's, 43.00; Dutton, 5.00; Teeswater, Zion, 9.00; Morewood, 5.00; St Catharines, Knox, 50.00; Toronto, Collegest, 12.00; Hollin, 6.04; Beulah, 5.00; Linwood, 1.00; Hawkesville, 2.00; Campbellville, 10.00; Perth, Knox, 30.00; St Catharines, 1st, 35.00; Monkton, 2.69; Norwood, 10.00; Londesborough, 6.00; Baltimore, 12.00; Cold Springs, 20.00; Pine River, 5.00; Warwick, Knox, 3.00; Bobcaygeon, 5.00; Stratford, St Andrew's, 20.00; Toronto, Cooke's, 80.00; Toronto, St James Square, 147.50; Avonton & Carlingford, 5.00; Russell, 10.00; New Westminster, 10.00; Hastings, 8.17; Toronto, Old St Andrew's, 100.00; Balderson & Drummond, 7.00; do SS, 3.00; Primrose, 3.35; Orono, 9.00; Brantford, 1st, 10.00; Napanee, 5.00; A friend, Greenbank, 2.00; St Catharines, Haynes Ave, 15.00; Glencoe, 2.00; Montreal, Calvin Ch, St Henry S S, 10.00; Smith's Falls, St Paul's, 5.00; Toronto, St Mark's, 6.00; do S S, 1.00; Campbellford, 8.89; Milton, Knox, 2.10; Fergus, Melville, 60.00; Bryson & Litchfield, 3.00; Ancaster, 1.00; Grand Bend, 2.00; Glenarm, 10.00; Martintown, St Andrew's, 14.00; Petrolia, 9.20; Vankleek Hill, 10.00; Horning's Mills, 2.00; Holstein, 1.00; Carlyle, 6.53; Bethesda, 3.00; A C, Blyth, 5.00; Lochiel, 8.00; Brighton, 1.50; Centre Bruce, 2.00; Millbank, 5.00; Moorefield, 3.00; Eden Mills, 3.50; Lindsay, 41.00; Guelph, Chalmers, 55.00; King St Andrew's, 26.00; Heckston & South Mountain, 5.00; Manitou, 19.00; Port Elgin, 7.00; Galt, Central, 20.00; Hemmingford, 7.00; Chateauguay, 2.00; Beaucharnois, 8.00; Montreal, Stanley st, 15.00; Cote St Antoine, Melville, 10.00; Indian Lands, 15.00; Toronto, Knox, 200.00; Quebec, Chalmers, 35.00; Ridgtown, 8.00; Muir Settlement, 1.50; Lakeport, 4.00; Amherst Island, 2.00; Carp, Lowry & Kinburn, 5.00; Elora, Chalmers, 14.00; total, \$6,583.22.

Ministers Rates.

Received to 5th Feb., \$1,121.45; Revs A R Linton, 3.75; D Gordon, 3 years, 10.50; R McNabb, 3.75; J McMechan, 4.50; A Lee, 5.25; J Johnston, 4.50; D Stewart, 3.75; Jas Wilson, 4.00; W Burnett, 4.00; J MacLennan, 4.00; Alex Young, 4.00; Dr J B Fraser, 3.75; Alex Ross, 5.00; J Gourlay, 4.50; Wm Hodnett, 4.00; Jas Hally, 3.50; N McPhee, 12.00; J Cumberland, 3.00; total, \$1,262.20.

TRINIDAD, ERROMANGA, NEW HERBIDES, DAY SPRING.

Sarnia S S, \$55.00; North West-

minster S S, Day Spring, 10.00; St Catharines, 1st S S, Day Spring, 5.00; St Catharines, Haynes Ave S S, 10.00; Blackheath S S, New Hebrides, 2.00; Guelph, St Andrew's, 6.10.

CORRECTION.—In March lists \$14.00 for the "Dayspring" and \$25.00 for Pointe aux Trembles Schools, should have been credited to St Andrew's ch SS, New Westminster, instead of to Mr. A. De Brisay.

ALASKA.

North Westminster \$25

McALL MISSION.

Toronto, Charles st S S. \$14.00;
Brockville, 1st S S, 25.00.

JEWISH MISSION.

Toronto, St James Square, \$20.00;
Brantford, 1st, 10; Brockville, 1st
S S, 25.00; Toronto, Knox, 160.00;
Toronto, Knox S S, 20.00; Toronto,
Knox Duchess st S S, 40.00.

LUMBERMEN'S MISSION.

Perth, St Andrew's. \$20

WELLAND MISSION.

Toronto, Charles st S S. \$10

KNOX COLLEGE STUDENT'S MISSION-ARY SOCIETY.

North Westminster, \$30.00; North Westminster S S, 35; Toronto, Charles st S S, 20.00; Durham, 37.25; Onondaga, 4.00; Toronto, Knox Ch S S, 25.00; Toronto, Knox Ch Duchess st S S, 35.00.

PRINCE ALBERT HIGH SCHOOL.

Toronto, Knox, Nesbit scholarship, \$25.00; Toronto, Knox S S, Nesbit scholarship, 25.00; Toronto, Knox B Class, Nesbit scholarship, \$25.00.

RECEIVED DURING FEBRUARY BY REV. P. M. MORRISON, AGENT AT HALIFAX, OFFICE DUKE ST. P. O. BOX 333.

FOREIGN MISSIONS.

Correction in last Record: Brookfield, \$5.00 not 6.00; Zion SS, Charlottetown, 6.69 not 6.65.

Previously acknowledged, \$12,042.12; Knox ch, Pictou, L M & B Soc, 20.00; Mrs Angus Gillies, Sydney, 25.00; St Andrews, Sydney, 31.00; Wolfville & Lower Horton, 9.46; Middle Musquodoboit, 14.20; Fort Massey, Halifax, add'l to 95 for ½ year, 15.00; Boularderie, 15.00; Earltown & W B R John, 5.00; Mrs Wm Caldwell, Indian Road, Hants, 1.00; Students Miss Assoc, 10.00; Moncton, (special), 35.00; Belfast, P E I, 80.00; St John's, Newfoundland, 35.00; Mrs S C Salmon, 1.00; Lunenburg, Miss Baird (special) 25.00; Florenceville & Greenfield 5.00; Middle River, C B, 6.00; A B R M, St Andrews (special) 5.00; Montague, P E I, 70.00; Loch Lomond & Framboise 35.00; Students Miss Assoc, 21.00; Valleyfield, P E I, 53.00; SS of Whim Road Cross, P E I, 20; S C E, New Mills, 23.52; S C E, Charlo, 33.90; St Johns, Windsor, 25.00; Glace Bay, 120.00; Thorburn SS, add'l (special), 7.00; St Johns, Yarmouth, 26.50; Gabarus, 10.00; Malagawatch, \$18. R Dennis, 14, Leitch's Creek, 2.50; A friend, Harbor Grace, 5.00;

Stewiacke, 10.00; United Church, N G, 530.50; Park st ch Miss Asso. Halifax, 5.00; East River, 80.00; Boularderie add'l, 4.00; A friend, Holland's Harbor, 4.00; Westville, 41.83; St Pauls, Kentville, 20.00; Sussex, addl, 5.00; Total, \$13,564.53.

DAYSPRING & MISSION SCHOOLS.

Previously acknowledged, \$1952.42; St Andrews, Sydney SS, 24.00; Chalmers ch SS, Halifax, 60.00; Wolfville & Lower Horton, 4.85; St Andrews SS, Halifax, 12.00; St James SS, Oxford, 10.00; Middle Musquodoboit, 25.86; Moncton SS, 25.00; St Andrews SS, Toronto, 66.83; Boularderie, 5.00; Great Village, 15.00; Great Village, Frank Davison, 42.00; Great Village, Hedley Davison, 45.00; Belfast, P E I, 30.00; Bible Class, St Johns, Brockville, 16.00; Lunenburg SS, 60.00; Lunenburg, 2nd Peninsula SS, 3.00; Lunenburg, Mission Band, 12.00; St Johns SS, Toronto, 25.00; Florenceville & Greenfield, 2.00; Campbellton Tide Head SS, 9.85; Upper Londonderry SS, 10.00; Clifton SS, N.S., 18.85; St Johns, Windsor SS, 25.00; Harbor Grace SS, 50.00; Stewiacke SS, 23.09; St Davids SS, Maitland, 11.40; Selma, SS, 8.60; Sussex SS, 14.25; Total, \$2520.47.

HOME MISSIONS.

Previously acknowledged \$7841.93; St Andrews, Sydney, 30.00; Wolfville & Lower Horton, 20.00; Middle Musquodoboit, 12.50; Free Church of Scotland, (£5) 242.50; Angus Beaton, Pugwash, 2.00; St Pauls, Woodstock, 20.00; Belfast, P E I, 15.00; St Andrews, N F, 30.00; Florenceville & Greenfield 5.00; Middle River, C B, 5.00; A Mocton Presbyterian, 2.00; Loch Lomond & Framboise, 9.00; West River, P E I, (repayment) 8.00; Douglastown, 12.00; Valleyfield, P E I, 70.00; Upper Londonderry, 30.00; St Johns, Windsor, 65.00; Glace Bay, 30.00; St Johns, Yarmouth, 25.00; Malagawatch, 15. R Dennis, 12, Gabarus 4.00; Leitch's Creek, 2.50; St Peters Bay, P E I, 20.00; East River, 52.00; Park st ch Miss Assoc, Halifax, 75.65; Gay's River, add'l, 00.50; St Andrews, Campbellton, 40.00; St Pauls, Kentville, 20.00; Div Union Bank of Halifax, 3.75; Sussex, addl, 3.00.

For the North West.

Knox ch, Pictou, Y L M Band, 50.00; St Andrews, Sydney, 20.00; Chalmers SS, Halifax, 25.00; Moncton SS, 25.00; Fort Massey add'l, 5.00; Belfast, P E I, 25.00; A B R M, St Andrews, 5.00; Mrs G G Dustan, 5.00; Sunbeam Mission Band, Dartmouth, 5.00; Upper Londonderry, 10.00; Clifton, N S, 23.30; L M & B Soc Clifton, N S, 24.70; Lunenburg, 50.00; St Johns, Windsor, 25.00; St George SS Birthday box, 5.19; Greenock, St Andrews addl, 3.80; Glace Bay, 100.00; St. Peters Bay, P E I, 30.00; East River, 20.00; Total, \$9180.32.

AUGMENTATION FUND.

Correction—Port-au-Pique \$13.03, instead of \$14.03.

Previously acknowledged, \$3,098; St Andrew's, Sydney, 30.00; Alberton, 45.00; Cove Head, 27.00; Glassville, 25.00; Belfast, P E I, 40.00; St Andrew's, St John's, N F, 30.00; Middle River, C B, 18.00; bequest late Isaac Logan, 112.50; Montagne, P E I, 30.00; Valleyfield, P E I,

25.00; Lunenburg, 100.00; St. Johns, Windsor, 100.00; Glace Bay, 45.00; Thorburn and Sutherland's River, 45.00; St John's, Yarmouth, 50.00; Gabarus, 25.00; Leitch's Creek, 25.00; Malagawatch, 6.00; R Dennis, 2.00; Georgetown, 20.00; St Peter's Bay, P E I, 20.00; East River, 60.00; Carleton & Chebogue, 15.00; Park st Church Miss Ass. Hal., 120.00; Lockeport and East Jordan, 27.00; Union Church, Hopewell, 45.00; St John's St John, 9.00; St Paul's, Kentville, 25.00; Upper Musquodoboit, 8.85; Scotch Settlement, 15.00; total, \$4,243.35.

COLLEGE FUND.

Previously acknowledged, \$7,125.88; St Andrew's, Sydney, 10.00; Wolfville and Lower Horton, 9.00; Middle Musquodoboit, 2.75; Waterville, 8.55; Int Estate late Judge James, 95.00; Glassville, 9.00; Div Warrant B of N S, 112.00; Div Warrant Merchants B of Halifax, 45.50; Belfast, P E I, 10.00; Florenceville & Greenfield, 3.75; Middle River, C B, 4.00; Loch Lomond & Framboise, 8.00; Valleyfield, P E I, 15.00; Upper Londonderry, 10.00; Clifton, N B, 25.00; Lunenburg, 50.00; Windsor, 15.00; Glace Bay, 20.00; St John's, Yarmouth, 10.00; Gabarus, 5.00; Malagawatch, 4.00; River Dennis, 3.00; Leitch's Creek, 2.50; Stewiacke, 25.00; Park st Church Miss Assoc, Halifax, 7.07; East River, 30.00; Div Peoples Bank of Halifax, 90.00; Div Union Bank of Halifax, 256.25; St Paul's, Kentville, 15.00; St John's, St John, 2.00; total, \$8,023.25.

AGED MINISTERS' FUND.

Previously acknowledged, \$2,103.32; St Andrew's, Sydney, 10.00; Wolfville & Lower Horton, 4.00; Middle Musquodoboit, 1.50; Rev W Dawson, Rates, 8.00; Int Trustees St Andrew's, Truro, 4.16; Belfast, P E I, 9.50; Rev A McLean Sinclair, 4.50; Mrs S C Salmon, 1.00; Florenceville & Greenfield, 2.00; Middle River, C B, 3.00; A B R M, St Andrew's, 5.00; Loch Lomond & Framboise, 4.00; Rev Millen Robinson, Rate, 7.50; Valleyfield, P E I, 6.75; Int Murdoch Campbell, 18.00; Upper Londonderry, 7.00; St John's, Windsor, 6.00; Glace Bay, 10.00; St John's, Yarmouth, 9.00; Rev Geo Christie, Rate 1889, 2.50; Rev Malcolm McLeod, Rate 1888 and 1889, 7.00; Malagawatch, 5.00; River Dennis, 3.00; Leitch's Creek, 2.50; Gabarus, 3.00; Stewiacke, 10.00; East River, 4.00; Rev A W Lewis, Rate, 2.17; Boularderie, 5.00; St Andrew's, Campbellton, 5.00; St Paul's, Kentville, 3.00; Div Union Bank of Halifax 18.75; An Edinburgh Nova Scotian, per Rev J B. Logan, 243.33; total, \$2,538.48.

BURSARY FUND.

Previously acknowledged, \$770.38; Wolfville & Lower Horton, 4.00; Fort Massey, Halifax, 25.00; Moncton S S, 15.00; Upper Londonderry, 6.00; St John's, Windsor, 10.00; Glace Bay, 2.00; Baddeck and Forks, 6.80; Stewiacke, 5.00; Div Union Bank of Halifax, 3.75; St David's, Maitland, 25.00; total, \$872.43.

MANITOBA COLLEGE.

Previously acknowledged, \$269.31; Waterville, 3.25; Glassville, 2.00;

Upper Londonderry, 6.00; Clifton, 10.00; St John's, Windsor, 10.00; Glace Bay, 6.00; Thorburn & Sutherland River, 4.00; Gabarus, 5.00; Baddeck & Forks, 6.00; Stewiacke, 5.00; St Paul's, Kentville, 5.00; total, \$331.56.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, 198 James St., Montreal, Treasurer of the Board of French Evangelization, to February, 1890.

Already acknowledged, \$13,982.27; Kingston, Chalmers S S, 20.23; E Williams, St Andrews, 6.15; L'Ange Gardien, 5.00; Williamstown, St Awn, 29.00; Winslow, 11.00; Lachute, Henrys, 25.25; Cross Roads, La Have, 17.45; Mrs John Brebner, Willitsholme, O, 2.00; Wm McPhail, Falconwood, PEI, 1.00; Lachine, St Awn, 45.06; Montreal, Stanley st ch, 25.00; Montreal, St Mathews ch, 10.00; Thomas Weir, Spencerville, 2.00; Leeds, Que, 57.00; Arch Ainslie, Coldsprings, 5.00; Cote St Antoine, Melville, 15.00; Point Fortune, 3.00; Cushing, 9.00; Grenville, 6.39; Manotick & S Gloucester, 12.00; Manotick SS, 8.00; Camilla, St Awn, 12.00; Quebec Chalmers, 140.00; Muscowpetungs, 13.00; Balderson & Drummond, 10.00; Balderson & Drummond SS, 5.00; Jas Laidlaw, Georgetown, O, 2.00; Mrs Eliz Brodie, Port Hope, 7.00; Huntingdon, St Awn, 30.00; Linwood, 2.00; Huntingdon Second ch SS, 47.53; Bobcaygeon, Knox, 5.00; Erin, Burns, SS, 2.50; Botany SS, 10.00; Thamesville SS, 7.00; Prescott, 16.00; Montreal, Erskine, 475.00; Hastings, 3.22; Sydenham, St Pauls 4.00; John Leask, Greenbank, 10.00; Smith's Falls, St Paul's, 72.00; St Catharines, Haynes Ave, 15.00; J. M., Stanley, 1.00; S Mountain SS, 5.00; Ste Therese, 10.00; Vankleek Hill, 32.22; Grand Bend, 4.00; Thedford, Knox SS, 17.57; Geo E Sterry, New York, 5.00; Laprairie SS, 00.50; Heckston & S Mountain, 10.60; Jas McNair, Buctouche, 1.00; Belwood, St Johns, 6.00; Lindsay, St Awn, 154.00; Friend of the Mission, 5.00; Montreal, Crescent st SS, 30.00; Muirs Settlement, 1.57; Grimsby, 12.00; Amherst Island, St Pauls, 5.00; J Pettigrew, Norwood, 5.00; Central Bruce 3.35; Hampstead, 4.50; N Easthope, 30.00; R Blackburn, Ottawa, 20.00; Mrs A Bell, Spencerville, 5.00; Hawkesville, 3.00; Cote des Neiges & Norwood, 10.00.

Per Rev. Dr. Reid, Toronto:

Rosemont & Mansfield, 10.00; Oshawa 5.00; Seymour, 31.00; Rylstone, 14.00; Caledon, Melville, 1.00; Aylmer, 2.75; St Catharines, Knox SS, 13.58; Paris, Dumfries st, 25.00; Port Hope, Mill st 30.00; Winnipeg, Augustine, 5.00; Hibbert, 20.00; Bothwell, 2.00; Allenford, 10.00; Milverton, 22.25; Wellesley, 6.65; Alma, 11.87; Alma SS, 11.73; Nichol, 3.85; N Westminster, 50.00; Glen Sandfield, 1.00; Port Perry, 15.00; Thamesford 69.25; Rev R Jamieson, New Westminster, 4.00; St Helens, 6.00; Finch, St Lukes, 2.00; Strathorne, 5.00; Drayton SS, 6.19; N Gower & Wellington, 2.25; Meaford, 8.00; Meaford SS, 13.28; Kingston, Cooke's, 15.00; Comber, 10.00; Uxbridge, 18.00; Toronto, Erskine, 100.00; Port Dover, 21.00; Owen Sound Division st, 35.00; Mono Centre, 1.50; Dutton, 5.00; Teeswater, Zion, 15.55; Teeswater, Zion SS, 5.00; Morewood, 10.00; Chrysler, 6.00; Decern Falls SS,

4.50; St. Catharines, Knox, 36.42; Toronto, College Street, 38.00; Toronto, College st SS, 14.13; Hollin, 11.33; Beulah, 4.55; Insurance, Cobourg, 5.00; Campbellville, 10.00; Perth, Knox, 30.00; St Catharines, First, 15.00; St Catharines First SS, 30.00; Mandamin L M Soc, 5.00; Norwood, 30.00; Baltimore, 20.00; Coldsprings, 25.00; Pine River, 9.00; Onondaga, 3.00; Stratford, St Awn, 10.00; Harriston, Guthrie SS, 5.00; Toronto, Cooke's ch, 200.50; Toronto, St James sq're, 74.50; Avonton & Carlingford, 25.00; Chatsworth, 12.00; Toronto East ch SS, 20.00; Toronto Old St Andrews, 100.00; Primrose, 12.00; Orono, 31.00; Brantford First, 16.00; Napanee, 2.00; Glencoe, 60.00; Toronto, St Marks 30.00; Toronto, St Marks SS, 4.39; Keady, 1.00; Milton, Knox, 2.80; Tilbury West 1.25; Fergus, Melville, 50.00; Ancaster, 3.00; Glenarm, 24.00; Petrolea, 4.00; Hornings Mills, 4.00; Brighton, 5.40; Mimosa, 5.00; Port Elgin, 22.40; Galt, Central, 70.00; Galt, Central SS, 25.00; Ashburn, 2.00; Toronto, Knox, 360.00; Toronto, Knox, Duchess st SS, 40.00; Moorefield, 4.50; Ridgetown, 9.00; Lakeport, 4.00; New Edinburgh, 7.70; Bethesda, 10.00; Holstein, 10.00; Elora, Chalmers, 20.00; Elora, Chalmers SS, 7.00; Elora, Chalmers, B Class, 5.00;

Per Rev. P. M. Morrison, Halifax.

Sydney, St Awn, 34.00; Wolfville & Lower Horton, 3.00; Middle Musquodobit, 5.20; Moncton SS, 30.00; Glassville, 5.00; Belfast, PEI, 12.00; Florenceville & Greenfield, 2.00; Middle River, CB, 10.00; Montague, PEI, 11.00; Valleyfield, PEI, 67.00; Upper Londonderry, 10.00; Glace Bay, 60.00; Yarmouth, St Johns, 14.00; Gabarus, 5.00; Malagawatch, 10.00; River Dennis, 10.00; Leitch's Creek, 2.50; Stewiacke, 7.00; St Peters Bay, PEI, 30.00; Halifax, Park st, 37.95; East River, 10.00; Boularderie, 4.00; Campbellton, St Awn, 30.00; Kentville, St Pauls, 7.65; Total, 18,223.78.

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. Dr. Warden, Treasurer, 198 St. James St., Montreal, to 6th March, 1890.

Ordinary Fund.

Already acknowledged, \$5,964.21; E Williams St Andrew's S S, 20.00; London, Waterloo SS, 8.71; Streetsville S S, 25.00; D H Moore and sisters, Peterboro, 50.00; St Helen's S S, 13.00; Sarnia S S, 60.00; Parkhill, St Paul's S S, 8.25; Toronto, St John's S S, 25.00; A G McLeod, Denver, Col., 50.00; Forest S S, 5.00; Innerkip B Class, 9.00; Vancouver, First S S, 50.00; Miss Euphemia Walker, Princeton, Ont., 50.00; Smith's Hill, S S, 23.00; Montreal, Calvin S S, 50.00; Brampton S S, 27.50; Two friends, Stonewall, Man, 5.00; Hon D Wark, Fredericton, 5.00; Rev CE Amaron, Springfield, Mass, 5.00; Mrs J Brown, Sourisford M, 5.00; Keene S S, 22.50; Jno Ferris, Edmonton, O, 10.00; St Catharines, Haynes Avenue S S, 25.00; Lanark, St Andrew's S S, 10.00; Pickering, St Andrew's S S, 12.00; Brockville, First S S, 50.00; Stewarton S S, 50.00; Comber S S, 5.00; Charleston W F M S S, 5.00; Orillia S S, 20.00; Belmonr, Knox S S, 25.00; S E B, Ingersoll, 8.00; J C Montreal, 1.00; Montreal, Crescent St S S, 50.00; Grimsby S S, 13.00; N Easthope S S, 10.00; Thos

Wallace, Toronto, 1.00; Cote des Neiges and Norwood, 5.50; Quebec, Chalmers S S, 50.00; Seymour S S, 14.00; N Westminster S S, 29.00; Toronto, Cooke's S S, 50.00; Hensall S S, 31.33; Toronto, Charles st S S, 25.00; St Catharines, First S S, 15.00; Port Elgin S S, 19.00; Toronto, Knox S S, 105.00, do B Class, 50.00; do Happy Gleaners, 50.00; Halifax, Chalmers S S, 50.00; Halifax, St Andrew's S S, 50.00; Great Village S S, 12.00; Port Hope, First S S, 40.00; do. Mill st S S, 10.00; Montreal St Matthew's SS, 50.00; Total, \$7,418.00.

BUILDING FUND.

Already acknowledged, \$1,463.33; D H Moore and sisters, Peterborough, 100.00; Sarnia S S, 10.00; Bluevale, W F M Society, 1.40; Cote St Antoine, Melville S S, 25.00; Hon D Wark, Fredericton, 5.00; D Guthrie, M P P, Guelph, 5.00; Brampton, 6.50; Orillia, W H M Society, 13.00; Thos Wallace, Toronto, 1.00; per Misses Gibson & Brown, Wroxeter, 3.60; per Miss Miller and Mrs J Rutherford, 6.75; per Mrs Ross Brucefield, 10.55; Montreal, Stanley st S S, 20.00; Comber ladies per Mrs Ainslie, 10.00; Friend, Port Hope, 3.00; total, \$1,634.13.

COLIGNY COLLEGE, OTTAWA.

Received by Rev. Dr. Warden, Montreal, Treasurer, to 6th March, 1890.

Already acknowledged, \$2,158.50; Summerstown, Salem, 5.00; Hon D Wark, Fredericton, 5.00; Huntingdon, Second Ch S S, 10.74; Indian Lands, 5.00; P S Ross, Montreal, 10.00; John Leask, Greenbank, 5.00; Per Mrs John Brown, Beachburg, 0.60; Friend, Port Hope, 3.00; A friend, St Stephen, C B, 3.00; total, \$2,205.88.

Scholarship Fund.

D H Moore and sisters, Peterboro, \$100.00.

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Dr. Warden, Montreal, Treasurer, to 6th March, 1890.

Ordinary Fund.

Already acknowledged, \$965.23; E Williams, St Andrew's, 9.00; Sherbrooke, 11.00; Chatham Township, Chalmers, 2.00; Montreal, Stanley, 25.00; Montreal, St Matthew's, 11.60; Montreal, Erskine, 50.00; Huntingdon, St Andrew's, 25.00; do Second, 12.25; Indian Lands, 25.00; Ste Therese de Blainville, 10.00; Cote des Neiges and Norwood, 6.00; total, \$1,602.68.

Exegetical Chair.

Already acknowledged, \$1,800.00; John Durie, Ottawa, 10.00; K Campbell, Montreal, 2.00; W & D Yuile, 50.00; Hugh Cameron, Montreal, 25.00; Geo Hyde, Montreal, 25.00; total, \$1,935.00.

Scholarship Fund.

Already acknowledged, \$125.00; Guelph, Chalmers, 40.00; Montreal, Crescent street S S, 50.00; A friend, per Rev Dr MacNish, 20.00; total, \$235.00.

MANITOBA COLLEGE.

Received by Rev. Dr. Warden, Montreal.

Already acknowledged, \$427.45; Montreal, St. Gabriel, 10.00; Montreal, Erskine, 10.00; total, \$537.45.

NEW HEBRIDES TEACHERS.

Montreal, St. Mathew's S S, \$20.00; Chatham, Que, St Mary's Ladies' Association, 25.00; Rev J Fleck's class, Knox, Montreal, 25.00; total, \$70.00.

LUMBERMAN'S MISSION.

Received by Rev. Dr. Warden, Montreal.

L'Orignal, \$4.00; Cote St Antoine, Melville S S, 5.00; Montreal, Erskine, Ch, 25.00; total, \$34.00.

MISSION TO LUMBERMEN.

Rev. Dr. Armstrong, Ottawa, Con-
vener.

St John's, Almonte, \$10.00; St John's, Cornwall, 5.00; Zion Ch, Carleton Place, 10 00; Pembroke,

Calvin, 10.00; Montreal, St Paul's, 25.00; Beachburg and Westmeath, 6.00; Rev J R Mcleod, Kingsbury, 1.00.

WIDOWS' AND ORPHANS' FUND, IN CONNECTION WITH THE CHURCH OF SCOTLAND, JAMES CROIL, TREAS., MONTREAL.

Colonge, Rev J Gandier. \$12.00; St Gabriel, Montreal, on account 34.65; Vankleek Hill, Rev D McEachern, 10. 0; Lanark, Rev J Wilson, 10.00; Moorfield, Rev H Edmison 3.00; Owen Sound, Rev. E W Waits, 36.00; London, St Andrew's, Rev J A Murray, 30.00.

MINISTERS' W. & O. FUND, MARITIME PROVINCES, Rev. George Patterson, D.D., Sec'y.

Received from 31st Dec., 1889 to 23th Feby. 1890.
Ministers' rates, Dr. Jardine, \$14.00;

J A McKenzie, 27.58; C S Lord, 15.00; Thos Duncan, 24.20; W Fowlie, 8.00; Total, \$88.78, of which for fines and interest on arrears, 7.78.

Congregational collections and donations, Georgetown, P E I, 1.00; Kouchibouguac, 2.00; Lake Ainslie, 6.50; Port Hastings, 2.00; River Inhabitants, 1.00; St Andrew's, Truro 5.00; Summerside, 5.00; Grove ch, Hx, 5.00; Princetown, P E I, 3.00; Middle; Musquodoboit, 40 cents; St Matthew's, Halifax, 12.00; St Stephen's church, St John's, 20.00; Mt Stewart & Mt St Peter's, 4.00; John W Vicar, C B, West Bay, C B 2.00; St Stephen's ch, St Stephen's N.B, 3.25; Union Centre & Lochaber 2.00; New London North & Kensington, 5.00; Cape North, C B, 3.50; Bass River, N B, 3.00; Mira, C B, 4.00; West River & Green Hill, 5.00; Chalmers Church, Hx, 5.00; Total, \$11.15.

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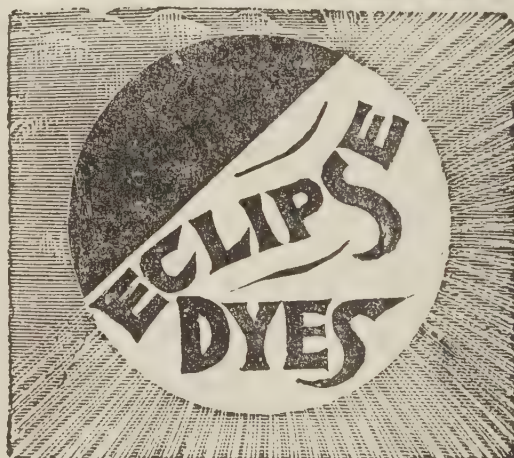
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STAFF.—Miss Grace Fairley, Principal (M. A. certificate with first class honors, Edinburgh) Classics and English Literature; Middle. Cecille Huguenin, Modern Languages; Miss B. L. Smith, Mathematics; Miss Constance Mitchell, English subjects; Miss M. Sym, Piano; C. G. Geddes, Vocal Music; F. Jehin-Prume, Violin; Miss Mac. onnell, Painting and Drawing; Miss Barnjum, Gymnastics; Miss Labatt, Lady Housekeeper.

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For further information apply to the Secretary,

A. F. Riddell, Secretary, 22 St. John street, Montreal.

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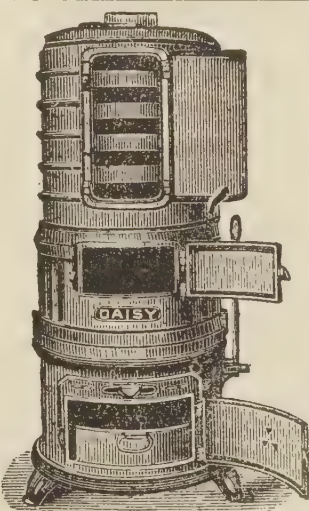
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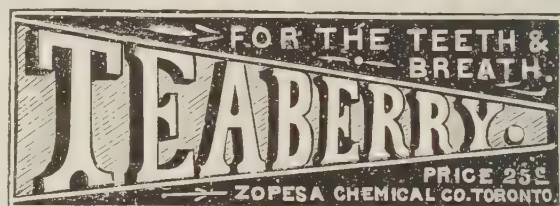
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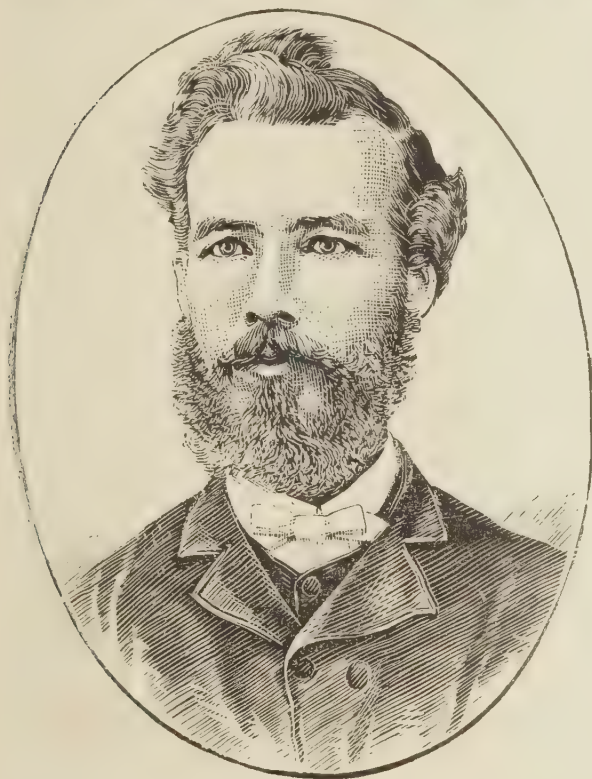
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MAY, 1890.

No. 5.

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REV. J. W. MACKENZIE.



MRS. J. W. MACKENZIE.

IT affords us pleasure to present our readers with portraits of Rev. J. W. MacKenzie and his wife, our honoured and faithful missionaries in Efate, New Hebrides. Mr. MacKenzie is a native of Pictou county, Nova Scotia,—the fourth of a family of ten children. One of his brothers, Rev. J. A. MacKenzie, is the pastor of Pugwash and Oxford, Nova Scotia. His father, Mr.

Alexander MacKenzie, was for many years an elder in Salem Church, Green Hill, Pictou. Young MacKenzie was brought up under the ministry of Rev. George Patterson D.D. From the time that he was eight years of age, he cherished the thought of becoming a missionary,—though he never spoke of this to anyone till he had offered himself to the Foreign Mission Board. He

was educated at New Glasgow High School, Dalhousie College and the Presbyterian College, Halifax. He also took a short course in Medicine. Previous to entering on his work in the New Hebrides, Mr. MacKenzie married Miss Amanda Bruce of Musquodoboit, N.S., a sister of Rev. T. W. Bruce, M.D. of "Valley," near Truro. Step by step with her husband, she learned the language of the people among whom they laboured. Joseph, their eldest boy died, and before sunset his father dug a grave in the garden in which the boy was buried. Arthur also and Walter have been called away and buried in the same garden now trebly dear to the mother's heart. The surviving children (five in number, we think) are now in Australia attending school. During all these long eighteen years Mrs. MacKenzie has been a true help-meet to her husband, aiding him in his work by personal service, and always ready to share his dangers—in all respects as truly a missionary as he is.

Mr. and Mrs. MacKenzie sailed for the New Hebrides in 1872. The work of the Lord has prospered in their hands. Christianity has made steady progress on Efate, and a number of the converts have been fitted for the work of teaching and are doing excellent service, not only on their own island but in the neighboring isles. Mr. MacKenzie has visited the church here once since 1872, and has had a furlough in Australia. These furloughs have been utilized in bringing before the people the claims of the mission—in telling of the wonders of God's grace among the heathen—and in providing books for the people. The New Testament and "Peep of Day" are now in the hands of the Efatese. Once and again the lives of our missionaries have been in great peril amid the heathen; but danger to life becomes less and less as the Gospel wins its way. Rev. D. Macdonald has been Mr. MacKenzie's fellow worker on Efate.

One Soweth—Another Reapeth.

MISSIONS IN THE CONGO FREE STATE.

THE truth of this aphorism is never more apparent than when it is used in connection with missionary enterprise. It has been so from the beginning and it will continue to the end of time. William Carey spends upwards of forty years in India preparing the way for those who are to follow him. Robert Morrison

spends twenty-seven years in compiling a Chinese dictionary and translating the Bible for the use of missionaries not then born. Poor George Schmidt, after spending some ten years in South Africa retired from the field of his labours oppressed with the idea that he had laboured in vain; but it was not so. Long after he was dead a party of Moravian brethren visited the place where he had lived as a missionary, and among the first to welcome them was a poor blind woman, an aged pupil and convert of Schmidt's, bringing with her the old treasured Testament which he had given her fifty years before! That place is now a centre of light. David Livingstone planted no missions. He was content to be a pioneer, knowing that others should follow in his footsteps and do the work better than he could do it. And how rich the harvest that others are reaping, at Livingstonia, Blantyre, Ujiji, Uganda, on the Shire and Zambesi! The world is as yet too much dazzled with the heroic adventures and splendid discoveries of Henry M. Stanley, to appreciate fully the value of those discoveries to Christianity. "The end of the geographical feat," as Livingstone said in reference to his own plans, "is the beginning of the missionary enterprise." When opening up the Congo Free State to commerce a few years ago, Mr. Stanley was really acting as the fore-runner of the missionary. Already there are eleven different missionary agencies at work in that newly opened country—three Roman Catholic, and eight Protestant societies. The American Baptist Missionary Union has about thirty missionaries and a number of native preachers; the English Baptist Missionary Society have also a strong staff of missionaries and assistants and a missionary steamer, the *Peace*. The Swedish Missionary Society is well represented, and also the London Missionary Society, with its steamer *Good News* plying on Lake Tanganika. Our friends of the Southern Presbyterian church, United States, commenced a mission there last spring, having selected for its sphere the six southern tributaries of the Congo, presenting about 2500 miles of navigable water-way, with towns and villages on both banks. They have eleven missionaries in all, and the use of a steamer from the Baptists (the *Henry Reed*) until their own boat, the *Pioneer*, is

ready for use. There is little doubt that Mr. Stanley's latest expedition will, in like manner, be fruitful of grand results in the near future, especially as it shall prepare the way for the entrance of Gospel light in "Darkest Africa."

Brieflet No. 15.

IN ROME—THE INTERIOR OF ST. PETER'S.

"But thou of temples old, or altars new,
Standest alone, with nothing like to thee—Majesty,
Power, Glory, Strength and Beauty—all are aisled
In this eternal ark of worship undefiled."—*Byron.*

I hesitate to say anything about the interior of this magnificent edifice which, in the estimation of competent judges, "surpasses all powers of description." The truth is, however, that many of the details are not in themselves so very remarkable. Of the statuary and the paintings, there are perhaps few pieces above mediocrity as works of art. Nor does the vast size of the building account for the astonishment with which you behold it for the first time; this is due rather to the admirable proportions, the skilful disposition of every part, and the exquisite harmony of the whole. It certainly is very large, being 613½ feet in length, 448 across the transepts, and 153½ feet in height. And, this vast space being unencumbered with pews or seats of any kind, every part of the building is seen to the best advantage. The finest point of view, of course, is where the nave and transepts intersect—beneath the centre of the dome. The temptation to continue gazing upwards into that great vaulted canopy is almost irresistible, and but for the pain which it produces in the back of your neck, the sight is one you would not soon tire of. The decorations in gilding, frescoe, and mosaic are splendid. This dome is 139 feet in diameter inside. If it looks "light and airy," it is only so in appearance, for where it springs from the buttresses its walls are twenty-eight feet in thickness! Between its outer and inner shell there is a roomy staircase by which the ascent is easy to the lantern on the top of it which is 400 feet from the floor. Around the base of the dome, on a gilt band, you read in huge letters the Latin version of the passage of Scripture on which the Church of Rome bases her claim

for supremacy, and around which "the fires of controversy have raged for ages."—"THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN." The four piers that support the dome are of enormous proportions.

In front of the high altar, where eighty-six gold lamps are kept perpetually burning, a flight of steps leads down to the shrine of SS. Peter and Paul, and you are shown a sarcophagus said to contain portions, at least, of the remains of these apostles. Among other reputed "relics" are the head of St. Andrew, part of "the true cross," and the fabulous napkin of St. Veronica—"with which our Saviour wiped the sweat from his brow on the road to Golgotha," and which, so it is averred, retains the impress of the face still! Strange delusion! This rag is adored with imposing ceremonies by countless thousands every year. Except on very rare occasions, public worship is never conducted in the main body of this magnificent temple—the side chapels being used for this purpose. Several of these are as large as ordinarily sized churches. Their floors are covered with memorial slabs to the memory of departed popes, of whom a hundred and thirty-four are buried in St. Peter's—the long Latin inscriptions usually ending with these words,—*Orate pro eo*, "Pray for him." The only effigy of St. Peter in the body of the church is a very common-place bronze statue of the Apostle seated in a chair, holding a key in his hand and with one foot extended to the edge of the dais. On festival occasions this dark image, said to have been recast from an old statue of Jupiter, is dressed up in full pontifical robes. Few Roman Catholics pass it without stopping to kiss its great toe. Little children, even, are lifted up to it and learn to kiss the toe before they can discern their right hand from their left; though it would be more strictly true to say they kiss the place where the toe had been, for by this oft-repeated kissing it is clean gone. Ranged along the walls are a number of mosaic copies of some of the finest paintings in existence, such as Raphael's "Transfiguration," "The Baptism of Christ in Jordan," "The Last Communion of St. Jerome," &c. These mosaics—very large and very beautiful—are composed of little bits of glazed

tiles of various colours, cut in the shape of prisms and set in cement with marvellous skill. At a little distance they are readily mistaken for oil paintings. They are valued at \$25,000 each. The art of making them is an ancient one, and has been brought to great perfection in Rome. The longer you look at these pictures, and the closer, for they bear the closest inspection, the more wonderful do they seem. O! "the power of littles." How many things in themselves small and worthless can by skilful management be made to contribute to the accomplishment of important ends!

Missionary Cabinet.

JOHN WESLEY.*

THE darkest hour is said to be that which precedes the dawn. At the beginning of the eighteenth century Christianity was in a state of eclipse. The services of the church had become formal and ineffective. Scepticism and infidelity were rampant. So bad was the conditions of things, Isaac Taylor declared that "England had lapsed into virtual heathenism, when Wesley appeared." But man's extremity is God's opportunity. When hope seems to have been abandoned, there appeared witnesses for the truth, through whom an impetus was given to religion such as had not been felt since the apostolic age. Conspicuous among the agents in bringing about this revival were the Wesleys and George Whitefield.

John Wesley, the second son of Rev. Samuel Wesley and Susanna Annesley, was born at Epworth, Lincolnshire, England, on the 17th of June, 1703, old style. The family comprised nineteen children, of whom ten attained adult years. His parents were both remarkable for their piety, and the Epworth rectory is described as an almost perfect model of a Christian household. When John was only six years old the rectory was burnt to the ground, and it was with the greatest difficulty that the boy was rescued from the flames. His providential escape made a lasting impression on his mind and also on his mother's. In after

years it was gratefully remembered, and it became a household saying with a double meaning—"Is he not a brand plucked out of the burning?" At thirteen years of age, Wesley was sent to the Charterhouse School, London, where he underwent the usual tyrannical treatment from the older scholars then in vogue with exemplary fortitude. Seven years later he entered Christ's College, Oxford, and next Lincoln, where he took his degree of M.A. in 1727. For two years he was curate to his aged father and then returned to Oxford. At that time the famous "Holy Club" was formed at Oxford which consisted at first but of four members, viz,—John and Charles Wesley, Mr. Morgan, and Mr. Kirkham. Had it not been for Morton's practical turn of mind they might have constituted themselves a monastic order, so strict were the rules which they laid down for their guidance. They received the Lord's Supper weekly, and fasted twice a-week. But his sympathies had led him not only to visit the sick and prisoners, but to collect the peasant children in the vicinity for religious instruction, and the others following his example soon became active evangelists. In the meantime, the old rector of Epworth, feeling that his end was near, entreated John to become his successor. This, however, he declined, having resolved to accompany his brother Charles as a missionary to the aborigines of America.

In 1735 the two Wesleys embarked for Georgia, then a British colony. On board ship with them were a party of twenty-six Moravian missionaries whose earnest piety made a deep impression on Wesley's mind. Such faith and joy in believing he himself had never known. It soon became apparent that the Wesleys were ill adapted for the work they had undertaken in America. They laboured indefatigably, but to little purpose. They denied themselves the ordinary conveniences of life, sleeping on bare ground and living on bread and water; John even went bare-footed, the better to encourage the poor boys of his school. Asceticism in their case as in many other instances conspicuously failed. The colonists recoiled from the earnest but erring missionaries who soon returned, sadder but wiser men, to their native land. "I went to America," said Wesley, "to convert the Indians,

* THE LIFE AND TIMES OF JOHN WESLEY, by Abel Stevens, LL.D. London, 1864: pp. 826.

but, oh! who shall convert me?" While still in an unsettled frame of mind, shortly after his arrival in London, he met Peter Böhler, the leading spirit of a band of Moravians, who had been for some time working in the English Metropolis. To this devoted man both of the Wesleys ascribed their conversion. The interest which John took in their work, induced him to visit Herrnhut, where he made the acquaintance of Zinzendorf and was greatly impressed with what he saw in that community. He probably would have connected himself with the Moravians but for providential circumstances which led him to strike out on a new path for himself. Immediately on his return from the continent he began to declare the glad tidings of salvation. The city pulpits were indeed closed to them, but in the chapels of the Moravians, in the prisons and in country places the two brothers preached almost daily.

They joined Whitefield at Bristol and Kingswood where the people flocked in thousands to hear the Gospel, and gave such evidence of the influence it had upon them as amply condoned the "irregular" proceedings of the revivalists. Wesley secured a delapidated building that had been used as a foundry, and had it fitted up. It was opened for public worship on the 11th of November, 1739,* and became the first headquarters of the Methodist movement. Two years later occurred the controversy with Whitefield which ended in the separation of these two great men—Whitefield holding firmly Calvinistic views and Wesley, Arminian.

Hitherto Wesley's lay helpers had been but "exhorters"; but "lay-preaching" was now formally begun, and gradually, step by step, the class-meeting, the love-feast, the conference, itinerancy, and nearly every distinguishing feature of the Methodist economy that exists to-day took permanent shape. Wesley visited every part of the United Kingdom—every where preaching to vast audiences, and often at the peril of his life. Notwithstanding frequent riots, he was well received in Ireland, where he organized societies in many parts of the country. He did the same in Wales. In Scotland he addressed large but impassive congregations; the Scotch did not persecute him, but they would not follow him. Wesley's quaint remark about them was,—“They know everything and feel nothing!” In 1784 Wesley took the bold step of ordaining Dr. Coke the first Methodist Bishop in America. The measure was strongly opposed by his

brother Charles and other friends, but as history has since shown, John Wesley foresaw the future of Methodism in America better than they, for it is now the largest Protestant denomination in both the United States and Canada.

Until his sixty-ninth year Wesley travelled on horseback, when his friends provided a carriage for him; but even up to his eightieth year he declared that he was as fit for any exercise of body or mind as he was at forty! His intellect remained bright and keen to the very last. On the 23rd of February, 1791, being then in the eighty-eighth year of his age, and sixty-fifth of his ministry, he preached his last sermon from the text,—“Seek ye the Lord while he may be found; call ye upon him while he is near.” On the 2nd of March in that year—“Without a struggle or a sigh—his spirit took its flight, and the unparalleled career of John Wesley was ended.” These were among the last words addressed to the group who surrounded his bed,—“The best of all is, God is with us.” He had lived to see Methodism widely spread through Great Britain, America, and the West Indies, little dreaming, perhaps, that the centenary of his death would find it one of the largest Protestant denominations in the world. The most recent statistics place the number of Methodist ministers in the world at the present time at 35,000, more than twice that number of “local preachers,” and 5,069,109 communicants,* which may be held to represent a total constituency of 25,000,000 at least, now receiving Methodist instruction in various parts of the world.†

It is said that Wesley preached forty-two thousand four hundred sermons after his return from Georgia. He had not the eloquence of Whitefield, but he was no less persuasive. He had wonderful power with his opponents. As a leader and organizer of men he stood unequalled. “If he was deficient in what constitutes the highest speculative or philosophic mind, this deficiency itself was perhaps a necessary qualification for the more utilitarian greatness to which he was appointed.”

Angel of Missions, on thy glorious way
God speed thee still, in this our favored day!
Till all the prophecies we see fulfilled,
Until with glory all the earth be filled.
For this our ardent spirits constant burn;
O may the Lord o’erturn, and still o’erturn,
Till all the world redeemed God’s praises sing,
And Jesus reign its Universal King!

R. TUTIN THOMAS.

* Dorchester's Problem of Religious Progress, 1881.

† The Lutheran Church in its various branches is probably the most numerous of the Evangelical denominations which sprang from the Reformation of the sixteenth century, being variously estimated from thirty to forty millions.—*Schaff-Herzog, En. p. 1370.*

* This date is generally considered the epoch of Methodism. The first conference was held in the Foundry on the 25th of June 1744.

Presbyterianism on the Prairie.

REGINA—QUEEN CITY OF THE GREAT NORTH-WEST.

UNTIL the advent of the C. P. Railway, saving the presence of some old Red River settlers, who had clustered about the Presbyterian Mission at Prince Albert on the North Saskatchewan, of some French Half-Breeds who had formed a colony at the now historical Batoche, and of a small community at Edmonton, the territories were left to Indians, fur-traders, missionaries, mounted police, and buffaloes. An elevated plateau of some few miles in extent, between and at the junction of the Battle and Saskatchewan Rivers, centrally situated in the great "fertile belt," formed an ideal site for the capital, founded at Battleford in 1877. However, the deflection of the Railway, from its projected route, necessitated change, and after the idea of establishing the new capital in the beautiful valley of the Qu'Appelle had unfortunately been abandoned, the "Pile of Bones" was selected for the site; in 1882, pioneers set up their tents, and in the winter of 1883, an order-in-council declared Regina to be the capital of the North-West Territories. The prospect of being a railway centre, already partially realised by the building, as far as Saskatoon, of a road to the Saskatchewan district, together with the presence of the seat of the government, humanly speaking assures the future of Regina; but to indulge in predictions of what the Queen City may grow to, when the Hudson's Bay route shall have become an accomplished fact, would be premature. Meanwhile, from the cluster of tents in 1882, has evolved a steadily increasing town, already numbering some 2,000 inhabitants. Some of the private residences, stores, and public buildings, are really handsome structures. Among those built of brick, are the Presbyterian and Methodist churches, the post office, court house, high school, etc., etc. Other public buildings are the Roman Catholic and Episcopalian churches, the Lands and Registry offices, and the Town Hall. Two newspapers flourish, "the Leader" and the "Journal," the latter owned and edited by C. J. Atkinson, who by the way, is the Superintendent of

the Presbyterian Sabbath-school. In the immediate neighbourhood are the barracks of the mounted police, in themselves a village, the Lt.-Governor's residence, the N. W. Government building, including the Legislative Assembly Hall, the office of the Indian Commissioner and the, so far, virgin jail. Near to the barracks is in process of erection a handsome edifice, destined to form the first Indian Industrial School to be conducted by the Presbyterian Church, although in addition to their day schools on the Reserves, they have three Indian boarding institutions, at Birtle, File Hills, and Pelly respectively, in the maintenance of which they are assisted by the Department.

What a field would this city of tents in 1882 have proved for a missionary like the Apostle to the Gentiles, who combined the making of tents, with the office of a preacher! Failing a Paul, the pioneers were well pleased to have the Gospel preached to them by the Rev. M. J. Hewitt, for to the Methodists must be conceded the honour of having sent the first missionary and erected the first church. However, the Presbyterians were not far behind, for one Friday in the fall of 1882, a notice appeared to the effect that on the following Sabbath, Divine service would be held in the Presbyterian Church. People rubbed their eyes and looked round in vain for any sign of a church having sprung up like Jonah's gourd. The mystery was soon explained. On the cars arrived a disjointed building, only requiring to be put together (which was but the work of a day) to form the present manse, of which the upper story then did duty as a church. The first Presbyterian Missionary was the Rev. J. W. Mitchell, (late of Port Hope) who was succeeded by the Rev. Mr. Anderson. In the summer of 1883, Mr. Alexander Urquhart, then a missionary student, who had been assisting the Rev. Mr. Pitblado in Winnipeg, came to take charge. On August 10th of the same summer, the congregation was organised under the name of Knox Church. Mr. Urquhart returned to college for the winter, and his place was supplied for a short time by Mr. Winchester, and for a period of six months by Mr. Sutherland. Having graduated from Knox College, Toronto, Mr. Urquhart was ordained in May, 1884, came back to Regina, and on August 12th he was inducted, and here he remained until the spring of last year, when he accepted a call to Brandon. During last summer Mr. N. H. Russell from Manitoba college took charge, and the Lord so owned his faithful services that a marked stride was made during the year, in matters spiritual and temporal.

The Rev. Jas. Millar from Nanaimo served a three months term during the present year, and but for his pre-engagement for Demerara

he would have received the unanimous call extended to the Rev. J. Carmichael of Columbus, which it is hoped will have been accepted before this appears in print.

On July 26th, 1885, the present handsome church, which with its site cost \$5,340.00, was opened. A gallery to bring up the seating to a capacity of 325, and other improvements, were made after Mr. Urquhart's withdrawal, and now twelve lots have been secured, with a view to the erection of a new church, sabbath-school and manse, which are expected to prove necessary in the near future. During the first year of the congregation's organisation, *i.e.* in 1883, the membership reached 50, the attendance at S. School and B. Class averaging 32. The *bona fide* membership, despite the necessarily somewhat migratory condition of the community, is now 125, and the average attendance at S. S. and B. C. is 130. In connection are organized a missionary society, one for Young People's Christian Endeavour, a branch of the "King's Daughters," and a Ladies' co-operative association. The total payments last year for church purposes exceeded \$3,000.00, and the minister's stipend is now fixed at \$1,500.00 per annum. May Almighty God be pleased to prosper the congregation yet more abundantly and make it a source of blessing to the important district of which it forms the centre, as well as to those who shall enter into the fruits of other men's labours.

JAMES J. CAMPBELL.

Household Words.

AUNTIE'S SANGS.

By George Paulin, a Berwickshire Bard.

I mind fu' weel o' the blithe spinnin' wheel,
And the Covenant sang o' the Auld Scottish Kirk;
And Auntie that sang to the birr o' her reel,
In the sweet gloamin' oor 'tween the daylight and mirk.
Tho' oftentimes eerie we never were weary,
But liked when oor Auntie said "listen my dearie."

She'd mony a rhyme o' the Covenant time,
O' the mosses an' muirs where the brave martyrs fell,
In dark days o' yore when to pray was a crime,
And the red blude o' saints was the dew o' the dell.
Tho' oftentimes eerie, &c.

And sometimes she'd greet, for the mem'ry was sweet
O' the psalm o' the glen and the voice o' the heart.
That the banner should lie in the dust o' the street,
And the Covenant life frae the land should depart.
Tho' oftentimes eerie, &c.

But Auntie is gane and I croon a' alane
O'er the lilt that was wed to the birr o' the reel;
The bonnie birk waves o'er the cauld grave-stane,
But her spirit's awa to the land o' the leal.
But noo I am eerie and dowie and weary.
I'll ne'er again hear her say "listen my dearie."

SEEING JESUS.

A noted character who had marked success in life said: "The man who wants to see me is the man I want to see." Such was the spirit shown by our Master throughout his earthly ministry. No one was rejected who sought an interview. He welcomed strangers and foreigners as well as intimate friends. He received those who sought him early in the morning and late at night. All classes could approach him. Even one poor outcast pressed her way into the banquet room of a rich Pharisee and washed Jesus' feet with her tears and wiped them with the hairs of her head. He did not refuse such lowly service, but blessed her with his pardon and salvation.

Would you see Jesus because of your many sins? Blessed be God, this is a subject on which he would see you. Hear him cry: "Come now, let us reason together; though your sins be as scarlet, they shall be as white as snow." Would you see the sinner's substitute? Look then! "Behold the Lamb of God which taketh away the sin of the world." There is life for a look at that One. Would you see Jesus alone that you might confess personal sin and ask his forgiveness? Peter longed to do so after his emphatic and violent denial. Soon word came that Jesus wanted to see him. The first message early on Easter morning was: "Go, tell my disciples *and Peter*." Shortly after Peter was granted a private interview for confession and repentance. The Saviour will do as much for you. He will meet you alone in the closet, field, or woods, and forgive you as freely.

Would you see Jesus because of some great trouble? Then Jesus would see you. His command is, "Call upon me in the day of trouble; I will deliver thee." Is this your hour of need? Then go, say to him: "Because thou hast bidden me, therefore am I come." Rest assured he will be as good as his word. Have you longingly and loudly cried for help? Even now there comes this word which once quieted blind Bartimeus: "Be of good comfort, rise; he calleth thee."—*Rev. H. H. Henry.*

SELF-DEVOTEDNESS—WHAT IT SHOULD BE.

The most striking example of self-devotedness in the cause of Christ of which I ever heard in these days of deadness was told by an English minister. It has never been printed, and therefore I will relate it to you, just as I heard it, to stir up our cold hearts, that we may give our own selves to the Lord.

The awful disease of leprosy still exists in Africa. Whether it be the same leprosy as that mentioned in the Bible, I do not know, but it is regarded as *incurable*, and so infectious that no one dares to come near the leper. In the south of Africa there is a large lazaret for lepers. It is an immense space, enclosed by a

very high wall, and containing fields which the lepers cultivate. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is brought to this gate and obliged to enter in, never to return. No one who enters by that awful gate is ever allowed to come out again. Within this abode of misery there are multitudes of lepers in all stages of the disease. Dr. Halbeck, a missionary of the Church of England, from the top of a neighbouring hill, saw them at work. He noticed two particularly, sowing peas in a field. The one *had no hands*, the other *had no feet*—these members being wasted away by disease. The one who wanted the hands was carrying the other who wanted the feet upon his back, and he again carried in his hands the bag of seed and dropped a pea every now and then, which the other pressed into the ground with his foot; and so they managed the work of one man between the two. Ah! how little do we know of the misery that is in the world! Such is this prison-house of disease. But you will ask, who cares for the souls of the hapless inmates? Who will venture in at this dreadful gate, never to return again? Who will forsake father and mother, houses and land, to carry the message of a Saviour to these poor lepers? Two Moravian missionaries, impelled by a divine love for souls, have chosen the leprosy-house as their field of labour; and I am told that as soon as these die, other Moravians are quite ready to fill their places. Ah! may we not blush and be ashamed before God, that we, redeemed with the same blood and taught by the same spirit, should yet be so unlike these men in vehement, heart-consuming love to Jesus and the souls of men.—*Robert Murray McCheyne.*

A CHEERFUL FACE.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows, into the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, yet cannot express, and its cheery smile sends the blood dancing through the veins for very joy. Ah! there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth. It may be a very little face, but somehow this cheery face ever shines, and the shining is so bright the shadows cannot remain, and silently they creep away into dark corners. It may be a wrinkled face, but all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say: "God bless this dear, happy

face! We must keep it with us as long as we can; for home will lose much of its brightness when this sweet face is gone." And even after it is gone, how the remembrance of the cheerful face softens our way!

THE MORNING COMETH.

Are there tokens of the dawn? Yes, the East is whitening. Rays are streaming up to the zenith, and the whole sky is palpitating with morning light. Vast progress has been made. Slavery has been blotted from every civilized land. War is on its last legs. The nations are beginning to clasp hands all around the world. Barbarism is doomed. There are no hermit nations. The whole earth is open to light and love. Old religions are dying and the nations are asking for bread. The world has reached a crisis where history can rush into swift results. We appear to be on the eve of great events. The world stands expectant. The child is living that will see the Gospel preached to every creature. Then Satan shall fall like lightning from heaven. Nations shall be born in a day. The glowing visions of the prophets shall be fulfilled. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and He whose right it is shall reign.—*Dr. R. S. Storrs.*

POWER OF PRAYER.

Some little time ago, a poor woman came to my vestry in deep distress. Her husband had fled the country. She told me her story, and a very sad one it was. I said: "There is nothing we can do but kneel down and cry to the Lord for the immediate conversion of your husband. We knelt down, and I prayed that the Lord would touch the heart of the deserter, convert his soul, and bring him back to his home. Some months after she reappeared with a man whom she introduced as her husband. He had come back a converted man. On comparing notes we found that the very day on which we had prayed for his conversion, he had stumbled upon a stray copy of one of my sermons. He read it. The truth went to his heart. He sought the Lord, and as soon as possible returned to his wife. He and his wife were received among us. That woman does not doubt the power of prayer.—*C. H. Spurgeon.*

A fine story is told of Bishop Selwyn, the missionary Bishop of New Zealand and the Melanesian Islands. Being consulted by a young curate as to the sphere of labour which he would recommend him to take up, the Bishop calmly said, "Go where Christ is not, and take Him with you." Coming as it did from a missionary of a quarter of a century's experience, it is not necessary to say what its effect was.

Feeding the Multitude.

MAY, 11. A.D. 32. LUKE 9: 10-17.

Golden Text, John 6: 35.

THE miracle recorded in this lesson is the only one found in all the four Evangelists. Comp. Matt. 14: 13-21, Mark, 6: 30-44, John 6: 1-14. It is chiefly remarkable as an act of creative power, manifesting fully the sovereignty of Christ over the world of nature. It also shows, with what tender care, Jesus regards the temporal as well as the spiritual wants of men who follow Him. This already appears in the 10th v., where we find that the apostles having returned from a wearisome missionary journey, are taken by their Master to "a desert place," to rest, Mark. 6: 31, and also to be out of the way of Herod, v. 9, who had killed John the Baptist, and might want to kill them also, Matt. 14: 13. *Bethsaida*—There were two places of that name. This one was near the place where Jordan runs into the Lake of Tiberias, Mark, 6: 45. Jesus went there in a boat, but the people of neighbouring towns having noticed him, hastened after him by land, and actually reached the place before him, Matt. 14: 13, Mark 6: 33. Instead of being angry at them for depriving Him of the needed rest, he pitied them "because they were as sheep, not having a shepherd," Mark 6: 34. He taught them and healed their sick, Matt. 14: 21. V. 12. *The twelve*—By John, 6: 5-9, it would seem that Jesus first spake to Philip and Andrew about feeding the multitude. Then the twelve came, and advised him to dismiss the crowd, so that they might buy food in the nearest villages, Matt. 14: 15. V. 13. *Give ye them to eat*—This seemed a strange command. The disciples were poor. They could not very well spend 200 pence (\$27.00) to buy bread for so many. In answer to a question of Christ, Mark 6: 32, they say they have 5 loaves and 2 fishes—gotten from a lad, who may have had them there for sale, John 6: 9. Bring them to me, said Jesus, Matt. 14: 18 and V. 14. *Make them sit down*—on the green grass, Mark 6: 39, in rows of 50 and 100 each. There were 5000 people there, besides many women and children, Matt. 14: 21. The disciples obeyed the order. V. 16. Jesus took the food and *blessed* it—gave thanks to God for it, John 6: 11, gave it to his disciples who distributed it to the people. V. 17. *They did eat*—Like the oil in the widow's cruse, 2. Kings. 4: 1-7, the bread did not diminish, nor the fish fail, until every one was filled. V. 17. *Twelve baskets*—More was left than the disciples had had at first. To show that even miraculous plenty does not justify waste, mark the Lord's order in John 6: 12. Gather up the fragments that remain, that nothing be lost. These the disciples would either use for themselves, or give them to the poor.

The Transfiguration.

MAY, 18. A.D. 32. LUKE 9: 28-36.

Golden Text Luke 9: 35.

COMP. Matt. 17: 1-13, Mark 9: 1-12. Shortly before this, Jesus had told his disciples, how the Son of man was to suffer many things, be rejected by the priests and rulers, put to death, and how, after three days, he would rise again, Mark 8: 31. In connection with this, he had solemnly warned them not to be "ashamed of him" in his day of humiliation, v. 26, Mark 8: 38. To strengthen their faith, he now gives to the three chief apostles, a glimpse of the excellent glory, which was then veiled from human eyes, and with which he will come to judge the world, Matt. 25: 31. V. 28. *Eight days*—Matthew and Mark say "six," reckoning only the clear days between that of Christ's discourse and that of his transfiguration. Besides this Luke did not claim to be exact as to the time, he wrote "*about eight days.*" *Peter, etc*—The same three, who had been chosen to witness the raising of the daughter of Jairus. *A mountain*—Supposed to be Mount Hermon. V. 29. *As he prayed*—When Jesus humbled himself in prayer, it was then he was exalted, Luke 14: 11. *His countenance*, Comp. Acts. 6: 15. His face shone as the sun, Rev. 1: 14. *His raiment*—Poor garments at best, became "white as light," Matt. 17: 2, white as snow, so as no fuller on earth can white them, Mark 9: 2. V. 30. *Moses and Elias*—The two great representatives of the law, Gal. 3: 24, and the Prophets. The disciples appear to have known them by intuition. Shall we know our friends thus in Heaven? V. 31. *In glory*—Where departed saints are with Christ. Phil. 1: 23. *His decease*—better, his departure—they proved that his sufferings and glory are what Moses and the prophets had spoken of, Luke 24: 26, 27, 1 Pet. 1: 11. V. 32. *Heavy with sleep*—As in Gethsemane, Matt. 26: 40. Strange that they should sleep during Christ's glory and agony. *Awake*—They recovered themselves, however, for Peter gives an account of what he saw and heard in 2. Pet, 1: 17. V. 33. *Master*—Rabbi, R. V. Mark. 9: 5. Peter knew not what he said, Mark, 9: 6. *tabernacles*. Moses and Elias had better mansions in Heaven, 2 Cor. 5: 1. Jesus himself is gone to prepare them for his friends, John 14: 1-3. V. 34. *A cloud*—This would remind the disciples of the cloudy pillar that hung over the tabernacle in the wilderness, the "Shechinah" of old Jewish history, Ex. 40: 34, 1 Kings, 8: 10. V. 35. *a voice*—bearing the same testimony to Jesus, as the one heard at his baptism, Matt. 3: 17. *Hear ye Him*—obey and believe him. He who believeth shall be saved, John 6: 47. V. 36. *told no man*—the time had not yet come for this.

The Mission of the Seventy.

MAY 25. A.D. 32. LUKE 10 : 1-16.

Golden Text, Luke 10 : 11.

LUKE is the only evangelist who notices the sending forth of the seventy disciples although there are parallel passages in Matt. 11 : 20-29. V. 1. *The seventy*—These men were appointed for the special purpose of going to places where Jesus and the twelve were about to come, and prepare the way for them. It may be noted that 70 was also the number of the elders appointed by Moses in Num. 11 : 16-25. *Two and two*—to help and encourage each other, Eccl. 4 : 9, 10. V. 2. *The harvest*—souls to be gathered for heaven, in the Lord's field which is the world. Millions have never heard of Christ, and how few there are to preach the Gospel to them. *Pray*—whilst they work. Servants of Christ must work as well as pray, Rom. 10 : 14, 15. We cannot all preach the Gospel, but we may help to send preachers, Matt. 9 : 37. V. 3. *Lambs*—In Matt. 10 : 16, Jesus adds "Be wise as serpents harmless as doves. The harmlessness of Christ's disciples has not saved them from persecution, Heb. 11 : 36. V. 4. *Scrip*—a knapsack in which provisions were carried. They were to go, unencumbered, just as they were. God would provide for them. *Salute no man*—Eastern prostrations took up time, but they were in haste, 1 Sam. 21 : 8. That no rudeness was enjoined is seen by v. 5. *Peace*, the usual Eastern greeting, Jud. 19 : 20, John 20 : 19. V. 6. *A son of peace*—a peaceful man. V. 7. *Remain*—even if the accommodation is poor, be content with little. *His hire*—Comp. 1 Tim. 5 : 18, 1 Cor. 9 : 11. V. 9. *The Kingdom of God is near us*, whenever we hear the Gospel preached. We enter it when by faith we receive Christ as our king and Saviour, Matt. 3 : 2. V. 10. *The dust*—shaken or wiped off, was a token of indignation, Acts 13 : 51. V. 11. Those who reject Christ, are more guilty than infamous Sodom, which had not the light and knowledge given by the proclamation of the Gospel. *Chorazin and Bethsaida*, towns of Galilee, saw many of the miracles of Christ, heard him often, yet did not repent. *Tyre and Sidon*—cities of Phœnicia, never saw or heard Jesus. They shall be treated more leniently at the last day. V. 15. *Capernaum*—had been specially distinguished, exalted to heaven by witnessing some of Christ's greatest wonders. Its unbelief would bring it to Hades—the grave. To-day travellers can hardly say where that once flourishing city stood. V. 16. *Heareth me*—when Christ's ambassadors, 2 Cor. 5 : 20, declare his message, it is as if Christ himself spoke. In Matt. 10 : 40, Jesus says that he that receiveth his messengers receives Him. In both passages we see how the Lord identifies himself with his faithful servants.

The Good Samaritan.

JUNE 1. A.D. 32. LUKE 10 : 25-37.

Golden Text, Lev. 19 : 18.

JESUS was now on his way to Jerusalem, John 7 : 10. The Scribes or lawyers, as they were often called from their skill in the law of Moses, occasionally put questions to Jesus, either to test the soundness of his views or to find whereof to accuse him, Mark 12 : 28, Matt. 22 : 35, Luke 6 : 7. The word "*tempting*" in v. 25, does not necessarily imply an hostile purpose. The question asked is the same as that of the young man in Matt. 19 : 16, but not put in the same anxious spirit. This accounts for the different treatment given by Christ, to both enquirers. He makes the lawyer repeat the commands in Deut. 6 : 5, 10 : 12, to show him how little he understood their fullness and their depth. V. 28. *Thou shalt live*—Comp. Lev. 18 : 5, Rom. 10 : 5. V. 29. *To justify himself*—He seems to have had no doubt as to his love of God, but evidently felt some misgivings as to his love of his neighbor. Hence his question, who is my neighbor? Jesus answers him by the parable of the Good Samaritan. V. 30. The way from Jerusalem to Jericho, crossed a rough and dangerous section of the country. The mountains were full of caves where robbers had their haunts. V. 31. *By chance*—as it would seem to men, but really by the ordering of God's providence who thus tested the character of priest and Levite. *The other side*—either fearing the return of the thieves, or ceremonial defilement in touching what seemed to be a corpse. V. 32. *A Levite*—He looked at the wounded man, perhaps felt a momentary impulse to help him, but on second thought also passed by. Both priest and Levite may be supposed to have fulfilled faithfully their duties to God in the temple. They both appear to have forgotten Isaiah's words; Is. 1 : 13, 17. V. 33. *A Samaritan*—an heretic, according to Jewish priests, John 4 : 9, despised and hated by the Jews. He took pity upon this wounded Jew, bound up his wounds, brought him carefully to an inn on his own beast, and paid for all further care he might require. V. 36. *Was neighbor*—showed the friendship of a good neighbor. The lawyer could not otherwise than own that the Samaritan—though he avoids naming him—had been the best neighbor—much better than the Jewish priest and Levite who did nothing to help their fellow countryman. *Do likewise*—show similar kindness to friend or foe—when a man is perishing for want of help, it is not time to ask what his creed or nationality may be. He is one of God's creatures, and as such a neighbor and a brother. To love even our enemies and do good to them that hate you is a proof that we are "the children of Our Father in Heaven," Matt. 5 : 44, 45.

Ecclesiastical News.

SCOTLAND.—The Rev. James Stalker, Free St. Matthew's, Glasgow, is Yale Lecturer for this year. The Rev. George Matheson, D.D., has been elected a Fellow of the Royal Society, Edinburgh. Mr. Stephen Williamson has gifted \$10,000 towards the erection of a new Free Church at Anstruther, his native place, besides giving a manse for the minister, and cushions and stained-glass windows for the church. Very handsome! This morning the death of Sir Peter Coats is recorded at Algiers. Sir Peter is the oldest member of the Coats firm, Paisley; great thread manufacturers. His donations to his native city, during his life-time were, a museum, with reading-room and library, and an observatory. Both are very elegant and well equipped structures. John Roxburgh, Glasgow, has bequeathed \$16,500 to the Missions of the Free Church. In the Church of Scotland, Presbyteries have very generally returned disapproval of the overtures on Presbyterian Superintendence of ministers, as too inquisitorial. The amount of money spent on liquors last year in Great Britain, exceeds that of the previous year by \$37,000,000. Tremendous! Notwithstanding all our efforts in the way of total abstinence. Professor Bruce explains to his Presbytery: but complains of the attack made upon him in public, as unbrotherly, and it may be fatal. Professor Dods also declares his adherence to the Confession. The college committee I understand, is moving in the matter, and there is a growing feeling and desire, that the business may be settled in such a way as to conserve at once the purity and peace of the church. The Theological Faculty of Edinburgh University propose that the field of instruction should be greatly enlarged, and that tests should be abolished; Professor Charteris dissenting on this ground among others, that if Tests are withdrawn, the training would not be satisfactory to any of the churches in Scotland. The late incumbent of Birnie parish church held the charge for about sixty years. The Rev. Mr. Stoddart of Madderty parish, is in his 97th year. He has been 60 years in the work of the ministry and is still able to preach. Rev. John McMurtrie, Convener of the Church of Scotland's Foreign Mission Committee, has received the degree of D.D. from Aberdeen. Edinburgh University has conferred a similar honour on Rev. R. H. Lundie of Liverpool, and Rev. D.D. Bannerman of Perth. Dr. Piersons "crusade" has done good. Large meetings have been held at important centres and much enthusiasm has been evoked. D.

IRELAND.—Another of the pre-union ministers has passed away. The Rev. J. D. Martin of Tullyallan, had been a full half century in harness, and was a worthy representative of

the past generation. In the charge of Tullyallan, a rural parish, he did good work, leaving a savoury memory behind. We have to speak of the death of three others, all of whom in point of age, were in the prime of life. Samuel J. Hanson of Kingstown, had been failing for some time. He took a trip to this continent last year with the hope of recruiting strength, but to no purpose. He began his ministry in Conlig, Co. Down, and then moved to Kingstown, which is in fact, a suburb of Dublin. Kingstown needs talents of a high order, but Mr. Hanson was equal to the demands of the place. James B. Huston of Aghadoey, was a life-long friend of Mr. Hanson. He left home to attend the funeral of his friend, but got no further than Belfast, when he was stricken down with disease and in a few days was no more. He was the son of the manse, his father being Dr. C. Huston of Mocosquin, near Coleraine. There is an extensive connexion of his in the ministry, the Irwins, Hanson of Rathgar, &c. He began work as chaplain to the convicts on Spike Island, then he was settled in Randalstown, and for a number of years past he was in Aghadoey, one of the largest rural charges in Co. Derry. He was much beloved among his brethren. Jas. M'Neill was much younger than either of the two just mentioned. He was a native of Broughshane, and after a most creditable college course, was ordained in Drumbo, near Lisburn. There he spent a ministry of over 20 years. He was at one time called to Lurgan and consented to go, but afterwards withdrew. He was a good minister. His premature death is much lamented. The new Greek professor in Queen's College, Belfast, is Samuel M. Dill, eldest son of Professor Dill, formerly of Magee College. He has had a large experience in teaching, having for many years been at the head of a grammar school in Manchester. A younger brother has just been settled over the First Congregation of Ballymoney, the best charge in North Antrim. Robert Park, so long clerk of Assembly, was some sixty years in charge of this congregation. The candidates for the chair left vacant by the death of Dr. Witherow, are numerous. The three most likely so far before the public are J. Edgar Henry of Londonderry, J. Brown Armour of Ballymoney, and C. Huston Irwin of Bray. It would be rash to speculate as to which of these will get the most votes. Any of them we doubt not will make a good Professor. The General Assembly will celebrate its jubilee this summer; it meets in Belfast on the 7th of July. H.

UNITED STATES.—New York and Brooklyn had a Lenten treat in the visit of Dwight L. Moody, which extended to several weeks, when the biggest churches were filled by people of high and low degree whom he held by the ears with all his old-time *naïveté* and rugged common sense. Dr. Richard S. Storrs, President of the American Board, writing to the

Independent says,—“I am altogether certain that we are nearing the end of whatever has been disturbing among us; indeed, that we are practically at the end of it, by the determination of the Board to proceed on well-defined lines, just to their own convictions and liberal to those whose minds are set towards the truth, though they have not reached on every question complete assurance.” Dr. Storrs is altogether a charming man. His eloquence in the pulpit and on the platform is of the very highest order. He is now in his 69th year, and has been pastor of the Church of the Pilgrims, Brooklyn, since 1846. Referring to Foreign Missions in the letter just quoted from he says,—“The work is simply magnificent in all its relations. It rises as a mountain more immense in its proportions, the closer one comes to it. It opens as the ocean does before a headland, from which one watches the mighty waves, and hears the thunder of the surf on the shore, and sees the unresting expanse of waters sweeping out to the horizon.” The American Board sent out fifty-two new missionaries last year! As regards our “burning question,” nothing of importance has transpired since last writing. In the meantime public opinion on both sides has been taking more definite shape and it has come out that the divergence of views is after all not so alarming as was at first supposed. The General Assembly may be trusted to deal prudently, and hasten slowly, before making any radical changes in the time-honoured Confession of Faith. Z.

GERMANY:—Dr. Franz Delitzsch the venerable accomplished Lutheran theologian died at Leipzig on the 3rd of March, on the eve of his seventy-seventh birth-day. He was of Hebrew descent and was born and educated in Leipzig. After twenty years of professional work at Rostock and Erlangen, he came back to his native city and *alma mater* in 1867, as a professor of Old Testament Theology. His attainments in this branch of study were of the highest order and won for him the title of “The Christian Talmudist.” His writings are numerous and valuable, especially his commentaries. His whole life was a fine illustration of the “simplicity that is in Christ.”

CANON BROOK FOSS WESTCOTT, D.D., who has been appointed the successor of the late Bishop of Durham, has a splendid reputation as a scholar and theological writer. He enters on his new career at the age of sixty-five. The Bishopric of Durham is one of the most lucrative in England. The stipend is £7,000 (\$35,000) a year. Within our own recollection, however, it was much “fatter,” the “living” being, fifty years ago, worth £40,000 a year, (\$200,000).

Our Own Church.

It is a pity that the funds placed at the disposal of the committees for Home Missions and Augmentation of Stipends in Western section of the church have fallen short of what was reasonably expected. The consequences are that fewer missionaries must be employed than the work calls for and that the ministers in the weak congregations must submit to a reduction of their scanty stipends. It is therefore obvious,—(1) That the Presbyterian Church as a whole has failed sufficiently to realize the duty and privilege of supplying the means of grace to its members and adherents in the remote and sparsely settled districts of the country who are unable to do this for themselves; and, (2) that the older and wealthier congregations of the church have yet to learn more intelligently that it is the duty of the strong to help the weak. The policy of the committees, however, is unquestionably right. Retrenchment, although it may be humiliating, is better than running into debt. Our friends in the east seem to manage these things better than we do in the west. Perhaps it is because they take more pains by means of Presbyterian visitations and in other ways to keep the people informed as to the requirements of the work in the Home Mission fields.

DR. REID has received from Miss Mary McEwen, executrix of the estate of late Mrs. Catherine McEwen of Exeter, \$7218, viz: for French Evangelization, \$500, and the remainder for the Foreign Mission Fund.

THE LORD'S DAY.—The fate of Mr. Charlton's bill for securing the better observance of the Sabbath will be undecided when you go to press; it is a foregone conclusion, however, that it will be left on the table. Public sentiment is not conscientious enough, I fear, to make the Bill of much value if it were passed. To awaken this will, I hope, be one of the results of the general discussion of the Bill throughout the country. W. D. A.

PERSONAL:—Rev. W. B. Clark, D.D. has received the congratulations of the Presbytery of Quebec on having attained his jubilee. Dr. Clark was ordained in 1839, as minister of Half-Morton, Dumfriesshire, and was inducted to Chalmer's Church,

Quebec, in 1853. *Rev. Andrew Dowsley* for some years a missionary in India of the church of Scotland, has returned to Canada and is now engaged in missionary work in the North-West. *Rev. A. Macdougall, B.D.*, formerly pastor of Calvin church, St. John, has organized an independent congregation, which, for the present, will not be connected with the Presbytery or other ecclesiastical body. *Rev. John Wilkie* of Andore, continues to visit the western congregations in the interests of his new college enterprise. His lecture on India, delivered in Knox Church, Toronto, is spoken of in high terms. *Rev. James McEwen* of London has been transferred to the Presbytery of Minnedosa. *Rev. Kenneth Maclellan*, formerly of St. James church, Charlottetown, P.E.I., has been labouring with acceptance in the Algoma mission field. *Rev. Archibald Stevenson* of Molesworth, *Maitland* Presbytery, *Rev. John Gray* of Windsor, *Chatham*, and *Rev. A. Raulston* of Murray Harbour, *P. E. Island*, have each received leave of absence to enable them to visit the old country. *Rev. Professor Scrimger* of Presbyterian College, Montreal, left us last month on a visit to Europe. *Rev. Thomas S. Chambers* of Los Angeles, Cal., U.S., has been received a member of the Presbytery of Kingston. Our venerable friend, *Rev. George Christie* of Bedford, N.S., continues in a very poor state of health and asks leave to retire from the active duties of the ministry. Another medical missionary *Miss MacKellar*, sails in the Allan steamer "Circassian" this month to reinforce our staff in Central India. The openings for female medical practitioners in India are simply illimitable. *Rev. Robt. Laing* retires from the pastorate of St. Matthew's Church, Halifax, having accepted the appointment of Managing Director of the Halifax Ladies' College.

The following, among others, have applied through the Presbyteries to be received as ministers of our church.—*Rev. Frank Dunn* of the Baptist Church; *Rev. Thomas S. Fullerton*, late of the Presbytery of Wagga Wagga, Australia; *Rev. W. W. Warren, D.D.*, of Cumberland, Ohio; *Rev. E. W. Florence* of the American Presbyterian Church; *Rev. John C. McKee* from the Presbytery of Bismark, North Dakota, U.S.; *Rev. John Sutherland*, New South Wales; *Rev. A. Dowsley*, Church of Scotland; *Rev. B. Canfield Jones*, Lincoln Univ., Pa., U.S.

NEW CHURCHES.

MONTREAL.—A neat new church has been opened in the east end for the use of the French-speaking congregation attached to Mr. Duclos' ministry. It is seated for about 225, cost some \$6000, and is free of debt. *Dr. A. B. MacKay*, *Professors Coussirat and Scrimger*, *Dr. Warden*, and *Revs. A. B. Cruchet and J. Bourgoin*, took part in the services. LYNDEN, Ont.—The handsome new church at this branch of *Rev. S. W. Fisher's* congregation was formally opened for worship on the 23rd of February. HAMILTON.—The new St. John's Presbyterian church was opened for worship on the 27th of April, by Principal Caven of Toronto. It is a handsome edifice and complete in its appointments. The church at Mulgrave, *Pictou*, is to be opened on the 4th of May. The new church at Stellarton will be one of the finest in the Province of Nova Scotia. The Mission station at Trenton N.S., is making rapid progress under *Mr. W. A. Thompson*. A church is to be built this summer.

ORDINATIONS AND INDUCTIONS.

KINCARDINE AND KNOX CHURCH, BERVIE, *Maitland*.—*Rev. G. MacKay*, formerly of Cartwright and Ballyduff, was inducted on the 25th of March.

STRATHROY, *Sarnia*.—*Rev. W. G. Jordan* late of Whitby, England, was inducted on the 4th of April.

PORT COLBORNE, *Hamilton*.—*Mr. T. L. Turnbull* was ordained and inducted on the 11th of March.

WATERDOWN, *Hamilton*.—*Rev. T. G. Thompson*, lately of First Church, Vancouver, was inducted on the 15th of April.

KILDONAN, *Manitoba*.—*Rev. C. D. MacDonald* of Thorold, was inducted on the 18th of March.

CALLS.—*Rev. A. J. Macleod* of Banff, *Regina*, to Medicine Hat, N.W.T. *Rev. T. C. Jack* of Maitland, N.S., to Vancouver First Church, *Columbia*, declined. *Rev. J. Gordon* of Harrington, Ont., to Megantic, *Quebec*, declined. *Rev. George A. Francis* of Rodney, Ont., to Innerkip and Ratho, *Paris*, declined. *Mr. P. A. Macleod* of Prince Edward Island to Brock, *Lindsay*. *Mr. A. R. Barron*, licentiate, to Nelson and Dundas Street, *Hamilton*, declined. *Mr. Robert Henderson*, probationer, to Bayfield and Bethany, *Huron*. *Rev. D. Stewart* of South Finch to White Lake and Burnstown, *Lan. & Renfrew*. *Rev. Donald A. McLean* of Sarawak, *Owen Sound*, to Longford and Uptergrove, *Barrie*. *Rev. Malcolm Maclellan* of Indian Lands, to Kenyon, *Glengarry*.

DEMISSIONS.—*Rev. Daniel MacGillivray* of St. James Church, *London*, Ont. *Rev. W. Meikle* of Oakville, *Toronto*. *Rev. G. Chrystal* of Avonton, *Stratford*. *Rev. T. Z. Lefebvre* of

the French Mission Church, Quebec. Rev. A. W. Waddell of Blenheim, and Rev. A. Currie of Duart and Highgate, *Chatham*. Rev. E. McNab of Newport, the Rev. George Christie of Bedford and Waverley, *Halifax*. Rev. Louis H. Jordan of Erskine Church, *Montreal*. Rev. J. Cameron of Millbrooke and Centreville, and Rev. J. R. Craigie of Bobycaygeon, *Peterboro'*. Rev. J. MacMillan of Glammis, *Bruce*. Rev. Robert Laing of St. Matthew's Church, *Halifax, N. S.* Rev. R. B. Smith of Rosemont and Mansfield, *Orangeville*.

PRESBYTERIAL ITEMS.

The congregation of St. Andrew's Church, Williamsburg, in connection with the Church of Scotland, vacant by the death of Rev. John Davidson, has applied to the Presbytery of *Brockville* to be received into our church, and the necessary steps have been taken to issue the matter. In like manner the congregation of Nanaimo, British Columbia, has placed itself under the jurisdiction of our Presbytery of *Columbia*. It was the last congregation remaining in connection with the auld Kirk in that province. All are now happily united with us.

BRANDON votes for having the representation in the General Assembly reduced to one-sixth the number of ministers on the rolls of Presbyteries, and an equal number of elders. It deems the appointment of a Sunday-school secretary premature, and considers it inexpedient to oblige ministers to connect themselves with the Aged and Infirm Ministers Fund.

KINGSTON.—This Presbytery, having now thirty ministers on its roll, and a very extensive missionary field—100 miles square—has agreed to memorialize the General Assembly to divide it into two Presbyteries. Kingston is in favour of the basis of representation in the General Assembly being reduced to one-sixth, instead of one-fourth as at present. Rev. T. S. Chambers, formerly clerk of this Presbytery has been appointed as ordained missionary on Wolfe Island for two years.

Nearly all the Presbyteries report having had conferences with the Women's Missionary Associations, and in every case these societies are spoken of in highest terms of praise. In a quiet way they are doing a grand work for the church, and they are increasing in number, in strength, and in usefulness every year.

CONGREGATIONAL. — The Presbytery of Wallace has erected the station of *Oxford* into a separate congregation. Hitherto it has been a part of *Pugwash*. *Parrsboro'*, in the Presbytery of Truro, has become self-sustaining. *Bay of Islands*, a lonely outport of our church in *Newfoundland*, has enjoyed the services of Rev. Robert Stewart during the past year, and has prospered under his ministrations. Two young men belonging to this

place are studying with a view to the ministry. In *Toronto*, the small congregation of Reformed Presbyterians have united with the Carlton Street congregation under the ministry of the Rev. Stuart Acheson. St. Andrew's Church, *Halifax*, has received a legacy of \$8000 from the late Mr. John Gibson. *HULL, Ottawa*, is hereafter to stand alone with Rev. Geo. Dempster as pastor. Chelsea and Cantley, in the same Presbytery, are united to form one charge.

MANITOBA ITEMS.

Rev. C. D. Macdonald, late of Thorold, was settled at Kildonan under very favourable circumstances. It is to be hoped the old mother congregation of Kildonan will be able to resist the encroachments of the Winnipeg city churches. Rev. D. Stalker is called, it is reported, to Carberry. Vacancies still abound in Manitoba: these are Selkirk, Keewatin, Treherne, Holland, Minnedosa, Miami, Regina, and probably soon Gladstone. The Synodical Home Mission Committee met in Winnipeg a few days ago. All the members—the conveners of the several Presbyteries—were present. Portage la Prairie S. S. undertook the support of a Home Missionary. Other cheering instances of the same thing were reported. The committee took steps to organize the Northwestern Church more fully for Home Mission work. The matter was referred to the Synod, and probably societies for raising funds in every congregation, and facilities for giving information on Home Missions will be the outcome of this movement. Manitoba is determined to use every fair means to help the work lying at her door. At the late meeting the names of 41 students from Manitoba College were given in willing to do mission work for the summer. As each student from the east costs upwards of \$60, going to and returning from the North-west, this will be a saving to the Home Mission Committee of fully \$2,500 a year. Much regret is expressed at the cutting down of grants from the Augmentation Fund. This is a sad falling off. The Augmentation Fund has done more for reorganization of the weak charges, and the elevation of the better mission stations than any other agency. Surely the church will not let it suffer. B.

THE COLLEGES.

PRESBYTERIAN COLLEGE, MONTREAL:—The twenty-fourth session was brought to a close on the 3rd of April, with the usual ceremonies. The number of students in attendance this session was 84; eleven completed their curriculum, making the number of alumni 170, five of whom are now foreign missionaries. From small beginnings, in 1867, the college has now attained large proportions. The buildings are valued at \$170,000; the endowments amount to \$182,231; the library con-

tains 10,000 volumes. It is considered desirable to endow at least two additional chairs along with several lectureships and fellowships. The building requires to be enlarged. To provide for all these wants an additional sum of \$250,000 is required. A large number of prizes were distributed—the gold medal being awarded to *Mr. W. L. Clay*, who gave the valedictory address. The names of the graduating class are,—Messrs. S. D. Angel, W. L. Clay, B.A., W. A. Cook, C. J. Hastings, D. M. Jamieson, W. J. Jamieson, H. T. Kalem, B.A., J. Naismith, B.A., W. M. Rochester, B.A., and C. W. Whyte, B.A. The degree of Bachelor of Divinity was conferred on Rev. John Anderson of Ailsa Craig. The following were made doctors of Divinity—*causa honoris*—Rev. D. B. Blair, Barney's River, N.S., Rev. George Sutherland of Sydney, N. S. Wales, and Rev. Duncan Morrison of Owen Sound, Ont. Reference was made to the recent death of Mr. Hugh MacKay who had taken a deep practical interest in this institution from its commencement, and whose name will ever be inscribed in its history. Also to the death of Rev. J. J. Forbes, an alumnus of this college who died in October last, in one of the South Sea Islands.

KNOX COLLEGE, TORONTO:—The annual closing exercises took place on the 3rd of April and were largely attended. The names of the graduating class are as follows,—H. E. A. Reid, B.A.; W. J. Clark, James Drummond, B.A.; W. A. Bradley, B.A.; Jno. Crawford, B.A.; Walter Muir, Alex. Wilson, J. P. McQuarrie, J. M. McLaren, B.A.; M. P. Tolling, B.A.; Neil Shaw, B.A.; P. J. McLaren, B.A., twelve in all.

Rev. Principal Grant addressed the students on lessons to be learned from the life of John Knox. He urged the students to live and act in the spirit of the Gospel, rather than the letter, and spoke of the people who worry themselves and others over the use of the organ in the service of the Church, and as to whether or not they should stand or sit during prayer and singing. Some people, he said, had the idea that it was divinely ordained that only a precentor with a cracked voice and nasal twang should lead the singing. Referring to the recent University fire he said, the loss sustained in the death of Prof. Young was far greater, because the latter could never be replaced. He rejoiced over the *esprit de corps* that was being shown, and the fact that the Provincial University was going to rise up grander than ever before. His reference to his own "slight difference of opinion" with the University authorities regarding confederation created some amusement. In the evening a public meeting was held in St. James' Square Presbyterian Church when addresses were delivered by Rev. Dr. Caven, Principal Grant, Rev. Dr. Fletcher and others.

Obituary.

REV. JAMES HERALD of Medicine Hat, in the Presbytery of Regina, died on the 5th of March, in the 66th year of his age. Mr. Herald was a native of Kirriemuir, Forfarshire, and was educated for the ministry at Merischal College, Aberdeen, where he was a distinguished student. He came to Canada in 1857, and was inducted to St. Andrew's Church, Dundas, in June, 1858, where he ministered with zeal and ability until 1876, when failing health compelled him to resign. In 1880, he took charge of the congregation at Port Arthur and Fort William on Lake Superior, where he remained five years, doing good work for the church. In 1885, he was appointed missionary at Medicine Hat. His services were highly appreciated, and he was to have been inducted just about the time when his last illness overtook him. He fell a victim to the prevalent influenza and is greatly missed by his co-presbyters and by the whole community, indeed, who were warmly attached to him.

REV. JAMES T. BLAIR.—We record with regret the death on March 26th, of one of our young ministers, Rev. James T. Blair, Greenfield, in the Presbytery of St. John, New Brunswick. Mr. Blair was a graduate of the Presbyterian College, Halifax. In his student days he laboured very successfully as a Catechist in difficult mission fields of St. John Presbytery, and indeed overtaxed his energies, so that his health was seriously impaired. He was ordained and appointed to the mission charge of Greenfield, June 9th, 1887. Thus his ministry has been but short; but he has sown much precious seed which we doubt not will bear fruit many days hence. Mr. Blair leaves a widow and two children. He died of pneumonia, after a very short illness, in the 36th year of his age.

REV. BENJAMIN JONES, one of our missionaries to the Indians in the North-West, died on the 18th of February. Mr. Jones had been ten years engaged in this mission and was the means of doing a great deal of good in a quiet way. He was a man of sterling integrity, whose faithful and untiring services were highly valued by the Presbytery of Regina, in which he laboured.

MR. ROBERT FLETCHER, an elder in Chalmers Church, Dunwich, Ont., of twenty years standing, died on the 20th of November last, aged 67. He was a native of Argyleshire; a man of wise counsel and consistent deportment.

MR. DANIEL MCCALLUM, who had served as an elder in Willis Church, Oro, for over forty years, died on August 29th, at the ripe age of 80 years. He was a native of Paisley, Scotland, and a good man.

MR. ARCHIBALD REID, also an elder in Willis Church, Oro, was called hence on February 12th. He was born in Islay, Scotland, and came to Canada in 1834. His end was peace.

MR. JOHN RENTON, a pious and efficient elder of St. Andrews Church, Thamesford, Ont., died February 9th, in the 90th year of his age. He took a lively interest in the welfare of his church and congregation till the last day of his life.

MR. ALEXANDER MCROBB was removed from the eldership of Knox Church, Monkton, Ont., by death on the 14th of January. He had discharged the duties of his office faithfully for 14 years. His death was peaceful and triumphant.

MR. JOHN ROBERTSON, an elder of St. Stephen's church St. John, N.B., died on march 3rd, aged 73—A man of genuine piety, unobtrusive worth, and profound attachment to the church of his fathers. He was a native of Scotland.

MR. THOMAS THOMSON, a much esteemed elder in the congregation of Prescott, Ont., has been removed by death. He was born in Dumfriesshire, Scotland, and was ordained to the eldership by the late Dr. Boyd—35 years ago.

MRS. WILLIS, widow of Dr. Michael Willis, late Principal of Knox College, Toronto, died in London, England, on 24th of February from pneumonia following influenza. Mrs. Willis retained her wonderful spirit and energy till the very last, and died firmly trusting to Him in whom her faith had long rested.

MR. JOHN WEYLIE, elder of Caledonia congregation, was a native of Ireland, born in the year 1821, died 11th March, 1890. He was a warm-hearted man, who felt that he was a great debtor to God's providence and grace.

DR. DONALD J. GRANT, a devoted elder of Knox Church, Gravenhurst, died on March 2nd, aged 54. He was a native of Glengarry, Ont., and was highly esteemed for his medical skill and private worth.

Our Home Missions.

THE COMMITTEE for the Western Section met in Toronto 25th, 26th March; Rev. Dr. Cochrane, Convener, Rev. Dr. Warden, Secretary. Claims of Presbyteries for services in the mission fields and for augmentation of stipends were ordered to be paid, namely, for mission fields \$18,554.74, and for augmentation \$9,078.80. The fund not being sufficient to meet the estimates for augmentation, a very considerable reduction had to be made in the payments for the last six months. Appointments were made for missionaries to labour during the ensuing summer in the different presbyteries of the church—to Quebec presbytery, 7; Ottawa, 8; Lanark and Renfrew, 8; Kingston, 14; Toronto, 7; Barrie, 22; Bruce, 9; Winnipeg, 16; Brandon, 9; Regina, 9, and to other presbyteries from three to six missionaries a-piece. The whole number being 152 missionaries. The Convener reported having received £150 from the Free

Church of Scotland, and £150 from the Presbyterian Church of Ireland. Dr. Robertson reported that upwards of \$3,000 had been received from the Maritime Provinces in response to his appeal for the missions in the North West. A request from the Presbytery of Columbia that the sphere of Dr. Robertson's operations should be extended so as to include British Columbia, was agreed to.

Our Foreign Missions.

THE COMMITTEE OF THE EASTERN SECTION met on the 27th March at Truro. Additional grants to the amount of \$730 were made to the Trinidad Mission, for the purpose of erecting a school-house at Tunapuna and supporting Bible women at various stations.

It being found that the Missionary Society of Demerara declines to co-operate with the Canadian Church in the support of a missionary, the committee came to the conclusion a successor to Mr. Gibson should not be appointed. It is to be hoped that a "Demerara Mission" may yet be established, not less prosperous and efficient than the Trinidad Mission. There are difficulties and obstacles, but these will, no doubt, be overcome. Much will depend on the good Presbyterians of Demerara. It seems a pity that the work so hopefully progressive under Mr. Gibson should be wholly relinquished.

The New Hebrides Mission.

ERROMANGA:—Rev. Hugh A. Robertson writes from Australia, where he had gone on a short furlough; but he was busy as usual. He asks friends and societies contributing to support teachers in Erromanga to continue their kindness, and also to write to him briefly as to their intentions. He expresses deep gratitude to the many who have aided the work in this way. Mr. R. with his wife and youngest child (three years old) were to leave Sydney for Erromanga about the end of April. The New Hebrides Synod will meet at Aneityum on the 19th June, and Mr. R. hopes to be in the field before that date. Mr. R. has done a good deal in visiting congregations and Sabbath-schools in Australia during the year. Mrs. R. had been seriously ill, but had greatly improved. Mr. R. and the children were all well. In Erromanga, according to the reports received from the teachers and elders, the work is going on well. The death rate continues high. A number of teachers have died since Mr. R. had left the island. Natai, the high-chief of the east station, died. Natai

was the finest man on the eastern side of the island. He had been most helpful to the missionaries during many years, and they will greatly miss him. He was one of the men who realized the curse and bondage of heathenism and rejoiced in the liberty and blessedness of the Gospel. The sum of £145 sterling has been received from a merchant in Glasgow as proceeds of sale of Erromanga arrow-root.

EFATE:—The following is the substance of Mr. MacKenzie's report for 1889. The season had been favourable. No hurricane visited the island. The health of the mission family was good; but among the people the mortality was considerable. An attempt had been made to form the Erakor side of the island into an independent municipality, to be called Franceville. But neither Britain nor France acknowledged the proposed new power, and the danger is for the present over. Much of Mr. MacKenzie's time is devoted to the training of teachers, a work indispensable for the future prosperity of the mission. There are nine teachers and their wives at various stations, and there are openings for many more. Mr. M. makes grateful mention of Mr. Hingley of Oxford, N.S., who supported a young man three years and now undertakes to support another. A contribution of \$100 had come very opportunely to hand as the missionary had admitted several young men to the class but not knowing whence their support was to come. The New Testament in Efatese was placed in the hands of the people this year. For the present the British and Foreign Bible Society meets the expense, but the cost will be refunded ere long. Nearly 3000 pounds of arrowroot were shipped in the *Dayspring*, for which Mr. M. hopes at least about £100 stg. will be received. This is a contribution from the natives, and is the largest ever made in one year. In addition to this they sent to the agent of the Church at Halifax, for the Foreign Mission Fund £34, 12, 8 sterling. Classes for candidates have been kept up regularly. The work among the remaining heathen is much more hopeful than last year. Meli is now regularly visited; but in the early part of the year the opposition was violent, and it had to be overcome by patience and tact. The prospect is that the people of Meli will soon be all gathered in. Number of communicants, 158; Admitted during the year, 26; Baptized, 38; Candidates under instruction, 40; Population of the Christian villages, about 500.

ESPIRITU SANTO:—Rev. Joseph Annand writes under date of January 11th. The missionaries greatly enjoy the new arrangement, securing a monthly mail, and they hope for its continuance. Mr. Annand earnestly asks the prayers of the church for a blessing on the work in Santo. At Christmas an entertainment was provided to attract and amuse the people, who viewed with especial delight the

magic lantern exhibition. Trials of strength and agility and skill were arranged, and prizes given which were keenly contended for. The work in Santo is in a more hopeful condition, although the people are still extremely irregular in their attendance on classes and on the Sabbath services.

Our Honan Mission.

REV. J. Frazer Smith, M.D., has favoured us with the following lines, dated Lin-Ching, Jan. 13th.

I am happy to say that the RECORDS you sent have been regularly received, and more carefully read and more fully appreciated than when in Canada. I know of no better way to keep ones sympathies in touch with all the departments of the church's work. We are rejoiced to notice signs of continued and ever-increasing activity all along the line, and our prayer is that God will continue to bless the Church which is so dear to our heart, and make her more and more a light to the whole world.

The festive season has come and gone, but there was very little to recall pleasant memories of similar occasions at home. We have had several weeks of cold weather, but so far scarcely any snow and not enough frost to close the river. For the past week or more there has been unusual excitement and bustle among the Chinese, and a person has only to go down the principal street to realize that even the Chinese can be aroused from the dull monotony of their daily lives. The *one* great day in the year with every Chinaman, is the first day of the first moon. It is a national holiday, and all from the Emperor down to the beggar, make preparations for several weeks previous. The morning of the New Year is taken up with friendly calls and New year congratulations, while the afternoon and evening are spent in feasting, drinking, and gambling. The gambling is carried on for several days. I have heard it said that the Chinese New Year is the only day in the year that seems at all like the Sabbath at home, once the calling is over almost an oppressive stillness settles down on a Chinese city and scarcely a sign of life is to be seen. To-day is the 23rd day of the 12th moon, the day on which the Chinese say "Tsao Wang," the god who presides over the Kitchen, takes his departure to the upper world to report the deeds of the past year to "Yü Huang" the ruler of heaven. For twelve months there has hung in every household throughout this vast Empire, a rude picture of the "Kitchen God." To-day, amid considerable ceremony and exploding of fire crackers this picture is replaced by a new one. The god is supposed to take his departure about six o'clock in the

evening, so a little before the time the members of the family assemble, and after smearing the picture all over with molasses, it is burnt, and as they say the god goes up in the smoke. What is the molasses for? Here the Chinese display their wisdom, the molasses is to seal the lips of the god so that he will be unable to tell their bad deeds. After an absence of seven days "Tsao Wang" is supposed to return and resume his watchful care of the kitchen for another year. "Tsao Wang" is the most popular god in China and as a man replied when asked the reason why, "Surely you are aware that there is not a man in China who can do without food, and how are they going to get it if they do not worship the god who has full control of the kitchen." We pray that many may soon learn to trust in the living God, who is the giver of all good.

I was rather surprised to learn from my teacher that the people in Lin-Ching have such peculiar ideas of our object in coming to this land. The teacher has been with me now over a year, and when he came back to his home of course he had to call around to see all his friends. One day when he returned he appeared thoroughly worked up over something which he was very reluctant to disclose. The only way to get any news out of a Chinaman is to let him alone and not ask too many questions or, if this fails, let him get the idea that you are telling him something in the greatest confidence, and very soon he will tell you all the confidential things he knows. So this day my teacher straightened himself up, and cleared his throat, and lowered his voice to a whisper and said that the people were saying some good things, and also some very, very bad things about the foreigners. Many believe that the foreigners have come to China to make money, and the only reasons they have doctors among them is in order to buy little children and take their eyes and heart and send them back for medicine. They fully believe that the cellars in the new houses built by our American friends are for the express purpose of stowing kidnapped children. The price paid the people say is thirty ounces of silver for a heart, and fifty ounces for a pair of eyes. The circulating of such stories has caused riots in many places in the past, and we feel how careful we must be in all our actions. Here we are in the very heart of heathendom and surrounded by thousands degraded by sin, and we wish to help them and lift them up to a higher plane, but how are we to reach them? We may live among them for years and meet them day after day on the street, and converse with them in the dispensary or the chapel and after all know scarcely anything of their thoughts and feelings. What with the difficulties of the language; a people so hard to thoroughly understand, with scarcely one spiritual conception, and so few words in their language to express religious ideas, together with a hoary con-

servatism which finds its truest ideal in by gone ages, and which is opposed to all progress in whatever line, you have a pretty good idea of the difficulties the missionaries have to face. Were it not that we know that the God in whom we trust is omnipotent, we would often faint and fall, often give up in despair. But our trust is in Jehovah God, whose promises are yea and amen in Christ Jesus our Saviour, and who has said, "My word shall not return unto me void." We go into Honan (D.V.) on another tour about the first of March, and will be away six weeks. Will not our people at home come forward and hold up our hands so that the cause of the Lord may prevail.

Trinidad.

REV. JOHN MORTON of Tunapuna, under date 17th February, says,—

In December and the early part of January, two of my school districts were, to a considerable extent under water, through the river Caroni overflowing its banks. Several persons were drowned, happily none of our school children. Now all is changed. We have cool nights and clear hot days; and the meteor flag of Trinidad (smoke from the chimney of sugar factories) is to be seen in all directions.

On a visit to an outlying settlement lately, one man who was supposed to be interested, did not attend our service, and the catechist reported that he had become shy, and that there was quarreling in his house. When I enquired the cause, I received from him this reply:—"I do not know with certainty—perhaps his countrymen have compassed him about and caused him to fear, or perhaps satan has fallen upon him and caused him to doubt, or perhaps he has been drinking." This is not a bad summary of the enemies of our work—heathenism, satan, and strong drink,—a three-fold conspiracy. Notwithstanding these and other enemies, the work of God moves on. I had lately the pleasure of baptizing both the parents and five children of one family. The father can read the Scriptures in Hindi, and is well acquainted with the truth. He owns a small cacao estate and is well and favourably known. This made it the more difficult for him to break with his countrymen; but the serious illness of his wife seems to have been blessed to him as well as to her.

My district this year is better supplied than formerly with native agents, to whose training I am devoting much time and care. Through them the Word of Salvation is carried to every corner of the district. What is chiefly needed is the work of the Holy Spirit on the hearts of the people. For that let there be much prayer, that this may be a year of blessing and of much fruit.

Jubilee of the New Hebrides Mission.

IN a recent number of *The Missionary Review of the World*, Dr. Steel of Sydney calls attention to the fact that it was fifty years ago, last November, JOHN WILLIAMS fell a martyr on Eromanga. Williams had explored group after group of the Southern isles, and planted on them the standard of the cross. He longed to render the same service in the New Hebrides whose tribes were noted for cannibalism, treachery and cruelty. In the *Camden*, in early November, he sailed from Samoa with twelve teachers whom he intended to leave on such islands as would tolerate their presence.

At Port Resolution, Tanna, they left three teachers, Mr. Williams regarding the situation as full of hope. On the following day, Nov. 20, the *Camden* entered Dillon's Bay, Eromanga. Williams landed with a young friend, Harris, who had in view engaging in missionary work. All seemed quiet and hopeful till at some distance from the vessel when the natives showed their murderous hostility. Harris was first struck, and fell into the river. Williams as he reached the shore was clubbed and slain. No help could be given. The bodies of the murdered men were dragged to the bush and cooked and eaten. The sad tidings of Williams' murder, by the people whom he sought to save, reached England in 1840, and steps were taken to send missionaries to Eromanga to take possession of the blood-stained fields. Even within six months of the tragedy at Dillon's Bay, two Samoan teachers were landed there. They had soon to be removed, for the Eromangans were bitterly antagonistic. The London Missionary Society sent out Nisbet and Turner with the hope of introducing the Gospel in the New Hebrides; but after a brief and bitter experience of Tanna they were transferred to Samoa. Thus fifty years ago the first efforts were made to sow the good seed of the Kingdom in the New Hebrides. The record of the wonderful work of John Williams, and the story of his tragic death soon reached Nova Scotia. The Rev. John Geddie's heart was stirred with a hallowed determination to tell the glad tidings of salvation to perishing cannibals. His zeal was contagious. A majority of the Synod sanctioned his proposal to begin a mission in the South Seas. His own services were offered and accepted. Ministers and people rallied to his

assistance and followed him with their ardent prayers. In November, 1846, he left Halifax for Boston on his way to the Pacific. No railways, no "pullman cars," no steamers, no "short lines" were then available, and our pioneer missionary with his family had to endure the fearful batter with the elements so inevitable when rounding Cape Horn. It was a six months' voyage from Boston to the Sandwich Islands—an eight months lapse of time from Halifax to Honolulu,—a distance now accomplished in about three weeks! From the Sandwich Islands Mr. Geddie proceeded to Samoa. From Samoa to Aneityum, the most southerly island of the New Hebrides group. He found a Roman Catholic mission of eight priests and eight lay brothers at work there. But these soon left the island, and no trace of their work remained. In the previous year, on the Island of Efaté, where our mission is now prosperous and all is peace, a fearful tragedy occurred. A ship, the *British Sovereign*, was wrecked. The natives at first appeared friendly, but in a short time the whole twenty-one without exception were murdered and eaten! This is the island on which our Donald Morrison so gallantly broke ground, and where our Mackenzie is toiling on so faithfully today.

Dr. Geddie's position was for a time peculiarly trying. Unwavering trust in God and indomitable courage were surely needed when all around were savage cannibals eager for their prey. Probably no spot on earth was more degraded, more fully given up to cruelty and wickedness than Aneityum when Dr. Geddie commenced his work there. But his devotion, his zeal, his loving toil soon told with powerful effect. He quickly mastered the language of the people, and then he told them the story of the crucified Saviour. Reformation was speedy and general. Aid came in the person of Rev. John Inglis. The island was completely evangelized. In 1872 Dr. Geddie died. The Aneityumese were the first of the Papuan race converted to the religion of Christ. There are now churches on thirty islands of the New Hebrides group, and the light is kindled year by year on additional isles, justifying the hope that ere long the whole shall be occupied.—Eromanga is dominated by Christian converts. The sons of the men who killed John Williams are obedient to the Gospel. Tanna which was long noted for the cruelty, dishonesty, treachery and savagery of its people is now learning the law and love of Christ. It is a high honour to our Church to be so closely associated with the triumphs of the Gospel in these islands. Several years must elapse before the jubilee of our connection with the New Hebrides; and it is likely that by 1898 the group will be almost wholly evangelized. The work is happily going on with accelerated rapidity. Let us aid with our prayers, and with such a measure of co-operation as we can give.

The Presbyterian Record.

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JAMES CROIL,
ROBERT MURRAY } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the fifth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

THE GENERAL ASSEMBLY meets in Bank Street Church, Ottawa, on the 11th of June at 7.30 p.m. Lists of commissioners and all official documents intended to be used at the Assembly should be forwarded to *Rev. Dr. Reid*, Toronto, eight days in advance. The conveners of standing committees should have their reports ready to hand to the committee on Bills and Overtures at the second sederunt of the Assembly. The Committee on Business meets in Bank Street Church, on the 10th of June at 4 p.m. Certificates will be sent to clerks of Presbyteries for Commissioners: if more are required, application should be made at once to *Dr. Reid*. Rates of travelling will be made known as soon as possible.

MR. ROBERT STEWART is secretary of the committee of arrangements in Ottawa. Commissioners are requested to correspond with Mr. Stewart, stating when they are likely to arrive, and if they wish accommodation provided for them. Mr. Stewart's address is "Masonic Chambers, Ottawa."

New Subscribers for the RECORD may begin at any time, but all subscriptions must terminate in December. The price from April to December is only 15 cents. We have made arrangements with our agents in all the congregations to supply the ministers with a free copy of the RECORD.

THE TIDE IS STILL RISING!

Literature.

IN DARKEST AFRICA by HENRY M. STANLEY, The Presbyterian News Co., Toronto, Mr. T. D. McAinsh, Manager, have acquired the sole right of handling this important forth-coming work in Ontario, Quebec, Manitoba, the North West, and British Columbia. No doubt they will make a good thing of it, for the sale must

be enormous. It is going to be the book of the century, and while it will have a thrilling interest as a book of travels, it will undoubtedly add to the missionary spirit of the age. See advertisement.

THE THEOLOGUE, published by the students of the Presbyterian College, Halifax, is a new literary venture and bound to be a success. Only three numbers of 52 pages each were issued this winter, but it is sure to take its place in the near future as a first-class monthly.

THE MISSIONARY REVIEW of the WORLD for April is full of interest. The editorial notes giving the latest news from the mission fields. FUNK AND WAGNALLS, New York, \$2.00 per annum, in clubs of ten, \$1.50. THE HOMILETIC REVIEW, from the same publishers; and THE PULPIT TREASURY, from E. B. Treat, New York, maintain a high standard of excellency and must be very useful to ministers and other students.

THE UNITY OF THE CHURCH AND CHURCH UNIONS a pamphlet of 60 pages, containing a lecture and letters on this subject by Rev. Prof. Maclaren of Knox College, Toronto. The author is not sanguine about the early organic union of the churches of Christendom and takes great pains to establish his position clearly, pointing out the importance of cultivating the spirit of unity by a mutual recognition on the part of Evangelical churches of each other's discipline and official acts. THE TORONTO NEWS Co., price 25 cts.

MEETINGS OF PRESBYTERIES.

Lan. & Ren., Carleton Pl., 27 May 10.30 a.m.
Hamilton, Hamilton, 21 May 9.30 a.m.
Lindsay, Beaverton, 27 May, 10 a.m.
Pictou, New Glasgow, 6 May, 9.30 a.m.
St. John, St. Davids Ch., 6 May.
Glengarry, Alexandria, 8 July, 11 a.m.
Stratford, Mitchell, 12 May, 7.30 p.m.
Guelph, Knox Ch., 20 May, 10.30 a.m.
Bruce, Tara, 8 July, 1 p.m.
Chatham, St. Andrews Ch., 8 July, 10 a.m.
Huron, Blyth, 13 May, 10.30 a.m.
Maitland, Wingham, 13 May, 11.15 a.m.
Paris, Ingersoll, 27 May, 12 noon.
Quebec, Sherbrooke, 13 May, 8 p.m.
Winnipeg, Knox Ch., 13 May, 7.30 p.m.
Saugeen, Harriston, 8 July 10 a.m.
Kingston, Belleville, 1 July 7.30 p.m.
Sarnia, St. Andrews Ch., 1 July 1 p.m.
Ottawa, St. Pauls Ch., 6 May, 10 a.m.
Barrie, Barrie, 27 May 11 a.m.
Brandon, Brandon, 21 April.
Regina, Moosomin, 8 July.
Montreal, College Hall, 24th June, 10 a.m.
Orangeville, Orangeville, 6th May, 10 a.m.
Brockville, Morrisburg, 8th July.

SYNOD MEETINGS.

TORONTO & KINGSTON at Orillia, on 13th May, 7.30 p.m.
MANITOBA & NORTH-WEST at Portage la Prairie on 20 May, 8 p.m.

Page for the Young.

WHICH SIDE ARE YOU ON?

Come, children, and listen; I'll tell you in rhyme
A story of something which happened one time;
There was war in the land, and each brave heart beat
high,
And many went forth for their country to die;
But words fail to tell of the fear and dismay
Which swept the small village of W—— one day
When the enemy's army marched into the street,
And their own valiant soldiers were forced to retreat;
Such hiding, surrendering, and trembling with fear!
When what in the midst of it all should appear
But Grandmother Gregory, feeble and old,
Coming out from her cottage, courageous and bold!
She faced the intruders who marched through the land,
Shaking at them the poker she held in her hand.
"How foolish!" her friends cried, provoked, it is true;
"Why, grandmother, what did you think you could
do?"

"I wanted to show them which side I was on."

Now, children, I've told this queer story to you
To remind you of something the weakest can do—
There is always a fight 'twixt the right and the wrong,
And the heat of the battle is borne by the strong;
But, no matter how small, or unfit for the field,
Or how feeble and graceless the weapon you wield,
O, fail not, until the last enemy's gone,
To stand up and show them which side you are on.

—Selected.

A PENNY AND A PRAYER TOO.

"Was that your penny on the table, Susie?"
asked grandma as the children came in from
Sabbath-school. "I saw it after you went,
and I was afraid you had forgotten it."

"Oh, no, grandma, mine went into the box
all safely."

"Did you drop anything in with it?" asked
grandma.

"Why, no, ma'am," said Susie, looking sur-
prised. "I hadn't anything to put in. You
know I earn my penny every week by getting
up early and going for the milk."

"Yes, I remember, dear. Do you know
just what becomes of your penny?"

"No, ma'am."

"Do you care?"

"Oh, indeed I do, a great deal. I want it to
do good somewhere."

"Well, then, every Sabbath, when you drop
your penny in, why don't you drop a prayer
in too, that your penny may be blessed in its
work and do good service for God? Don't you
think if every penny carried a prayer with it,
the money the school sends away would do
wonderful work? Just think of the prayers
that would go out, some across the ocean, some
way off among the Indians."

"I never thought of that, grandma. The
prayer would do as much good as the penny,
if it was a real true prayer, wouldn't it? I'm
going to remember and not let my penny go
alone again."

WHAT A LITTLE MAID GAVE.

Oh, dear! I have nothing at all to put in
the box for foreign missions," complained a
little girl.

"No," said her friend, as she gave the little
maid a caress, "but you are a little home mis-
sionary."

And was she not? She spent an hour that
morning amusing her baby sister, who was
cross with cutting teeth. She sewed up a
tear in brother Ned's ball, and hunted up some
twine for his kite-string; and she did all this
with a smiling face, and said not a word about
being bothered.

Yesterday this little missionary attended
the door-bell for Mary, the house-maid, and
let her go and visit her sick child. Meantime
she wrote a letter to her absent father, who
was away on business, in which she told him
all the home news in a frank, artless way,
giving him a thrill of loving pride and plea-
sure in his little daughter. She listened to
one of grandma's stories, told many times be-
fore, with patient attention. She laughed just
at the right time to please the old lady, and
when it was ended she said, "That's one of
your good old stories, grandma," and then
kissed her.

In many ways did this little maid help and
cheer her mother. So, although she did not
contribute to the aid of foreign missions, she
did what she could to add to the happiness of
those about her. Who can do better than
that?

BIBLE ARITHMETIC.

Addition.—"Add to your faith virtue; and
to virtue knowledge; and to knowledge tem-
perance; and to temperance patience; and to
patience godliness; and to godliness brotherly
kindness; and to brotherly kindness charity."
2 Peter 1:5-7.

Subtraction.—"Laying aside all malice, and
all guile, and hypocrisies, and envies, and all
evil speakings, . . . desire the sincere
milk of the word, that ye may grow thereby."
1 Peter 2:1, 2.

Multiplication.—"Grace and peace be multi-
plied unto you through the knowledge of God,
and of Jesus our Lord." 2 Peter 1:2.

"He that ministereth seed to the sower both
minister bread for your food, and multiply
your seed sown, and increase the fruits of
your righteousness." 2 Cor. 9:10.

Division.—"Come out from among them,
and be ye separate, saith the Lord, and touch
not the unclean thing; and I will receive you,
and will be a Father unto you, and ye shall
be my sons and daughters, saith the Lord
Almighty." 2 Cor. 6:17, 18.

Rule of Three.—"Now abideth faith, hope,
charity, these three; but the greatest of
these is charity." 1 Cor. 13:13.

Acknowledgments.

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housie Mills and Cote, St George, 3.00; Kippen, 4.50; Elora, Chalmers, 14.24; Arnprior, 8.00; Stirling, 3.00; Ottawa, Erskine, 6.00; Blyth, 7.00; London, King st, 2.19; Glenallan, 4.00; Total, \$3,021.82.

HOME MISSION FUND.

Received to 5th March. . \$34173.94;
Cedarville & Esplin, 10.00; Colborne, 10.00; Bethany, 5.00; W Adelaide, 2.00; W Adelaide SS, 1.81; Belgrave, 20.00; London, St Andrews, 30.00; London, St Andrews SS, 125.00; Ashfield, 40.00; Fingal, 90.00; Motherwell, 10.70; Galt, Knox, 87.00; Orangeville, 33.00; Port Colborne, 10.00; La Riviere, 21.40; Whitby, 60.00; Whitby SS, 10.00; Belleville, John st, 100.00; Per Rev P M Morrison, Halifax, for the North-West, 456.99; Richmond & Melbourne, 40.00; Fergus, Melville ch SS, 15.00; Spencerville, 49.00; Spencerville SS, 10.00; Port Hope 1st, 100.00; Woodstock, Chalmers, 90.00; St Thomas, 200.00; Almonte, St Andrews, 50.00; Glamis, 10.00; Shank settlement, 5.75; Wheatland, 3.25; Ottawa, St Andws, 792.67; Kildonan, 30.00; Marrinhurst, 6.00; Beeton, 15.00; Toronto, St Jas Square SS, 110; Garafraxa, St John, 6.00; Kincardine, Knox, 110.00; Appleton, 5.00; Omemee, Mt Pleasant & Lakevale, 25.00; Dixon's Corner, 7.00; Tiverton, 45.00; Hamilton, Knox, 292.00; Russell, 12.00; Vancouver, St Andws, 60.00; John Ellis, Vancouver, 100.00; Ottawa, Bank st, 180.00; Brockville, 1st, 164; Balaklava, 8.00; Unionville, 17.00; Dundalk, 4.00; Ventry, 2.32; Harrington, 28.00; W Bentinck, 9.25; Harriston, Guthrie, 31.35; Angus, 4.00; New Lowell, 7.32; Victoria District, 12.00; Toronto, East, 60.00; Camden & Tamworth, 5.00; Seaford 1st, 114.36; Shelburne, 25.00; Price's Corner, 9.00; Wyebridge, 3.00; Florence, 13.00; Chinguacousy, 2nd ch SS, 15.00; R D, 25.00; Manchester, 6.60; Stouffville, 10.00; Leslieville, 5.00; Strangfield SS, 00.85; Richmond Hill, 17.00; Richmond Hill SS, 13.00; Thornhill, 12.00; Cobourg, 85.00; Lyn, 30.00; Ospringe, 6.00; Springville, 20.00; Kingston, St Andws, 150.00; Lonsborough, 17.70; Smith's Hill, 8.07; St Marys 1st, 48.73; Minesing & Midhurst, 19.00; La Riviere, 1.80; Matawatchan Mission, 3.00; Craighurst, 32.00; Garden Hill & Knoxville, 10.00; Somerville, 3.00; Fenelon Falls, 6.00; Euphrasia, 10.00; Holland, 5.00; Hawkesbury, 8.00; A friend, Toronto, 12.00; Owen Sound, Knox, 50.00; Owen Sound, Knox, 40.00; Churchill, 45.05; Arnprior, 130.00; Fairbairn, 17.00; Dunnville, 14.00; Coulange, 20.00; Gorrie, 3.00; Fordwich, 25.00; Bethesda, 15.00; Cambray, 2.00; Avonbank, 8.00; E Nottawasaga, 6.00; Creemore, 12.00; Dunedin, 10.00; Monck, 5.00; Chinguacousy 1st 50.00; Port Dalhousie, 20.00; Uptergrove, 10.00; Hillsdale, 14.00; Elmvale, 9.00; Portland & Cantley, 5.69; Huntsville, 10.00; Norwich, 60.00; Alvinston, 40.00; Napier, 25.00; Ottawa, St Andws SS, 71.31; Stayner, 35.00; Sunnidale, 10.00; Brooksdale, 12.00; Thames Road, 10.00; Kirkton, 4.00; W Flamboro, 15.24; Parkdale, 189.00; Yarmouth, 15.00; Malten, 4.00; Glenallan, 13.00; Cookstown, 12.00; Ayr Auxiliary H M Society, 20.00; Victoria 1st, 135.00; Enniskillen, 6.00; Cartwright, 4.00; Priceville, 20.00; Kintore, 25.00; Essa 1st, 12.90; E Normanby, 3.56; Carluke, 5.00; Alliston,

29.00; James McNicol, Allenville, 2.00; Mimico, 9.3; St Andrew's, 8.00; E. Williams, 15.00; West Ch, 6.00; Duntroon, 12.00; Duntroon SS, 6.45; Woodstock, Knox, 307.00; Woodstock, Knox SS, 60.00; Woodstock, Knox ch B. Class, 23.50; Woodstock, Knox Morning Star Band, 30.00; Chinguacousy, Second, 50.00; Cardinal, 35.00; Louth, 5.00; Lake Charles, 13.25; Wilton, 4.00; Glenvale, 3.50; Newdale, 10.00; Caintown, 10.00; Cannington, 16.50; Strathroy, 35.00; Aldboro, 30.00; Montreal, Crescent st SS, 50.00; Montreal, Erskine, 600.00; Montreal, Stanley st SS, 10.00; Montreal, Knox, 200.00; Montreal, Knox, 50.00; Montreal, Calvin, 30.00; Montreal, St. Gabriel, 24.00; Cote des Neiges and Norwood, 12.00; English River and Howick, 31.00; Laguerre, 7.07; Athelstane, 21.00; Elgin, 10.00; Dundee, 25.00; Ormstown, 100.00; Dalhousie Mills and Cote St. George, 15.00; Glenboro, Cypress, 13.50; Belleville, St Andrew's, 10.00; Jarvis, 13.00; Vaughan, St Andrew's, 25.00; Richmond, 25.00; Langside, 4.00; Binscarth, 15.00; Erin, 25.00; Annan, 31.50; Belmont, 10.00; Desboro, 4.00; Ottawa, St Paul's, 52.75; Ottawa, St Paul's SS, 25.00; Norwood, 13.00; Apple and Gravel Hill, North-West, 3.00; Hamilton, McNab st, 330.00; Thessalon, 46.00; Little Rapids, 7.42; Livingstone Creek, 8.17; Cornwall, Knox, 100.00; Walpole, 12.00; Bradford, 28.00; Leaskdale, 15.00; Zephyr, 25.00; John Brebner, Sarnia, 5.00; Blytheswood and Goldsmith, 1.00; Southampton, 75.00; Ayton, 5.40; Wallacetown, 16.00; Tavistock, 5.00; Shakespeare, 20.00; St Mary's, Knox, 60.00; Wiarton, 4.00; Kenmore, 7.00; East Gloucester, 10.00; Maganatewan, 16.90; Sprucedale, 20.05; Emsdale, 22.73; Uffington, 8.69; Commanda, 25.56; Oakley, 11.71; Rye, 10.04; Lynch Lake, 8.20; Eagle Lake, 8.59; Bloomfield, 6.70; Powassan, 19.43; Floss, 20.00; Wyevale, 10.00; Nipissing Junction, 12.90; North Bay, 39.00; Raymond, 7.85; Deebank, 4.61; Byng Inlet, 13.00; Two Friends, Fawkham, 2.00; Loring, 10.85; Black Bank, 6.10; Airlie, 2.86; Katrine, 10.89; Ardtrea, 10.37; Rosseau, 28.48; Conger, 10.53; Sudbury, 22.11; Guthrie, 14.56; Y. P. M. and L. A., Guthrie, 10.00; Veuve, 15.50; J. G., 10.00; Mitchell Square, 11.18; Sault Ste Marie, 50.59; Manitowaning, 23.00; Cooke's Mills, 17.75; Algoma Mills, 20.88; Collections, 3.03; Tarbutt, 8.00; Burpee, 6.00; Spanish Mills, 8.40; Walford, 3.51; Belgrave, 1.00; Markham, St. Andrew's, 70.00; Macintosh, 26.00; Belmore, 23.75; Rodney, 10.00; Peterborough, St Andrew's, 30.00; Port Albert, 1.25; Toronto, Erskine SS, 35.00; Tottenham, 12.00; Russelltown and Covey Hill, 20.00; Paris, Dumfries st ch, 1.25; Moose Jaw, 5.00; Dundee, 6.00; Money returned, 00.50; W. Guillimbury, Second, 37.00; St. George, 25.00; Oro, Knox, 4.00; Wick, 62.00; Drumbo, 12.00; London, King st east, 20.00; Caintown, 3.00; Oil Springs, 10.00; Enniskillen, 2.00; North Bruce and Saugeen, 1.25; Riversdale, 9.00; Silver Creek, 8.35; North Kinloss, 9.00; Kingston, Cooke ch SS, 5.00; Essa, Townline, 10.00; Weston, 20.00; Craigville and Lefroy, 7.00; Gananoque, 50.00; Sarnia, 138.00; Hamilton, Wentworth ch, 35.00; St Sylvester and Lower Leeds, 5.00; Nepean,

15.00; Ratho, 15.00; Parry Sound, 30.80; Paris, Riverstch SS, 31.11; Winnipeg, North st, 11.00; Thorold, 20.00; Hespeler, 20.00; Woodbridge, 23.00; Executors of late Geo Rogers, Montreal, 150.00; D. Lamont, N. Bruce, 5.00; Vaughan, Knox, 71.00; Bolton, Caven, 90.00; King, 11th Line, 10.00; Thessalon, 2.06; Elora, Chalmers, 4.00; Stirling, 16.00; Monkton, 12.69; Ottawa, Bank st ch SS (Girls), 72.48; Hamilton, St Paul's SS, 112.00; London, Park avenue SS, 87.31; Clinton, Willis ch, 100.00; Scarboro, St And's, 3.00; Russell, 5.00; Executors of the late James Anderson, Acton, 133.34; Ottawa, Erskine, 21.00; Ottawa, Erskine SS, 9.00; Oro, Esson, 18.00; Oro, Willis, 18.00; Stittsville, 10.00; Dunwich, Chalmers, 40.00; Toronto, St Paul's, 8.00; Brandon, 40.00; Blyth, 80.00; Lady, Melville ch, Brussels, 2.50; Stonewall SS, 3.30; Winnipeg, Knox ch, B. Class, 50.00; Cartwright, 1st, 6.00. Total, \$47,540.50.

STIPEND AUGMENTATION FUND.

Received to 5th March, \$14,872.50; Cedarville and Esplin, 25.00; Colborne, 5.00; Bethany, 1.00; St David's, 10.00; W Adelaide, 3.00; Belgrave, 3.00; London, St Andrews, 150.00; Ashfield, 10.00; Fingal, 50.00; Motherwell, 15.30; Orangeville, 25.00; Port Colborne, 15.00; La Riviere, 7.00; Sydenham, Knox, 20.00; Whitby, 55.00; Belleville, John St, 100.00; Richmond and Melbourne, 21.00; Osgoode, 15.00; Spencerville, 25.00; Woodstock, Chalmers, 10.00; St Thomas, 100.00; Glammis, 14.00; Ottawa, St Andrews, 500.00; Kildonan, 10.00; Marrinhurst, 6.00; Beeton, 10.00; Kincardine, Knox, 6.50; Appleton, 15.00; Dixon's Corner, 7.00; Tiverton, 8.00; Hamilton, Knox, 50.00; Vancouver, St Andrews, 30.00; Brockville, 1st, 39.00; Balaclava, 5.00; Unionville, 8.15; Dundalk, 6.00; Ventry, 5.68; W Bentinck, 0.50; Harriston, Guthrie, 20.00; Angus, 4.00; New Lowell, 6.00; Victoria, District, 5.00; Toronto, East, 18.00; Camden and Tamworth, 40.00; Shelburne, 7.00; Seaforth, 1st, 17.19; Wyebridge, 3.25; R D, 25.00; Colborne, 5.00; Stouffville, 10.00; Leslieville, 40.00; Richmond Hill, 10.00; Thornhill, 8.00; Cobourg, 81.00; Lyn, 10.00; Carleton Place, St Andrews, 45.00; Ospringe, 2.00; Springville, 3.34; Kingston, St Andrews, 150.00; Ottawa, Bank St, 100; Minissing and Midhurst, 12.70; Nepean, 10.00; Garden Hill and Knoxville, 13.00; Somerville, 4.00; Fenelon Falls, 15.00; Euphrasia, 20.00; Holland, 6.00; Hawkesbury, 12.00; A Friend, Toronto, 8.00; Arnprior, 130.00; Churchhill, 20.02; Owen Sound, Knox, 54.00; Fairbairn, 2.00; Dunnville, 25.00; Burford, 5.00; Fordwich, 10.00; Bethesda, 5.00; Cambray, 2.00; Avonbank, 10.00; E Nottawasaga, 4.00; Creemore, 5.00; Dunedin, 6.00; Montrose, 10.00; Chinguacousy, 1st, 10.00; English Settlement, 8.00; Port Dalhousie, 15.00; Huntsville, 7.00; Alvinston, 15.00; Nepean, 15.00; Stayner, 15.40; Sunnidale, 4.20; Brooksdale, 4.00; Kirkton, 15.00; West Flamboro, 30.00; Parkdale, 120; Yarmouth, 10.00; Glenallan, 6.00; Cookstown, 3.00; Victoria, 1st, 40.00; Prescott, 30.00; Enniskillen, 4.00; Cartwright, 1st, 3.00; Cartwright, 2.00; Priceville, 21.50; Kintore, 28.50; Essa, 1st, 6.00; E Nor-

manby, 1.25; Carluke, 3.00; Alliston, 6.50; Almonte, St Andrews 43.00; West Church, 1.85; Duntroon, 5.00; St Andrews 4.00; Woodstock, Knox, 118.00; Woodstock, B Class, 11.75; Chinguacousy, 2nd, 15.00; Cardinal, 20.00; Louth, 3.00; Wilton, 1.00; Glenvale, 5.00; Moore Line, 3.00; Newdale, 8.00; Caintown, 5.00; Cannington, 8.00; Toronto, St Paul's, 6.00; Edmonton, 20.00; Hyndman, 7.00; Montreal, Erskine, 800.00; Montreal, Calvin, 15.00; Montreal, Stanley, 100.00; Montreal, Knox, 175; Cote des Neiges and Norwood, 5.00; Ste Therese, 5.00; Athelstane, 10.00; Elgin, 5.00; Dundee, 8.00; Ormstown, 75.00; Dalhousie Mills and Cote St George, 20.00; Lingwick, 23.00; Belleville, St Andrews, 100.00; Jarvis, 12.00; Vaughan, St Andrews, 20.00; Richmond, 20.00; Winslow, 5.00; Langside, 10.00; Erin, 8.00; Belmont, 10.00; Ottawa, St Paul's, 25.00; Cornwall, Knox, 40.00; Walpole, 8.00; Bradford, 10.00; Leaskdale, 10.00; Zephyr, 15.00; Dunganon, 7.25; John Brebner, Sarnia, 5.00; Southampton, 30.00; Martintown, St Andrews, 14.00; Ayton, 3.41; Wallacetown, 16.00; Tavistock, 5.00; Shakespeare, 10.00; Warton, 5.75; Guthrie and Black Creek, 5.53; Caledonia, 28.00; Kenmore, 7.00; East Gloucester, 33.00; Ardrea, 6.00; Guthrie, 5.00; Belgrave, 1.00; Markham, St Andrews, 10.00; Belmore, 7.92; Macintosh, 3.78; Rodney, 4.00; Peterborough, St Andrews, 25.00; Port Albert, 4.00; Tottenham, 8.00; Moose Jaw, 15.00; London, King St East, 20.00; Oil Springs, 30.00; Silver Creek, 2.75; Kingston, Cooke, 5.00; Weston, 10.00; Gananoque, 8.00; Sarnia, 74.00; Hamilton, Wentworth, 15.00; Ratho, 6.50; St Sylvester and Lower Leeds, 25.00; Thorold, 10.00; Woodbridge, 10.00; Essa, Townline, 10.00; North Kinloss, 6.00; Riversdale, 7.00; Enniskillen, 2.00; Oro, Knox, 4.00; W Guilimbury, 2nd, 24.00; Dundas Street, 5.00; Russelltown and Covey Hill, 3.00; Vaughan, Knox, 6.00; Bolton, Caven, 14.00; King, 11th Line, 4.00; Stirling, 16.00; Monkton, 3.71; London, Park Ave S S, 30.00; Clinton, Willis, 100.00; Russell, 2.35; Ottawa, Erskine, 41.00; Ottawa, Erskine Ch. S S, 9.00; East Williams, 20.00; Oro, Esson, 10.00; Oro, Willis, 9.00; Bayfield Road, 3.00; Dunwich, Chalmers, 20.00; Brandon, 25.00; Per Dr. Cochrane, 50.00.—Total, \$20,429.03.

FOREIGN MISSION FUND.

Received to 5th March, \$37,563.20; Cedarville and Esplin, 8.00; J. E. McLean, Merriton, 10.00; Queen's College Missionary Association, Rev. Dr. Smith's salary, 300.00; Queen's College Missionary Association, 200.00; Colborne, 10.00; Bethany, 4.00; St David's, 10.00; W. Adelaide, 1.40; W Adelaide SS, 1.81; Burnside, 13.00; London, St Andrew's, 70.00; London, St Andrew's SS, 38.66; Ashfield, 20.00; Fingal, 50.00; Quebec, Chalmers', 30.00; Galt, Knox, 106.00; Orangeville, 28.00; M. C. D. Wick, 1.00; Whitby, 32.00; Whitby SS, 5.00; Belleville, John st, 30.00; Richmond and Melbourne, 10.00; Spencerville SS, 8.00; Port Hope, First, 22.45; St Thomas, 135.00; Glammis, 7.50; A Friend's thank offering, Toronto, 50.00; Ottawa, St Andrew's, 200.00; Kildonan, 14.00; Beeton, 15.00; To-

ronto, St James' Sq Ch SS, 108.10; Garafraxa, St John, 7.00; Kincardine, Knox, 15.90; Appleton, 10.00; Omeamee, Mt Pleasant and Lakevale, 14.00; Tiverton, 12.00; Hamilton, Knox, 217.00; Hamilton, Knox, Honan, 35.00; Vancouver, St And'ws, 81.00; John Ellis, Vancouver, 100.00; Ottawa, Bank st, 125.00; Brockville, First 205.00; Stirling, 12.00; Balaclava 5.00; Port Elgin, 5.00; Harrington, 28.00; W Bentinck, 1.00; Harriston, Guthrie, 5.00; Toronto, East, 45.26; Madoc, St Peter's, 20.00; Camden and Tamworth, 2.00; Seaforth 1st, 24.34; Shelburne, 29.10; Wyebridge, 4.00; Florence, 8.00; Aberarder, 5.00; Mrs John Greig, Port Severn, 5.00; Mrs John Greig, 5.00; Stouffville, 10.00; Leslieville, 50.00; Richmond Hill, 20.00; Thornhill, 12.00; Thornhill SS, 22.00; Cobourg, 79.00; Lyn, 5.00; Carleton Place, St Andrew's, 15.00; Ospringe, 3.00; Springville, 15.00; Kingston, St. Andrews, 150.00; St Mary's, First, 33.99; St Mary's, First Ch SS, 25.00; Craighurst, 10.00; Somerville, 2.00; Fenelon Falls, 2.00; Melbourne, Guthrie, 8.00; Euphrasia, 9.50; Holland, 4.00; A Friend, Toronto, 12.00; Churchill, 20.00; Fairbairn, 8.60; Fairbairn SS, 3.40; Young Friend, Virden, 5.00; Gorrie, 2.00; Fordwich, 24.10; Bethesda, 15.00; E Nottawasaga, 4.00; Creemore 5.00; Dunedin, 5.00; Mount Pleasant, 3.00; Cheltenham, 18.15; Monck 2.50; Chinguacousy, First, 50.00; Port Dalhousie, 30.00; Hillsdale, 10.00; Elmvale, 8.00; Portland and Cantley, 2.16; Norwich, 50.00; Norwich SS, 18.60; Alvinston, 25.00; Napier, 25.00; Sunnidale, 3.00; Brooksdale, 9.00; Thames Road, 35.00; Thames Road SS, 43.00; West Flamboro, 1.00; Parkdale, 102.00; Yarmouth, 10.00; Glenallan, 16.00; Victoria, First, 45.00; Prescott, 24.00; Eden Mills, 7.50; Enniskillen, 7.00; Cartwright, First, 6.00; Cartwright, 3.00; Essa, First, 8.00; Carluke, 4.00; Alliston, 16.00; West Church 5.00; Duntroon, 10.00; Duntroon SS, 5.00; St Andrew's, 6.00; Chinguacousy, Second, 50.00; Cardinal, 15.00; Perth, St And'ws, 162.00; Louth, 5.00; Woodstock, Knox Ch SS, 35.00; Woodstock, Knox, Morning Star Band, 21.00; Newdale, 5.00; Caintown, 10.00; Kintore, 10.00; Cannington, 11.75; Aldboro, 20.00; Jarvis, 12.00; Winnipeg, Knox Ch SS, 50.00; Vaughan, St Andrew's, 20.00; Richmond, 10.00; Langside, 4.00; Knox College, Alumni Association, Rev J Goforth's salary, 600.00; Erin, 12.00; Annan, 48.70; Belmont, 10.00; Ottawa, St Paul's 61.90; Ottawa, St Paul's SS, 28.80; Hamilton, McNab st, 140.00; Walpole, 9.00; Bradford SS, 66.00; Leaskdale, 15.00; Zephyr, 25.00; Southampton, 23.00; Wallacetown, 5.00; Shakespeare, 0.00; Williams-town, St Andrew's, 86.00; Kenmore, 7.00; Markham, St Andrew's, 65.00; Berne, 5.27; Belmore, 20.45; Scarboro, St Andrew's, 2.00; Macintosh, 34.60; Fergus, Melville SS, 10.00; Rodney, 5.00; Woodbridge SS, 4.00; Peterborough, St Andrew's, 5.00; Toronto, Erskine SS, 45.00; Port Albert, 1.00; Toronto, Erskine SS, 25.00; Tottenham, 12.00; Toronto, Erskine SS, 25.00; Belleville, St Andrew's, 15.00; Toronto, Erskine SS, 20.00; Moose Jaw, 5.00; Anon, Belmore, 100.00; St George, 25.00; Dr Lamont, North Bruce, 3.00; Roxborough, Knox, 30.00;

Dalhousie Mills and Cote St George, 15.00; Silver Creek, 8.30; Dundas st, 5.00; Weston, 20.00; Craigvale and Lefroy, 5.00; Montreal, Crescent st, 100.00; Sarnia, 50.00; North Kinloss, 4.00; Hamilton, Wentworth, 35.00; Riversdale, 4.00; St Sylvester and Lower Leeds, 5.00; Enniskillen, 2.00; Nepean, 5.00; Drumbo, 15.00; Paris, River st SS, 25.00; Oro, Knox, 4.00; Thorold, 15.00; W Guillimbury, 2nd, 15.00; Woodbridge, 23.00; Russelltown and Covey Hill, 20.00; Montreal, Crescent st SS, 50.00; Montreal, Erskine, 700.00; Montreal, Stanley st SS, 15.00; Montreal, W. M. Soc., 188.76; Montreal, W. M. Soc., 43.00; Montreal, Knox, 200.00; Montreal, Knox SS, 110.00; Executors of late George Rogers, Montreal, 1500.00; Cote des Neiges and Norwood, 10.00; J W Sanderson, Wroxeter, 5.00; Rev T J Barron, Lachute, 3.00; Athelstane, 10.00; Elgin, 5.00; English River and Howick, 20.00; Dundee, 22.00; Ormstown, 75.00; King, 11th Line, 8.00; Vaughan, Knox, 63.00; Bolton, Caven, 58.00; Warwick, Knox, 12.00; Monkton, 8.45; Arnprior, 90.00; New Edinburgh, B. Class, 4.00; Hamilton, St Paul's, 25.00; London, Park av SS, 35.00; Executors late Jas Anderson, Acton, 133.33; Ottawa, Erskine, 16.00; Ottawa, Erskine SS, 9.84; Burlington Mission Band, 20.00; Dunwich, Chalmers, 16.00; Lady, Melville ch, Brussels, 2.50; Blyth, 70.00; Blyth SS, 40.00; Total, \$47,303.17.

INDORE COLLEGE—ADDITIONAL.

Per Rev J Wilkie, \$200.00; Mrs E Shearer, 15.00; Toronto, St John, 6.28; Kincardine, Knox, 38.00; Fordwich SS, 3.00; Mr and Mrs Brough, 3.00; Stayner, 18.00; per Rev J Wilkie, 138.50; Warwick, Knox, 3.00; Blyth, Hopeful Gleaners Mission Band, 50.00; Elora, Chalmers, 6.00; Almonte, St John's, 45.45; Kippen, 5.00; Alton, 4.10; per Rev J Wilkie, 160.00; Bristol, 44.00; Montreal, Knox SS, 30.00; Whitby, 51.15; H Morton, Montreal, 15.00; Lucknow, 32.00; Woodbridge, 5.00; Kinloss, 3.00; Thorold, 10.00; Kingston, Cooke SS, 11.00; Hamilton, St Paul SS, 25.00; Russell and Metcalfe SS, 19.00.

KNOX COLLEGE FUND.

Cedarville & Esplin, \$7.00; Colborne, 5.00; Ashfield, 10.00; Galt, Knox, 20.00; Orangeville, 10.00; Whitby, 10.00; Belleville, John st, 27.00; London, St Andrews, 60.00; Woodstock, Chalmers, 17.00; Garafraxa, St John, 4.00; Kincardine, Knox, 4.75; Hamilton, Knox, 65.00; Ottawa, Bank st, 25.00; Unionville, 7.00; Port Elgin, 3.75; St Thomas, 30.00; Lakeport, 3.00; Toronto, East, 20.00; Harriston, Guthrie, 10.00; Seaforth, 1st, 21.57; Shelburne, 5.00; Penetanguishene, 4.00; Stouffville, 3.00; Leslieville, 30.00; Richmond Hill, 10.00; Thornhill, 8.00; Cobourg, 20.00; Tiverton, 7.67; Omeme, Mt Pleasant & Lakevale, 6.00; St Mary's, 1st, 18.00; Garden Hill & Knoxville 4.00; Sommerville, 2.00; Fenelon Falls, 4.00; A friend, Toronto, 12.00; Harrington, 18.50; Churchill, 15.00; Bethesda, 4.00; Cambray, 2.00; Palmerston, 10.00; Dunedin, 3.00; Chinguacousy, 1st, 10.00; Elmvale, 7.50; Alvinston, 8.00; Napier, 6.00; Sunnidale, 3.00; Brookdale, 4.00; Thames Road, 25.00; Kirkton, 10.00; W Flamboro, 20.00; Parkdale, 30.00; Yarmouth, 5.00;

Glenallan, 5.00; Enniskillen, 2.00; Cartwright, 1st, 2.00; Cartwright, 2.00; Essa, 1st, 5.00; Carlisle, 3.10; Alliston, 8.00; Woodstock, Knox, 80.00; Chinguacousy, 2nd, 10.00; Kintore, 8.00; Aldboro, 10.00; Langside, 2.50; Erin, 10.00; Hamilton, McNab st, 80.00; Bradford, 5.00; Leaskdale, 6.00; Zephyr, 10.00; Southampton, 17.00; Markham, St Andrew, 10.00; Rodney, 2.00; Tottenham, 5.00; St George, 3.00; Belmont, 5.00; Weston, 4.00; Jarvis, 5.00; Sarnia, 75.00; Thorold, 10.00; Woodbridge, 5.00; North Kinloss, 1.70; Riversdale, 2.00; Enniskillen, 1.50; Drumbo, 2.00; Oro, Knox, 1.00; W Guillimbury, 2nd, 10.00; Dundas street, 4.00; Vaughan, Knox, 23.00; Bolton, Caven, 20.00; King, 11th Line, 4.00; Monkton, 00.25; Clinton, Willis, 20.00; Fingal, 25.00; Blyth, 20.00;

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th March, \$3778.12; Goderich, 171.00; Brampton, 47.00; W Guillimbury, St Johns, 11.50; Chatsworth, 19.75; Dumbane, 6.00; Rev J A Turnbull, St Marys, 25.00; Doon, 23.00; Teeswater, 4.50; Milton, 16.00; Chas Hay, Elora, 5.00; Teeswater, Westminster, 84.00; Mrs P McArthur, 2.50; Tiverton, 8.00; Glencoe, 85.00; Colin Robertson, 2.00; Jos Carlton, Walkerton, 5.00; Rev A T Colton, 10.00; Kintore, 41.00; Annan, 31.00; Leith, 2.00; Carlisle, 60.50; Underwood, 27.50; Wm Burnett, N Mornington, 15.00; J D Walker, Uxbridge, 10.00; W H Sharpe, Teeswater, 2.50. Total, \$4542.87.

QUEEN'S COLLEGE FUND.

Orangeville, \$10.00; Whitby, 10.00; Belleville, John st, 50.00; Carp Lowry Kinburn, 5.00; Appleton, 5.00; St Thomas, 30.00; Camden & Tamworth, 2.00; Brockville, 1st, 16.00; Cobourg, 10.00; Lyn, 2.00; Tiverton, 7.67; E Nottawasaga, 3.00; Stayner, 10.00; Parkdale, 15.00; Yarmouth, 5.00; Duntroon, 4.00; St Andrews, 4.00; Cardinal, 3.00; Cannington, 4.00; Langside, 1.00; Guthrie, 4.00; Belleville, St Andrew, 15.00; Belmont, 5.00; Gananoque, 35.00; Caintown, 2.75; Arnprior, 30.00; Blyth, 3.00.

MONTREAL COLLEGE FUND.

Hamilton, Knox, 25.00; Ottawa, Bank st, 25.00; Osgoode, 9.00; Brockville 1st, 17.00; Cobourg, 10.00; Tiverton, 7.67; Churchill, 5.00; Creemore, 3.00; Chinguacousy 1st, 10.00; Stayner, 4.00; Parkdale, 10.00; Chinguacousy 2nd, 10.00; Cardinal, 3.00; Langside 1.00; Blyth, 3.00.

MANITOBA COLLEGE FUND.

Received to 5th March, . . \$2557.22; Cedarville & Esplin, 5.00; London, St Andws, 60.00; Ashfield, 5.00; Galt, Knox ch, 13.00; Orangeville, 10.00; Whitby, 5.00; Belleville, John st, 20.00; St Thomas, 27.89; Garafraxa, St Johns, 2.00; Appleton, 2.00; Tiverton, 10.00; Hamilton, Knox, 25.00; Ottawa, Bank st, 40.00; Brockville 1st, Toronto East, 20.00; Tamworth 12.00; & Camden, 1.00; Seaforth 1st, 2.00; Shelburne, 5.00; Penetanguishene, 1.00; Stouffville, 2.00; Leslieville, 10.00; Richmond Hill, 3.00; Thornhill, 2.00; Cobourg, 10.00; Lyn, 3.00; St Marys 1st, 8.00; Garden Hill & Knoxville, 1.00; Fenelon Falls, 4.00; A friend,

Toronto, 9.00; Churchill, 5.00; Bethesda, 2.00; E Nottawasaga, 2.00; Creemore, 2.00; Dunedin, 2.00; Chinguacousy 1st, 5.00; Hillsdale, 8.00; Alvinston, 5.00; Napier, 5.00; Brookdale, 2.00; Thames Road, 9.00; Kirkton, 7.00; Parkdale, 35.00; Yarmouth, 2.75; Glenallan, 2.00; Enniskillen, 1.00; Cartwright, 1st, 1.00; Essa 1st, 2.00; Alliston, 6.00; Chinguacousy 2nd, 10.00; Cardinal, 4.00; Cannington, 1.00; Langside, 1.00; Erin, 4.00; Gambridge, 4.46; Hamilton, McNab SS, 30.00; Cornwall, Knox, 20.00; Bradford, 5.00; Leaskdale, 3.00; Zephyr, 2.55; St George, 3.84; Roxborough, Knox, 6.00; Weston, 2.00; Sarnia, 10.00; Hamilton, Wentworth, 8.00; Woodbridge, 2.00; North Kinloss, 1.00; Riversdale, 1.00; Enniskillen, 00.52; Elora, Chalmers, 4.00; Monkton, 00.50; Arnprior, 15.00; Clinton, Willis, 10.00; Ottawa, Erskine, 12.00; Fingal, 20.00; Dunwich, Chalmers, 5.85; Blyth, 8.00. Total, \$3173.49.

WIDOWS' AND ORPHANS' FUND.

Received to 5th Mar, \$3253.10; Beamsville, 4.00; Cedarville & Esplin, 5.00; Colborne, 9.00; Ashfield, 10.00; Fingal, 14.00; Galt, Knox 6.21; Orangeville 15.00; Whitby, 10.00; Belleville, John st, 26.00; Richmond & Melbourne, 5.00; Osgoode, 3.50; Spencerville, 10.00; Woodstock, Chalmers, 10.00; St Thos, 50.00; Ottawa, St Andrews, 90.00; Kildonan, 5.00; Beeton, 5.00; Garafraxa, St Johns, 2.00; Kincardine, Knox, 10.00; Appleton, 5.00; Tiverton, 5.00; Hamilton, Knox, 25.00; Vancouver, St Andws, 36.00; Ottawa Bank st, 3.00; Brockville 1st, 36.00; Balaklava 3.00; Harrington, 4.00; Harriston, Guthrie, 3.00; Toronto East, 10.00; Camden & Tamworth, 2.00; Seaforth 1st 15.16; Shelburne, 3.00; Penetanguishene, 4.00; Stouffville, 1.00; Leslieville, 18.00; Richmond Hill, 5.00; Thornhill, 3.00; Cobourg, 15.00; Lyn, 4.00; Springville, 7.50; Kingston, St Andws, 44.00; St Marys 1st, 5.00; Garden Hill & Knoxville, 2.00; Fenelon Falls, 3.00; A friend, Toronto, 2.00; Churchill, 7.18; Dunnville, 4.00; Bethesda, 1.00; Cambray, 2.00; E Nottawasaga, 2.00; Creemore, 3.00; Dunedin, 2.00; Williamstown, St Andws, 7.00; Chinguacousy 1st, 5.00; English Settlement, 11.00; Port Dalhousie, 7.50; Hillsdale, 4.00; Elmvale, 4.00; Norwich, 15.00; Brookdale, 2.00; W Flamboro, 6.00; Parkdale, 12.00; Yarmouth, 5.00; Glenallan, 3.00; Victoria 1st, 15.00; Enniskillen, 1.00; Cartwright 1st, 1.00; Cartwright, 1.00; Essa 1st, 2.00; Carlisle, 4.00; Alliston, 11.00; Chinguacousy 2nd, 8.00; Cardinal, 10.00; Kintore, 5.00; Cannington, 5.00; Aldoro, 10.00; Richmond, 5.00; Langside, 2.00; Winslow, 5.00; Erin, 10.00; Belmont, 5.00; Desboro, 2.00; Hamilton, McNab st, 20.00; Cornwall, Knox, 20.00; Bradford, 2.00; Leaskdale, 2.55; Zephyr, 2.00; Southampton, 9.00; Kenmore, 3.00; E Gloucester, 4.00; Markham, St Andws, 5.00; Rodney, 5.00; Peterborough, St Andws, 10.00; Port Albert, 1.00; Tottenham, 5.00; Moose Jaw, 2.00; St George, 4.00; Weston, 5.25; Gananoque, 12.00; Sarnia, 20.00; Hamilton, Wentworth, 10.00; Nepean, 3.00; Blyth, 1.00; Thorold, 8.00; Brandon, 5.00; Woodbridge, 6.00; Craigvale, & Lefroy, 5.00; Drumbo, 10.00; Oro, Knox ch, 2.00; W Guillimbury 2nd, 3.00; Dundas street, 5.00; Russelltown & Covey Hill, 10.00; Montreal, Erskine, 25.00; Montreal, Knox, 20.00; Cote des

Neiges & Norwood, 4.00; Montreal, Calvin, 5.00; English River & Howick, 3.00; Dundee, 5.00; Dalhousie Mills & Cote St George, 1.00; Essa, Townline, 5.00; Monkton, 1.95; Ottawa, Erskine, 3.00; London, Knox, 7.50; Total, \$4346.40.

WIDOWS' AND ORPHANS' FUND, Ministers Rates.

Received to 5th March, . . \$1919.48;
Rev's R Hume, 8.00; J McKenzie, 8.00; G. Sutherland, (2 yrs) 16.00; W Allan, 8.00; John Anderson, 8.00; W M McKibbin, 8.00; R Y Thomson, 8.00; G Flett, 8.00; Colin Fletcher, 8.00; Dr Gregg, 8.00; G E Freeman, (2 yrs) 16.00; H Sinclair, 8.00; W Walker, (2 yrs) 15.00; J Leishman, 20.00; Dr. King, 8.00; Joseph White, 8.00; Dr. Smellie, 8.00; J M Munroe, 10.00; Robert Scott, 10.00; Henry Gracy, 8.00; Andrew B Baird, 8.00; A Leslie, 8.00; J M Aull, 8.00; John Mordy, (2 yrs) 16.00; Total, \$2159.48.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th March, . . \$6583.22;
Cedarville & Esplan, 6.00; Colborne, 8.00; St Davids, 9.00; W Adelaide, 1.00; Arkona, 1.35; London, St Andrews, 120.00; Ashfield, 14.00; Galt, Knox, 18.00; Orangeville, 13.53; Whitby, 12.00; Bellville, John st, 26.00; Richmond & Melbourne, 5.00; Osgoode, 4.50; Spencerville, 12.00; Spencerville SS, 8.00; Woodstock, Chalmers, 10.00; St Thomas, 50.00; Ottawa, St Andws, 40.00; Kildonan, 5.00; Beeton, 5.00; Garafaxa, St John, 4.00; Kincardine, Knox, 15.00; Appleton, 5.00; Ome-me, Mt Pleasant & Lakevale 11.00; Tiverton, 6.00; Hamilton, Knox, 66.00; Vancouver, St Andws, 29.00; Ottawa, Bank st, 67.00; Brockville 1st, 38.00; Balaklava, 3.00; Harriston, Guthrie, 3.00; Melrose & Lonsdale, 6.00; ronto, East, 20.00; Camden & Tamworth, 2.00; Seaforth 1st, 15.93; Shelburne, 7.00; Penetanguishene, 4.00; Stouffville, 1.00; Leslieville, 20.00; Richmond Hill, 5.00; Thornhill, 5.00; Cobourg, 20.00; Lyn, 5.00; Carleton Place, St Andws, 10.00; Springville, 7.50; Kingston, St Andws, 44.00; St Marys 1st, 5.00; Garden Hill & Knoxville, 4.00; Somerville, 2.00; Fenelon Falls, 3.00; A friend, Toronto, 3.00; Churchill, 20.00; Dunnville, 5.00; Bethesda, 2.00; Cambray, 2.00; E Nottawasaga, 2.00; Creemore, 2.00; Dalhousie Mills & Cote St George, 10.00; Dunedin, 2.00; Dundee, 7.00; Chinguacousy 1st, 10.00; Elgin, 5.00; English Settlement, 13.00; Athelstane, 5.00; Port Dalhousie, 7.50; English River & Howick, 7.00; Hillsdale, 4.00; Elmvale, 4.00; Norwich, 12.23; Alvinston, 7.00; Napier, 6.00; Stayner, 10.00; Sunnidale, 4.00; Brooksdale, 2.00; W Flamboro, 8.00; Parkdale, 50.00; Yarmouth, 5.00; Glenallan, 7.00; Victoria 1st, 15.00; Enniskillen, 2.00; Cartwright, 1.00; Essa, 1st, 6.00; Carlisle, 4.00; Alliston, 7.00; Duntroon, 2.00; St Andws 2.00; Woodstock, Knox, 50.00; Chinguacousy 2nd, 12.00; Cardinal, \$10.00; Moore Line, 4.00; Caintown, 6.00; Montreal, Calvin, 10.00; Kintore, 12.00; Cote des Neiges and Norwood, 4.00; Cannington, 7.00; Aldboro, 10.00; Montreal, Knox, 14.46; Ayr, Knox, 21.48; Montreal, Erskine, 50.00; Jarvis, 5.00; Russelltown and Covey Hill, 10.00; Vaughan, St Andrews, 15.00;

Dundas Street, 5.00; W Guillimbury, 2nd, 8.00; Langside, 2.00; Oro, Knox, 4.00; Erin, 10.00; Drumbo, 5.00; Belmont, 5.00; Enniskillen, 1.50; Desboro, 2.00; Riversdale, 2.00; Port Hope, 1st, 15.47; North Kinloss, 1.70; Apple and Gravel Hill, 3.00; Esson, Townline, 5.00; Cornwall, Knox, 30.00; Craigvale and Lefroy, 5.00; Walpole, 5.00; Thorold, 9.00; Bradford, 5.00; Nepean, 2.00; Leaskdale, 10.00; Hamilton, Wentworth, 13.00; Zephyr, 19.00; W S I, 20.00; Southampton, 17.00; Sarnia, 50.00; Wallacetown, 5.00; Kenmore, 3.00; E Gloucester, 3.50; Markham, St Andrews, 6.00; Rodney, 5.00; Peterborough, St Andrews, 20.00; Port Albert, 1.00; Tottenham, 5.00; Belleville, St Andrews, 10.00; Moose Jaw 2.00; St George, 4.00; Roxburgh, 12.00; Weston, 7.25; Gananoque, 17.00; Woodbridge, 4.00; Ormstown, 25.00; Stirling, 5.00; Monkton, 00.25; Arnprior, 20.00; London, Park Avenue SS, 20.00; Chatsworth, 5.00; Ottawa, Erskine, 12.00; Fingal, 35.00; Bayfield Road, 2.00; Dunwich Chalmers, 7.00; Brandon, 10.00; Blyth, 27.50; London, Knox, 7.50; Richmond, 5.00; Cartwright, 1st ch, 1.00; Total, \$9425.37

AGED & INFIRM MINISTERS ENDOWMENT FUND.

Received to 5th March, \$6411.34;
Mrs Smith, Toronto, 750.00; Peter Macdonald, Toronto, 30.00; Quebec, 165.00; Montreal, 610.00; Mrs Bartlett, Toronto, 20.00; Mrs Topp, Toron., 200.00; Committee of Seton Fund, 1675.00; Executors, late Geo Rogers, Montreal, 100.00. Total, \$1,0351.34.

AGED MINISTERS' FUND.

Ministers Rates.

Received to 5th March, \$1209.20;
Revs Geo Bell, 5.00; R Hume, 4.00; John McKenzie, 3.75; G Sutherland, (2 yrs), 10.00; W Allan, 3.75; John Anderson, 4.00; J Ewing, 4.00; W M McKibbin, 5.00; J F McLaren, 3.75; R Y Thomson, 5.00; Geo Flett, 4.00; Colin Fletcher, 4.50; John Mordy, (2 yrs), 6.00; D McLeod, 3.50; Joseph White, 5.00; Dr Gregg, 9.00; A Leslie, 4.00; J Mowat, 5.00; Jas McIlroy, 6.00; J Scrimger, 10.00; Robert Scott, 3.75; H. Sinclair, 2.00; J M Munroe, 4.00; Dr McClelland, 11.25; A Tolmie, 10.00; Dr King, 13.00; Henry Gracy, 6.50; Andw B Baird, 6.50; J M Aull, 4.50. Total, \$1375.95.

KNOX COLLEGE BURSARY FUND.

Galt, Knox, (Bayne scholarship), \$55.00; Brantford, Zion, 50.00; Toronto, Knox, 120.00; Rev Dr Torrance, Guelph, 50.00; JB Armstrong, 50.00.

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

Woodville SS, 15.00; Woodstock, Knox ch SS, 20.00; Woodstock, Knox ch B Class, 11.75; Scarboro, Knox, 36.40; Clinton, Willis, 15.85.

TRINIDAD, ERROMANGA, NEW HERBIDES, & DAY SPRING.

Ottawa, Bank st ch SS, 23.17; Ottawa, St Andrews SS, 25.00; Ottawa, Bank st ch SS, 53.79; Woodstock, Knox ch SS, 12.00; Hamilton, St Pauls, 25.00; Toronto, St Enochs SS, 5.00; Toronto, Erskine SS, 20.00; Kingston, Cooke's ch SS, 10.00; Toronto, Erskine ch SS, 49.00.

JEWISH MISSION.

A friend, Camilla, 3.00; A friend, Camilla, 3.00; Vaughan, Knox, SS, 20.00.

MORRIN COLLEGE FUND.

Langside, ... \$1.00

HALIFAX COLLEGE FUND.

Langside, ... \$1.00

CHURCH & MANCE BUILDING FUND.

Mrs Scott, Hamilton \$25.00

MCALL MISSION.

A friend, Paris \$5.00

LUMBERMAN'S MISSION.

A friend, Paris \$5.00

RECEIVED DURING MARCH BY REV. P. M. MORRISON, AGENT AT HALIFAX, OFFICE DUKE ST. P. O. BOX 333.

FOREIGN MISSIONS.

Previously acknowledged \$13,564.53;
Coldstream (\$25 special by Mission Band), 43.00; Bloomfield, O'Leary & Brae, 20.00; Tignish, Montrose and Elmsdale, 16.00; Bridgewater, 20.00; M J Lewis, Onslow, 5.00; T. McKelvie, Rockland, N.B., 5.00; Glassville, 8.00; Gay's River and Milford, 40.07; Students Missionary Association, 17.00; Int A K Mackinlay, Gaddie Memorial, 77.00; bequest Miss B Munro, Brookland, Pictou Co, 23.00; Fort Massey, for Indore College, 50.00; St Matthew's, Wallace, 40.00; Woodville and Little Sands, 5.00; Youghall, Bathurst, 2.50; Nashwaak and Stanley, 5.00; James' Church, N. G., Young Ladies' Helping Hand Society, 40.00; James' Church, N. G., Bible Class, 7.75; Donald John McDonald, Beachmount Copper Mine, C.B., 2.00; Middle River, Pictou Co, 9.00; St Matthew's, North Sydney, 58.00; Geddies Memorial Fund, 40.03; Harry S McGrath, Harrigan Cove, 00.50; A Friend of Missions, 20.00; W.F.M.S., Pugwash (special), 25.00; Rev D McLean, 5.00; Brackley Point Road, 9.90; Castlereagh (special), 2.20; Estate of late Thos Fulton, Stewiacke, 7.00; M J Hastings' SS Class, Sheet Harbor, 1.10; Clyde River, P.E.I., 16.00; West River, P.E.I., 7.00; Richmond Bay, West, 40.00; Knox ch, Wallace, 48.00; Y. P. S. C. E. Dalhousie, 7.00; Falmouth st, Sydney, 25.00; Kincardine, 3.00; W. F. M. S., for Tunapuna School House, 52.12; St Andrew's, Campbellton, 25.00; Children, Truro, Miss Blackadder's meeting, 1.00; St Stephen's, Amherst, 18.00; St John's, Moncton, 23.65; St John, Ladies' meeting, 10.30; Knox SS, Shediac, for Efate, 10.00; Princetown, Bible Mission Society, 180.00; Bras d'Or, 1.87; Sydney Mines, 10.00; Bocabec and Waweig, 6.01; Five Islands, 6.50; Total, \$15,140.03.

DAYS PRING & MISSION SCHOOLS.

Previously acknowledged, \$2,529.47;
Tignish, Montrose and Elmsdale SS, 4.09; Glassville SS, 7.00; Noel SS, ad'l, 2.81; Stewiacke SS, ad'l, 10.46; St Matthew's, Wallace, 10.00; C L Briggs, Chipman, 6.75; James' ch, N. G., Juvenile Missionary Society, 14.75; James' ch, N. G. SS, 17.50; Springfield, N.B., SS, 3.50; Y. L. B. C., First Church, Brockville (special) 25.00; St John's SS, Cow Bay, C.B.

7.00; Brackley, Point Road SS, 8.46; Sherbrooke SS, 20.00; St John's SS, Halifax, 10.00; First Church SS, Truro, 25.33; Knox SS, Wallace, 20.00; Maple Green SS, Dalhousie, 1.50; Falmouth st, Sydney, 12.00; Churchville SS, 7.00; Elmsdale SS, 16.00; Total, \$2,749.62.

HOME MISSIONS.

Previously acknowledged, \$9180.32; Presbyterian church in Ireland (£50), 241.66; Coldstream, 12.00; Bloomfield O'Leary & Brae, 10.00; Tignish, Montrose & Elmsdale, 15.00; West Point & Campbellton (re-payment) 38.90; Scotch Settlement, 5.00; Little Narrows, 7.00; Brookfield (re-payment), 30.00; Montague, P E I, 25.00; A Sutherland, Red Bank, 1.00; St Matthews, Wallace, 40.00; C L Briggs, Chipman, 6.75; Alex Campbell, Annapolis, 15.00; Woodville & Little Sands, 17.00; St Luke's, Bathurst, 3.73; Youghall, Bathurst, 5.00; James church, N G Missionary Association, 14.00; James ch, N G Missy Asso, (special) 5.00; Nashwaak & Stanley, 5.00; St Matthews, North Sydney, 43.00; Whycomah adl, 5.00; Int A Mackintosh, 00.23; Alexander Maclean, 1.00; River Hebert, 5.00; Bay of Islands, 15.00; Brookfield, P E I, (re-payment), 35.00; Brackley, Point Road, 4.00; Clyde River, P E I, 10.00; West River, P E I, 5.50; Richmond Bay, West, 20.00; Weldford, 3.00; Falmouth st, Sydney, 20.00; Kincardine, 7.00; A Presbyterian, Halifax, 20.00; Princetown B Miss Soc, 63.00; Bras d'Or, 2.87; Sydney Mines, 10.00;

For the North West.

Hermon ch, Millville, 19.00; St Matthews, North Sydney, 15.00; W F M S, Brule Col Co, N S, 25.00; A Presbyterian, Halifax, 10.00; Sydney Mines, 11.00; No name, 6.76; Total, \$10,033.72

AUGMENTATION FUND.

Previously acknowledged, \$4243.35; Canard, Cornwallis, 25.00; Coldstream, 15.00; Bloomfield, O'Leary & Brae, 15.00; Tignish, Montrose & Elmsdale, 20.00; Bridgewater, 30.00; New Richmond, P Q, 15.00; Cardigan, 20.00; Scotsburn, 22.50; Millville, 9.25; Boularderie, 12.00; Trenton, 8.50; Shemogue & Port Elgin, 20.00; Red Bank & Whitneyville, 25.16; Noel, 25.00; Salt Springs, 12.50; St Matthews, Wallace, 30.00; Springfield, 44.00; Woodville & Little Sands, 30.00; St Luke's, Bathurst, 12.00; Belledune, 4.52; Nashwaak & Stanley, 38.00; Springfield & English Settlement, 15.00; Elmsdale, 5.00; St Matthews, North Sydney, 25.00; Clyde, 13.50; Garden of Eden, 8.00; Waterville & Lakeville, 15.00; St James, Charlottetown, 70.00; St Stephens, Amherst, 44.00; Whycomah, 32.00; Tryon & Bonshaw, 2.00; Sheet Harbor, 20.00; New Richmond, 19.00; West Cape, 18.00; Bay of Islands, 15.00; Hampton, Hammond River & Rothsay, 20.00; Strathalbyn, 16.00; Brackley Point Road, 5.00; Richmond Bay, West, 20.00; Clyde River, P E I, 17.50; West River, P E I, 17.50; Lake Ainslie, 17.00; Annapolis & Bridgetown, 15.50; Dalhousie, 29.50; Richmond, N B, 30.00; Falmouth st, Sydney, 25.00; Lot 16, Richmond Bay, East, 10.00; Kincardine, 4.00; Caledonia, P E I, 16.00; Little Narrows, 10.00; Princetown B Miss Soc, 63.00; Clifton, 50.00; Bras d'Or, 10.00; Syd-

ney Mines, C B, 25.00; Bocabec & Waweig, 27.00; Richmond Bay, East Lot 14, 10.00; Kempt & Walton, 15.00; St Johns, Campbellton, 47.25; Cape North 26.00; Total, \$5527.53.

AGED MINISTERS' FUND.

Previously acknowledged \$2,528.48; Coldstream, 3.00; Bridgewater, 3.00; Rev A F Thompson, Rate, 4.00; Coupon, Halifax Debenture, 14.60; Int H C Barnaby, 37.50; Int J A G Campbell, 55.00; Rev J D Murray, Rate, 3.75; Int Rev J D Murray, 30.00; Rev H B Mackay, Rate, 3.50; Rev Murdoch Campbell, Rate, 3.50; Woodville and Little Sands, 4.00; James' ch, N.G., Missionary Association, 5.00; Lockport & East Jordan, 3.00; Montague, P E I, 5.00; St Matthew's, N Sydney, 6.00; Whycomah, 5.00; Rates—Revs E A McCurdy, 6.00; Geo Carson, 5.00; James Anderson, 3.75; Geo Bruce, 9.00; R C Quinn, 3.00; J A Cairns, 8.00; R McLeod, 7.50; Clyde River, P E I, 3.00; West River, P E I, 2.00; St Paul's, Woodstock, 2.50; Richmond Bay, West, 3.00; Falmouth st, Sydney, 4.00; Rates—Revs A Maclean, 4.00; E Scott, 7.00; A Macrae, 3.00; A Campbell, 3.75; T C Jack, 5.00; D McMillan, 5.76; E McNab, 7.50; Sydney Mines, 3.00; Bocabec & Waweig, 2.87. Total, \$2822.96.

COLLEGE FUND.

Previously acknowledged, \$8028.25; Coldstream, 10.00; Bloomfield, O'Leary & Brae, 10.00; Montague, P E I, 4.00; Coupons, Halifax Debentures, 58.15; Lockport & East Jordan, 3.00; Int L W Johnston, 210.00; St Matthew's, Wallace, 10.00; Woodville & Little Sands, 9.00; Springfield & English Settlement, 5.00; Whycomah, 10.00; Int Moncton Church, 285.00; River Hebert, 25.00; Int W A Patterson, 93.44; Springhill, 15.00; Clyde River, P E I, 4.00; West River, P E I, 2.00; St Paul's Woodstock, 8.33; Falmouth st, Sydney, 10.00; Kincardine, 2.00; St Andrews, Campbellton, 5.00; Rent of Robie st Lot, 10.00; Sydney Mines, C B, 7.00; Int D & E Horne, 70.00; Five Islands, 6.50. Total, \$8900.67.

BURSARY FUND.

Previously acknowledged, \$872.43; Coupon, N S Debenture, 25.00; Rev J D Murray, 1.00; Alex Campbell, Annapolis, 5.00; Woodville & Little Sands, 5.00; Int A Mackintosh, 4.74; Alex Maclean, 1.00; Int H Barnhill, 24.75. Total, 938.92.

MANITOBA COLLEGE.

Previously acknowledged, \$331.56; Bloomfield, O'Leary & Brae, 5.00; St Matthews, Wallace, 10.00; Woodville & Little Sands, 5.00; Whycomah, 5.00; Knox Church, Shediak, 7.57; Clyde River, P E I, 3.00; St Matthews, North Sydney, 24.00; Falmouth st, Sydney, 3.00. Total, \$394.13.

FRENCH EVANGELIZATION ORDINARY.

RECEIVED BY REV. DR. WARDEN, 198 JAMMS STREET, MONTREAL, TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, TO APRIL 8TH, 1890. Already acknowledged, \$18,223.78; London, St Awa, 118.00; Spencerville, 15.00; Spencerville SS, 8.00; New Glasgow, James, 58.50; J W Sander-

son, Wroxeter, 5.00; Wm Thompson, Metropolitan, 5.00; Montreal, Calvin, 30.00; Rev T J Barron, Lachute, 2.00; Vancouver, St Awa, 21.02; Ottawa, Bank St, 70.00; Lochiel, 16.00; Ome-mee, Mt Pleasant & Lakevale, 15.00; Harrington, 18.50; Rockburn, 6.47; Gore, 5.94; Valleyfield, 9.15; Ormstown, 13.45; Jos Shee, y, Paisley, 3.00; Baltimore SS, 14.00; Chinguacousey 2nd SS, 15.00; X Y, 1.50; Friend, 2.00; Arnprior, St Awa, 80.00; Elgin, 10.00; Athelstane, 20.00; English River & Howick, 24.00; Fenelon Falls, 3.90; Somerville, 2.00; Alex. Campbell, Annapolis Royal, N S, 5.00; Fordwich ch & SS, 29.63; Montreal Knox, 20.00; Woodville, O, SS, 10.00; J & M Christie, Thanet, O, 1.00; Montreal, Knox SS, 20.00; W Flamboro, 9.66; Ennis-killen, 6.00; Cartwright First, 5.00; Cartwright, 4.00; Hillsdale, 14.00; Elmvale, 10.00; Victoria, B C, 1st, 20.00; Thames Road SS, 18.00; Cobourg, 30.00; Dundee, Zion, 20.00; Wm Cunningham, Huntingdon; Que, Ormstown, 101.00.75; Bequest of Mrs Cath McEwen, Exeter, Ont., 500.00; Perth, St Awa, 75.00; W Winchester, 40.00; Exec's late G Rogers, Montreal, 1500.00; Kintore, 10.00; Russelltown & Covey Hill, 15.00; John Lamont, N Bruce, 3.00; Rodney, 5.00; Erin, Burns, 12.00; Leaskdale 5.00; Zephyr, 8.00; Miss Janet Bryden, Guelph, 20.00; Colin C McFayden, Durham, 1.00; Ste Anne, Illinois, 34.00; Ventnor, 6.00; Ottawa, Bank st SS, Boys, 77.07; Athelstane, 5.00; Wm Urquhart, Sporting Mountain, 10.00; Ottawa, Erskine, 18.05; Ottawa, Erskine SS, 7.56; Eliz A Thompson, Clarke, 2.00; Montreal, Erskine ch Juv M Soc, 5.00; A friend, 10.00; G B Ferguson, Fergus, 200.00; Col-lingwood, per Rev. C A D, 11.39; Palmerston, 4.02; Rev R Hadow, 5.00; Whitton, St Luke's ch, 5.00;

Per Rev. P. M. Morrison:—

Coldstream, 10.00; Bloomfield, O'Leary & Brae, 5.00; Tignish, Montrose & Elmsdale, 16.00; M J Lewis, Onslow, 4.00; T McKelvie, Rockland, N B, 5.00; Little Narrows, 8.00; John McLeod, Richmond, Halifax, 1.00; Montague, P E I, 15.00; Wallace, St Matthews, 25.00; Youghall, Bathurst, 2.75; Nashwaak & Stanley, 5.00; Lockport & E Jordan, 2.00; North Sydney, St Matthews, 26.00; Strathalbyn, 17.00; Brackley Point Road, 3.75; Richmond Bay West, 8.40; Clyde River, P E I, 4.00; West River, P E I, 2.00; Woodstock, St Pauls, 9.17; Princetown B & Miss Soc, 62.20; Sydney Mines C B, 5.00;

Per Rev. Dr. Reid, Toronto:

Colborne, 10.00; W Adelaide, 2.00; Ashfield, 18.00; Galt, Knox, 111.00; Orangeville, 5.00; Whitby, 17.00; Whitby SS, 5.00; Belleville, John st 20.00; Port Hope, First, 60.00; St Thomas, 60.00; Glammis, 5.00; Ottawa, St Awa, 120.00; Beeton, 5.00; Toronto, St James sq SS, 10.00; Garafraxa, St Johns, 3.00; Kincardine, Knox, 8.20; Appleton, 8.00; Tiverton, 15.00; Hamilton, Knox, 50.00; Brockville, First, 142.00; Balaklava, 5.00; Port Elgin, 5.00; Harriston, Guthrie, 10.00; Toronto East, 30.00; Camden & Tamworth, 2.00; Seaford 1st, 48.49; Shelburne, 14.30; Penetanguishene, 5.00; Stouffville, 6.00; Leslieville, 40.00; Richmond Hill, 15.00; Lyn, 10.00; Ospringe, 3.00; Springville, 10.00; St Marys 1st, 10.00; Mi esing & Mid-

hurst, 3.05; Craighurst, 8.00; Garden Hill & Knoxville, 5.00; Euphrasia, 5.00; Holland, 3.00; A friend, Toronto, 6.00; Churchill, 15.00; Fairbairn, 5.00; Gorrie, 5.00; Bethesda, 8.00; Cambray, 2.00; E Nottawasaga, 4.00; Creemore, 3.20; Dunedin, 3.00; Dunedin, SS, 2.44; Monck, 2.00; Chinguacousy 1st, 40.00; Port Dalhousie, 15.00; Huntsville, 2.00; Norwich, 15.00; Alvinston, 10.00; Napier, 10.00; Stayner, 8.00; Sunnidale, 5.00; Brooksdale, 11.00; Parkdale, 100.00; Glenallan, 7.00; Essa 1st, 5.00; Carluke, 4.00; Alliston, 18.00; Jas McNicholl, Allensville, 2.00; Woodstock, Knox, 25.00; Chinguacousy 2nd, 32.00; Cardinal, 9.00; Cannington, 7.75; Aldboro, Argyle, 20.00; Vaughan, St Andrews, 15.00; Langside, 1.00; Belmont, 3.00; Desboro, 3.00; Walpole, 6.00; Hamilton, McNab st, 100.00; Bradford, 5.00; Southampton, 23.00; Wallacetown, 5.50; Guthrie, 4.00; Markham, St Andrews 30.00; Crumlin SS, 5.00; Peterboro, St Andrews, 16.00; Port Albert, 1.00; Tottenham, 8.00; Belleville, St Awns, 10.00; Moose Jaw, 5.00; St George, 5.00; Oil Springs, 5.00; Weston, 10.00; Gananoque, 20.00; Hamilton, Wentworth, 15.00; Thorold, 20.00; Woodbridge, 13.00; Drumbo, 10.00; W Guilmbury, 2nd, 10.00; Vaughan, Knox, 35.00; Bolton, Caven, 12.00; King, 11th Line, 5.25; Monkton, 3.95; West Toronto Junc, 29.00; Executors late Jas Anderson, Acton, 133.33; Fingal, 20.00; Dunwich, Chalmers, 5.00; Toronto, St Pauls, 6.00; Blyth, 30.00; Thornhill, 8.00; Total 24,137.75.

POINTE-AUX-TREMBLES SCHOOLS.

Ordinary Fund.

Already acknowledged, \$7418.03; Richmond, Chalmers, 5.00; Friends, Milford, NS, 4.00; J W Sanderson, Wroxeter, 5.00; Class of SS Girls, Gananoque, 2.00; St Catherine's, Haynes av SS, 5.00; Bobcaygeon, Knox SS, 10.00; Beeton SS, 10.00; A & S Anderson, Stonewall M, 5.00; Brampton, Miss S, Whitehead's class, 12.50; X Y, 0.50; Friend, 1.00; J & M Christie, Thanet O, 2.00; W Flamboro SS, 14.00; Atkin's Corners SS, 11.00; Montreal, Knox SS, 50.00; Cobourg SS, 50.00; W M Clarke, Toronto, 100.00; Mr & Mrs W Brown, Summerside, 2.00; Ottawa, St Awns SS, 25.00; A friend, Knox, Guelph, 4.00; Mrs A Henderson, Woodstock, NB, 5.00; Ottawa, St Pauls, Y W B class, 25.00; Winnipeg, Knox SS, 50.00; Carluke, St Pauls SS, 34.00; An Ebenezer 50.00; Oshawa SS, 12.50; In memory of late Robt Phelps, 25.00; Montreal, Am Presbyt SS, 25.00; Lucknow SS, 25.00; Georgetown Que SS, 50.00; London, Park Avenue SS, 50.00; Elgin, Que, 5.00; W Winchester SS, 50.00; Montreal, Erskine J M Soc, 50.00; Truro, 1st SS, 50.25; Toronto, St Jas Square SS, 50.00; Hamilton, Knox, 50.00; Bethesda, 4.00; Toronto, St Enoch's SS, 15.00; Kingston, Cooke's SS, 30.00; Paris, River st SS, 25.00; Hamilton, St Pauls SS, 50.00; Stouffville, 4.00. Total, \$8470.75.

BUILDING FUND.

Already acknowledged \$1684.13; A B C, Sutherlands River, NS, 3.00; Grove Halifax SS, primary class, 15.00; Grove Halifax SS, class, 1.75; Friend Halifax, 5.00; Friend, Halifax, 1.25; Beechwood, W F M

Soc, 7.00; Woodstock O, Chalmer's SS, 25.00; Montreal, St Gabriel SS, mite boxes, 5.03; Hampton N B, W F M Soc, 2.00; Collected by J H Dickson, Roxboro, 1.75; Friends, Kent Co NB, per Mrs J Gordon, 5.00; Friends, Kingston NB, Mrs J Gordon, 10.00; Per Annie Kennedy, Ashton, Ont, 6.15; Per Jane McMillan, Thamesford 33.00; Hensall SS, little workers, 29.00; Fordwich Ch & SS, 5.00; Two Ladies, Lochaber, NS, 2.00; Per Mrs Campbell, Cote St Antoine, 43.96; Per Miss Maggie Scott, Toronto, 3.00; Per Mrs B Kirkman, Seaforth, 10.00; Dundee, Zion, 29.44; Greenbank, W F M Soc, 2.00; Montreal, St Gabriel SS, mite boxes, 2.96; Mrs H'y McLaren, 1.00; Mrs Dr Scott, Hamilton, 5.00; Miss Jessie Duncan, Bayfield, 10.00; Friend, Hamilton, 10.00; Mrs Jas Cooper, Conn, 1.00; Mrs J J Tutzel, Detroit, 5.00; Rockburn, 11.00; St Johns, Newfoundland W H & F M Soc, 16.00; Galt, Knox YWM Band, 20.00; Mrs John Brebner, Sarnia, 5.00; Per Miss Miller & Mrs Rutherford, Wroxeter, 0.50; Bluevale, per Miss M J Anderson, 6.42; Indian Lands, per Mrs McDiarmid, 17.45; Ailsa Craig, per Mrs A McCallum, 20.66; Carlton & Chebogue per Miss M D Hilton, 17.25; Avonmore, per Mrs Dan Campbell, 4.10; Avonmore, per Mrs Dr Kirke & Miss N Brownell, 7.90; Per Mrs Murdoch Mckenzie, Melville, NS, 44.00; Ladies Knox, Acton, 10.50; Dungannon, per Mrs Grierson, 7.50; Cote St Antoine, Melville, per Mrs Campbell, 16.45; Hyndman, 24.77; Osgoode Line, 12.85; Anonymous, 1.00; Lower La Have SS, 4.50; Ladies St Awns ch, Huntingdon, 8.10; Per Mrs Cooke, Smiths Falls, 3.00; Per Miss J Mitchell, Newcastle, N B, 45.82; Dundas, Knox C E Soc., 22.50; Carlisle, Ont., 5.00; Miss Evelyn Lukes, Montreal, 2.50; An old friend of School, Fergus, O, 5.00; Mrs Dawburn, London, Eng., 1.00; Miss Elliott, Bayfield, 2.00; Miss E Hunter, Clinton, 00.55; A friend, Dunoon, Scotland, 2.50; By Mrs Dr Duncan, Chatham, 11.00; Addl by Lillie Fraser, Fernhill, 00.50; Per Mrs Watson, Huntingdon, Que, 2.00; Few Presbyterian Women, Port Hope per Mrs J K Craik, 4.00; Per Mrs W H Rattenbury; Brucefield, 130.87; Deer Park, Miss Crean's Class SS, 5.00; Deer Park, Miss Hannan's Class SS, 3.41; Stellarton, Sharon Ladies Aux F M, 65.25; Cornwall, St Johns SS, 27.60; Friends in Amos, 27.00; Cornwall, Knox SS, 28.00; London East, Y Lad B Class, 6.50; Per Mrs McKenzie, Millville, NS, 10.00; Dundee, Zion, 6.50; Miss J Wilson, Fergus, 5.00; Fergus, St Awns SS, 1.00; Friends in Redbank & Whitneyville, N B, 6.28; Per C Robertson, Teeswater, 10.50; Per Bella Dunlop, Valley Station, NS, 12.00; Per C J Bruce, Valley Station, NS, 7.65; Per Nancy Archibald, Manganese River, 5.10:

Per Rev. C. A. Doudiet:

Guelph, 211.76; Galt, 17.00; Orillia, 109.90; Owen Sound, 30.34; Collingwood, 34.25; Chatsworth, 16.11; Mt Forest, 83.25; Kincardine, 84.85; Walkerton, 18.00; Holstein, 14.00; Woodlands, 13.40; Durham, 13.47; Alma, 4.36; Clifford, 21.30; Harriston 30.68; Atwood, 14.11; Brussels, 14.41; Stayner, 8.00; Meaford, 4.00; Total, \$3428.43.

COLIGNY COLLEGE, OTTAWA.

Already acknowledged, . . \$2205.88; Berne, 6.02; Scarboro, Knox SS, 10.00; Duart, 3.00; Wm Thompson, Metropolitan, 2.00; Ratho, 10.00; Richmond Bay, West, 5.00; Sydney, Falmouth, st, 15.00; Kincardine, 1.00; Total, \$2257.90.

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev Dr Warden, Montreal. Treasurer, to 8th April, 1890.

Ordinary Fund.

Already acknowledged . . \$1602.08; Caatham First, 15.00; Beachburg, 8.00; Latona, 6.75; Alexandria, 3.00; Glen Sandfield, 3.00; Metcalfe, 6.00; Pembroke, 20.00; Chesley, 7.14; Iroquois, 10.00; Binbrook & Saltfleet, 6.00; Manotick & S Gloucester, 15.00; Milverton, 2.00; Morewood, 10.00; Glencoe, 4.00; Grand Bend, 1.00; Guelph, Chalmers, 20.00; Heckston, &c, 10.00; Lindsay, St Awns, 14.34; N Easthope, 4.00; Montreal, Calvin, 15.00; Lochiel, 9.00; Athelstan, 10.00; Elgin, 5.00; English River & Howick, 20.00; Fordwich, 5.00; Montreal, Knox, 165.00; Dundee, Zion, 5.00; Ormstown, 20.00; W Winchester, 15.00; Dalhousie Mills & Cote St George, 3.25; Russeltown & Covey Hill, 7.00; Penetanguishene, 1.50; Kenmore, 5.00; Ottawa, Erskine, 12.81; Total, \$2065.87.

Exegetical Chair.

Already acknowledged, . . \$1935.00; A C Hutchison, 25.00; David Morrice, 100.00; Wm J Morrice, 100.00; Thos Forde, 25.00; J S Archibald, 10.00; J A Oilvie, 5.00; J H Hutchison, 25.00; (all of Montreal), Total, \$2225.00.

Scholarship Fund.

Already acknowledged, . . 235.00; Rev R Johnson, Lindsay, 25.00; Walter Paul, Montreal, 40.00; M Hutchison, Montreal, 10.00; Dr F W Kelley, Montreal, 25.00; John Stirling, Montreal, 50.00; Sir G Stephen, Montreal, 50.00; E B Greenshields, 50.00; R R McLennan, Alexandria, 50.00; Hamilton, McNab st, 40.00; Hugh McLennan, Montreal, 25.00; Total, \$600.

MANITOBA COLLEGE.

Received by Rev Dr Warden, Montreal.

Already acknowledged, . . \$537.45; Montreal, Knox SS, 50.00; Dundee, Zion, 1.00; Ormstown, 5.00; Total, 593.45.

NEW HEBRIDES TEACHERS.

Ormstown, 25.00; Montreal, Erskine Juv M Soc, 100.00; Total, \$125.00.

DAYSPRING.

Montreal, Erskine Juv M Soc, 60.00.

LUMBERMEN'S MISSION.

Montreal, Calvin, 8.00; do Knox, 10.00; Total, \$18.00.

WORK IN BRAZIL.

Rev N Macphee, \$20.00.

WIDOWS' AND ORPHANS FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND, JAMES CROIL, TREAS., MONTREAL.

Stanley, N B., Rev. J S Mullan, 4.00; Duntroon, 5.00; W. Church, 5.25;

St Andrews, 1.75; Ormstown, Rev DW Morison, 12.00; Jarvis & Walpole, Rev John Wells, 12.00; Cornwall, St Johns, Dr MacNish, 75.00; Stirling, Rev J M Gray, 18.00; Chatham & Grenville & Pt Fortune, Rev Jas Fraser, 36.00; Belleville, Rev M W Maclean, 32.00; Marsden, Dr Lamont, 6.00.

MANITOBA COLLEGE.

Duncan McArthur & Dr. King, Treas For Debt.

Previously reported, \$2847.00; D Forrester, Clinton, 5.00; Peter Straith,

Clinton, 10.00; P Malloch, Clinton, 5.00; J H Kenning, Windsor, 5.00; Rev John Gray, Windsor, 15.00; Rev A Grant, St Marys, 25.00; N A Bosworth, Stratford, 50.00; Rev Alex Hamilton, Whitewood, 5.00; Robert Tannahill, Bellville, 25.00; John Douglas, Toronto, 25.00. Total, \$3017.00.

For Scholarship Fund.

Robert Anderson, Montreal, 100.00; A member of St James Square, Toronto, 50.00; Rev John M King, D D, Winnipeg, 60.00.

For Ordinary Revenue.

Previously reported, \$1241.02: Montreal, St Pauls, 100.00; Grant of Col. Com of Free Church of Scotland (£50) 241.66. Total, \$1482.68.

MISSION TO LUMBERMEN.

Dr Armstrong, Ottawa, Convener.
St Andrew's, Ottawa, \$50.00; Erskine ch, Montreal, 25.00; Knox, Montreal, 10.00; Calvin, Montreal, 8.00; Melville, Cote St Antoine, 5.00; L'Original, 4.00; Knox ch, Roxboro, 6.00; Arnprior, addl. 5.00; Renfrew, 12.00; Coulange, 4.18; Hon Geo Bryson, 20.00.

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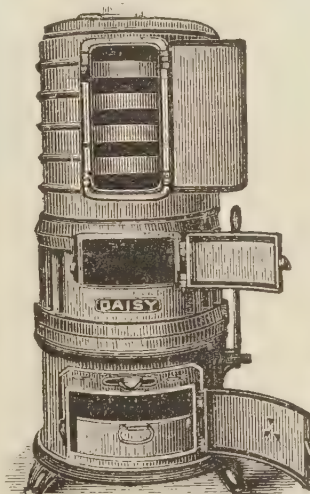
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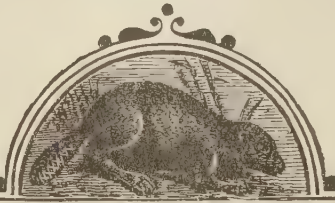
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FOR THE
DOMINION OF CANADA.



JUNE, 1890

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FOR THE
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The Missionary's Grave,

AFRICA, we mean, has added another to the long list of noble martyrs for the cause of Christ. Alexander MacKay, the hero of Uganda, has fallen at his post, not by the spear of the blood-thirsty native, though he was often in danger of that—but by the fell destroyer, malarial fever. MacKay was the son of a Scotch minister, was educated as a civil engineer, and was so employed at Berlin when the Church Missionary Society first established its mission on Lake Victoria Nyanza. He was one of the original party who went out to Uganda in 1876, and in that district he remained till he died. His life was frequently threatened by Mwanga, the successor of the famous King Mtesa, mentioned by Stanley in his earlier explorations as having become a convert to Christianity! On the breaking out of the rebellion in that country, MacKay was compelled to leave Uganda and take up his residence at the south end of Lake Nyanza. When Mwanga himself was expelled he was glad to seek the advice and assistance of the missionary whom he had formerly persecuted, and largely through his means regained his kingdom. MacKay was a man of rare intelligence and indomitable perseverance. He abandoned a lucrative profession that he might preach the Gospel

in Africa. He was a true hero, and his death is lamented as a heavy loss to the missionary cause.

CAN IT BE DONE?

THE REV. J. L. STEVENS of the Presbytery of Athens, in the Synod of Georgia, U.S., has just issued a circular "to the officers and members of all the Evangelical Churches of the world," in which he pleads for a combined effort on the part of Christendom to give the Gospel to the whole Heathen, Mohammedan, and Jewish populations of the world in the next ten years. The probability is, he says, that if the Protestant churches of the world would make their contributions five times as much as they now are, that is to say, some sixty millions of dollars annually, instead of twelve millions as at present, the end could be accomplished. Instead of six thousand missionaries, male and female, there could then be sent thirty thousand. Instead of each missionary having to look after 176,000 heathens, the average would be reduced to 33,000 persons to each missionary. Instead of each Protestant communicant doling out one cent per Sabbath, as at present, all that would be required to furnish the means for this grand campaign would be a contribution from each communicant of five cents per Sabbath. There is nothing either new or

extravagant in Mr. Stevens' appeal. Similar calculations have been made and published over and over again. In every instance the success or failure of the proposal has been limited, as Mr. Stevens limits it, by the qualifying little particle "if." What we have to say about it, is that the subject is well worthy of serious consideration. All this, and much more, may be accomplished within the next ten years "IF the Lord will."

Brieflet No. 16.

IN ROME—THE VATICAN PALACE.

THIS immense pile of buildings adjoining St. Peter's is at once the official residence of the head of the Roman Catholic Church, the fountain-head of ecclesiastical authority,* and a repository of the largest and most valuable collection of art-treasures and antiquities in the world. The length of the main building is 1151 feet, and its breadth, 767 feet. It is many stories in height, and is said to contain 11,000 chambers. The small part of it occupied by the Pope is never seen except by those who are admitted to special audiences, and is very plainly furnished. The famous *Vatican Library* occupies a fine suite of rooms, one of which is 1000 feet long. The collection of printed books, though very valuable, is comparatively small, not exceeding 100,000 volumes. But there is a large collection of rare manuscripts—25,000, it is said. Among these are many ancient versions of the Bible, in the Hebrew, Syriac, Arabic and Armenian languages. One of these is so large it requires two men to carry it, and so valuable, that its weight in

gold has been offered for it. The *Picture Galleries* are remarkable for their magnificent embellishments and the rare excellence of some of the paintings. *Raphael's* "TRANSFIGURATION" is considered the greatest painting not only in Rome, but in the world. It is a double picture, representing two distinct occurrences described by three of the evangelists. The upper half portrays our Lord floating in the air—Moses and Elijah on either side—Peter, James, and John prostrate on the mount. You must study this picture Bible in hand, to see what a faithful translation it is of the original. Mark the radiant figure of the Saviour, the ineffable grace depicted in His countenance, His raiment "white and glistening;" the angelic expression of adoration given the two heavenly visitants, contrasted with the dazed appearance of the disciples awaking from their heavy slumber and with their hands shading their eyes from the insufferable brightness. Then, at the foot of the mountain, examine that other wonderful group. See the vacant, unearthly stare of the lunatic boy, the imploring faces of his parents, who brought him to the disciples,—"and they could not cure him!" One is turning over the pages of the Book of the Law, but no help is there, while another, with uplifted hand points to the glorified Redeemer—the Great Physician. Here, too, are weeping females, contemptuous Jewish rabbi, learned scribes, and supercilious, self-righteous pharisees. It is a wonderful picture. Dr. Schaff calls it "the sublimest conception of human genius, which, multiplied in tens of thousands of copies, will continue to preach to admiring beholders in all the earth the best sermon on this supernatural event." It is Raphael's masterpiece—his last work. He died before it was fully completed, aged only thirty-seven! This picture was carried off by Napoleon to Paris, and, for a short time, adorned the walls of the Louvre, but when the time of retribution came it was restored to its original owners. Another painting in the Vatican, almost equally celebrated, is the "Last Communion of St. Jerome" by *Domenichino*, in which angels are hovering over the scene, waiting to waft the spirit of the dying saint from his bed on the cold ground to his mansion in the skies. The *Sistine Chapel*, of which so much has been

*THE VATICAN COUNCIL is the name given to the last oecumenical Council of the Roman Catholic Church, held in St. Peter's, Rome, Dec. 8th, 1869, to October 29th, 1870, and which adjourned *sine die* in consequence of the interruption caused by the Franco-Prussian war, immediately after the passage of the decree on Papal Infallibility. The attendance was the largest known in the history of councils, numbering 764 delegates. THE SACRED COLLEGE OF CARDINALS, when full, consists of six Cardinal Bishops, fifty Cardinal Priests, and fourteen Cardinal Deacons—seventy in all. It performs, as a body, only one function—that of electing the Pope, who must be an Italian and at least fifty-five years old. The administration of the laws and usages of the church devolves upon the "CONGREGATIONS," or committees of Cardinals, eleven in number, named after the different departments to which their jurisdiction extends, as for example the congregation of the Inquisition, of the Ritual, of the Propaganda, of Indulgences and Sacred Relics, &c.

written and which is associated with so many of the great ceremonies of the church, is a large and very gloomy hall, chiefly interesting to strangers from the grotesque painting of "The Last Judgment" by Michael Angelo, which covers one of the walls, in which the Judge of all the earth, angels, prophets, martyrs, saints and sinners are depicted in wonderful confusion. The dead are rising out of their graves. Old Charon is ferrying some across the dark river. Some are falling headlong into the lake of fire, while others are flying through the air to their appropriate place in heaven. The museum—I dare not say a word about it, except that it is an endless maze of splendid statuary, and of monumental tablets and other antiquities—Roman, Grecian, and Egyptian, of surpassing interest and of priceless value.

Missionary Cabinet.

GEORGE WHITEFIELD—EVANGELIST AND
FIELD-PREACHER.*

SELDOM have there been concentrated in one man so many qualities that are associated with the ideal evangelist as were united in this gifted preacher. In person he was above the middle size, well proportioned, graceful in his movements, having a fine manly countenance and a wonderful voice. He was a born orator, but one who studied his sermons with constant care both as to the subject matter of discourse and the style of delivery. The natural volume of his voice was such that thirty thousand people could hear distinctly every word he uttered, yet it was sweet and musical, and under perfect control. His fertility of illustration was as remarkable as it was spontaneous—the most ordinary incidents of every day life being used with consummate skill and irresistible effect.

George Whitefield was born in Gloucester, England, in December, 1714. His grandfather and great-grandfather were clergymen of the Established church. His father, who kept the Bell Inn of Gloucester, died when he was two years of age, so that his early training devolved upon his mother,

who continued the same business. His surroundings were, therefore, not of the most favourable description, though he says his mother was careful of his education, and eventually persuaded him to go to Oxford. Here he met with the Wesleys, joined the famous "Holy Club," whose rules he observed rigourously, and after a severe conflict was the first, it is said, of the "Oxford Methodists" to profess conversion. He fell into ill-health and returned to Gloucester, where his devout piety attracted the notice of Bishop Benson, who ordained him as a deacon in 1836, at the age of twenty-one. He returned to Oxford, took his degree of B.A., and began the work of an evangelist. During two succeeding years he preached in London, Bath, Bristol and other places, and at once rose into prominence as a pulpit orator. Immense multitudes attended upon him everywhere. He received an appointment to an English parish, but being invited to join the Wesleys, who had gone out as missionaries to Georgia, he went to London to consult with his friends. He preached in the metropolis with wonderful power and success to crowded assemblies. So great was the fame of his eloquence that on Sunday mornings, long before day, the streets were filled with people going to hear him with lanterns in their hands. He finally resolved to go to America, but did not sail until December, 1737, reaching Georgia just as John Wesley was returning to England. At the end of three months Whitefield found it necessary to return to England also that he might receive ordination to priest's orders. In the meantime the Wesleys were preaching very earnestly the doctrine of justification by faith; the separation of the "Methodists as a new sect" was daily becoming more inevitable, and Whitefield, maintaining his intimacy with them, received a cold reception from the "churchmen," and was excluded from most of the parochial pulpits. He busied himself preaching in such churches as still remained open to him, and in visiting and working among the Moravians and other religious societies in London. After a conference with the Wesleys and other Oxford Methodists, he resolved to go out into the "highways and hedges" and to preach in the open air. He commenced at Bristol, among the colliers—a class that had been

* THE LIFE AND TIMES OF REV. GEORGE WHITEFIELD, by Robert Philip, London, 1838.

wholly neglected, "as ignorant and savage as heathens." He had no lack of hearers. His audiences increased till they reached 20,000 persons. "The first discovery of their being affected," says Whitefield, "was by seeing the white gutters made by their tears, which plentifully fell down their black faces." He now began his career as an itinerant evangelist. He visited Wales and gave an impulse to the revival movement that had already commenced there. He was invited to Scotland by the "Seceders," and accordingly we find him at Dunfermline, in the house of Ralph Erskine, the most liberal-minded man of them all. What would the Seceders have Whitefield to do? Must he sign the solemn League and Covenant? Well, "not until he got more light." But he was told that he must confine his preaching to the Secession church, because, forsooth, they were "the Lord's people." But Whitefield thought the Devil's people had far more need to be preached to, and so the conference terminated in an open rupture—the itinerant preacher being denounced as an emissary of Satan. But he went on preaching in Scotland, as elsewhere, in whatever pulpit he found open to him, in the fields and in the market-places, multitudes gathering around him who were swept along by "the gushing tide of his oratory." He visited all the large towns and was presented with the freedom of the cities of Edinburgh, Glasgow, Aberdeen and other places. From Scotland he went again to Wales, where he married a widow lady, Mrs. Elizabeth James. But his marriage was not a happy one, and the death of his wife is said to have "set his mind at liberty." In 1744, he embarked a third time for America, where he preached without intermission for three years and then returned to his native country with a shattered constitution. The Countess of Huntingdon took him by the hand, appointed him one of her chaplains, and supported his cause by building and endowing chapels, and by erecting a college for training young men for the ministry of the "Calvinistic Methodist Church." It may be mentioned here that a sharp contention had arisen between Whitefield and John Wesley in regard to the doctrines of election and free-will, which led to a temporary

alienation, but as the two men really loved each other and respected their differences of opinion on these matters, a reconciliation soon took place, although Whitefield continued to the end of his life an avowed Calvinist, while Wesley held as tenaciously his Arminian views.

Seven times in all Whitefield visited America. Thrice he visited Scotland, and Ireland twice, "with a catholicity as broad as the Gospel, he gave his wonderful labours to all denominations." These unremitting labours made him prematurely an old man. He died suddenly at Newburyport, New England, on the 29th of September, 1770, and was buried in front of the pulpit of the Presbyterian church in which he had intended to preach on the 30th. It is said that his preaching melted the great Jonathan Edwards to tears. Benjamin Franklin went to hear him in Philadelphia and was captivated. Perceiving that Whitefield would finish his eloquent address with "a collection" he had resolved beforehand to give him nothing. But as the orator went on pleading for an Orphan Asylum at Savannah, he gradually began to relent, and concluded to give what coppers he had in his pocket; another stroke of oratory made him resolve to give him all his silver coin; and the speaker wound up with such thrilling eloquence that old Ben actually emptied his pockets wholly into the collecting dish—gold and all.

Presbyterianism on the Prairie.

CALGARY.*

IN the year 1882, from a small settlement on the banks of the Bow River went forth a request to the authorities of the Presbyterian Church in Winnipeg for supply of religious services. The settlement was then known as Fort Calgarry, and was a trading point into which converged wide-drawn interests connected with the North-West Mounted Police, the Hudson's Bay Co., and the American firm of J. G. Baker & Co.; followed by the development of ranching and then by the Railway. In the spring of 1883, Rev. Angus Robertson,

* From the book kept by the Presbytery, entitled "Record of the Congregations and Mission Stations of the Presbytery of Calgary."

of Knox College, Toronto, was sent out by the Home Mission Board to this distant district; the town consisting at that time of a few log huts and tents on the east side of the Elbow River. Leaving the railway at the "End of the Track," 250 miles away, Mr. Robertson finished his journey by trail, and commenced work in June—his being the first regular appointment by a church to a mission among the white population of the Calgary district. At the same time, it should be noted that other missionaries had already proclaimed the Cross; especially must the name of the McDougalls, father and son, of the Methodist denomination, be referred to with approbation. A large audience was present at Mr. Robertson's first Sunday's service, which was held in Messrs. J. G. Baker & Co's old store. After that the hospital of the N. W. M. Police was made use of for services, and later, in conjunction with the Methodist denomination, a large canvas tent. Then a piece of land comprising four lots having been granted by Capt. Stewart, a church was erected the same fall, being the first built by any denomination in Calgary for services among the white population. It was a frame building 22 x 36, accommodating 110 people, and costing about \$1100. On November 21st, 1883, the congregation was formally organized and the first communion celebrated, fourteen participating. The name of Knox Church was agreed upon, and at an early date thereafter a constitution and by-laws were drawn up, elders, managers, and other office-bearers appointed, and so the cause was fairly launched. In March, 1884, the congregation, following the westward direction of growth, moved the church across the Elbow River to a site given by the North-West Land Co. The final service in this church was conducted by Mr. Robertson, then stationed at Pine Creek, on Nov. 13th, 1887.

In June, 1885, Rev. J. C. Herdman, B.D., formerly pastor of St. Andrew's Church, Campbellton, New Brunswick, was sent out by the H. M. Board of the Presbyterian Church. His field of labour included at that time the country south to High River, east to Gleichen, and west to Canmore. On July 21st, 1886, the foundation-stone of a new church was well and truly laid by Lady McDonald, wife of the Premier of the Dominion, in presence of a large concourse. The building thus auspiciously commenced, was completed the next year, and formally opened for divine service

on the 20th November, 1887. The officiating ministers were the Rev. Dr. Robertson, Superintendent of Presbyterian Missions; Rev. J. F. Betts, of the Methodist Church; and Rev. C. B. Pitblado, of St. Andrew's Church, Winnipeg. On the 19th of June, 1887, over *eighty* delegates of the General Assembly which had just concluded its session in Winnipeg, spent a Sunday in Calgary on their way to the Pacific Coast. The services were held that day in "Boynton Hall," the largest building in town, and were conducted by Rev. Dr. Burns, Moderator of the Assembly, and Principal Grant of Queen's. The communion of the Lord's Supper was participated in on the occasion by both delegates and congregation, and formed a fitting sequel to the Assembly's labours and deliberations.

In February, 1886, the congregation had ceased to ask aid from the Home Mission Committee, and for some time occupied the somewhat unique position of a self-sustaining mission-charge. Finally they decided to exercise their calling privileges, and on the 5th of September, 1888, Mr. Herdman was settled over them as pastor. This congregation is as yet the only one within the bounds of the Presbytery of Calgary not drawing aid either from Home Mission or Augmentation Fund. The office-bearers include 4 elders, 3 trustees, 10 members on the Board of Management, 13 teachers and officers in the Sunday School; the congregation numbers 108 communicants and about 90 families. The church is 44 x 72 in dimensions; is seated for about 330; is heated with furnaces and lighted with electricity. It includes also a basement 9ft. in height, the whole size of the building, a vestry, choir and pulpit platform, and two vestibules. The material is freestone from local quarries, the style of the building gothic, and the cost of erection about \$8000, for which sum the congregation has secured one of the finest public buildings between Winnipeg and the Pacific Coast.

NOTE.—In answer to your questions it may be added that "the Rockies" are about sixty miles from Calgary and in good view. Some seasons wheat is a good crop here; but, on the whole, not to be depended on too much. Barley and oats are always good—enormous yields being obtained in favourable seasons. We do not consider Alberta, or the western half of Assiniboia, cold as compared with Manitoba. 60° below zero is unknown in Alberta; the coldest we had this winter was 39° below, and that but once.

J. C. HERDMAN.

—The McAll mission in France continues to be very prosperous. In connection with it last year 20,000 meetings were held, which were attended by 1,300,000 persons. There are employed by the mission fifty-eight persons with five hundred or more helpers.

The Aged and Infirm Ministers' Fund.

BY next Assembly there will be nearly 70 ministers on this fund, and this would require about \$14,000 to pay the paltry allowance of \$200 a year, whereas only about \$11,000 were received in 1889. Why is it necessary? Because the salaries of most of our ministers have not been adequate to meet the expenses of their position, and to lay up anything for old age and retirement. In several cases, for over twenty years of excessive toil, their salaries only averaged from \$400 to \$600 a year while having to keep a horse and support a family. And when their salaries were larger in towns and cities, their expenses greatly increased by rents, fuel, and aiding the poor, etc., so that several have had to spend from \$5,000 to \$10,000 beyond their salaries to meet the expenses of their position; and that while devoting their whole time and strength to the work of the church, and being amongst the hardest toilers and most successful workers in the country—working from 12 to 15 hours a day for 40 to 50 years, after a severe course of preparatory study of from seven to ten years; and then gathering in several thousands into the membership of the church, besides laying the foundations of many of the present congregations. Some of these men might have made a large amount of money or property, had they turned aside from their proper work to deal in real estate as some have done. But they feared that their usefulness would be impaired thereby, and were more anxious to promote the Divine glory than to make money. And are they to be allowed to suffer because of their conscientiousness, after devoting their whole lives to the advancement of the Presbyterian church in Canada? Is it right for the wealthy men of our church to allow such a state of things to exist? Has not the King of Zion laid the duty of advancing his cause equally upon all his people? Should not all Christians realize that all they have belongs to Christ, and should be used in such a way

as best to promote his glory? The Great Head of the church made ample provision for his servants under the old dispensation, who had far less work to do, and that only for 30 years. And He identifies Himself with his servants still, and enjoins on his people to properly sustain them, and promises his special blessing to those who honour Him in his servants,—1 Cor. 9, 1-14.

When they devoted themselves to the work of the ministry they did not expect wealth, but they had a right to expect that their expenses would be met, and that they would be able to lay up a modest competence for old age. But in many cases this has not been realized. Nearly forty years ago, regulations were made by the Aged Ministers' Fund Committee that \$10.00 per year of service should be paid to ministers on the fund,—that is, after 40 years of service or more, each annuitant should receive \$400 per annum. But the committee have never had the means to pay this very moderate sum.

In order to insure that annuity of \$10.00 per year of service, we require a capital fund of over \$200,000 besides the yearly contributions of congregations, and the yearly rates of the ministers. This sum would only yield about \$10,000 a year, whereas the committee need over \$20,000 to pay even \$300 *per annum* to, say, 70 ministers in future. The ministers should pay on an average at least \$8 or \$9 rate per annum, which would yield about \$5,000 a year. Then if the attention of all the congregations were called to the duty of contributing to this fund yearly, we might expect from \$5,000 to \$7,000 from that source. We should not rest until we have \$25,000 for yearly annuities; that is more than twice as much as we have now. The General Assembly has sanctioned the raising of a capital of at least \$200,000, but as yet the agent, Rev. Wm. Burns, has scarcely obtained the one-fourth of this amount in subscriptions, and only a very small amount in cash. There need be no difficulty for our church to raise \$200,000 or even \$300,000 for this fund,—if our wealthy men take the lead and contribute as God has prospered them. One member in the Eastern Provinces contributed \$20,000 to the fund in the east, and we believe a gentleman in the Western Section of the church has promised to give \$20,000 when the committee shall have raised \$200,000. Now, ten of our men each giving \$20,000 would provide the sum first named; twenty, \$10,000; or forty, \$5,000. Surely we have forty rich men who would contribute the amount, and then others supplement it by \$2,000, \$1,000, \$500, \$100, etc., till we reach \$300,000, and thus make the matter secure. Surely we have 2,000 or more wealthy men who could easily contribute the whole of this amount to be paid in three or four yearly instalments.

ALPHA.

Household Words.

Leaves have their time to fall,

And flowers to wither at the north wind's breath,
And stars to set—but all—

Thou hast all seasons for thine own, O Death!

We know when moons shall wane,

When summer birds from far shall cross the sea,

When autumn's hue shall tinge the golden grain;

But who shall teach us when to look for thee?

Is it when spring's first gale

Comes forth to whisper where the violets lie?

Is it when roses in our path grow pale?

They have *one* season—all are ours to die!

—*Mrs. Hemans.*

A COMPLETE SURRENDER.

There is an oft-told but instructive story of a red Indian of the forest, who, burdened with a sense of sin, and a consciousness that he had offended the great Spirit, sought to become reconciled to God. To propitiate the favour of heaven he offered his dearest possessions. He laid down his ornaments, which were his pride, yet he found no relief to his burdened soul. He placed beside them his blanket, but found no conscious assurance that this gift was accepted, and that he was approved of God. Next he laid down his gun, the choicest of all his possessions, inquiring if God would accept that and accept him. Still there was no peace, no consciousness of Divine approval, until at length he added to all his other gifts himself, and prayed that God would "Take poor Indian too;" and then peace entered his heart, and he could feel that his offering was accepted, and that he was accepted with it. The great need of the burdened soul is peace with God, and God will accept no divided allegiance. No man is important enough to be accepted of the Lord, until he is offered in his entirety. The offering must be a complete, a perfect, an undivided offering. To be accepted of the Lord a man must be wholly given up to Him. The surrender must be entire, absolute, eternal; and when all is yielded up then peace and joy and rest come in to fill the soul. How many there are who think to please the Lord with divided hearts, who imagine that he will accept them while the world has its hold upon them, and while they are going astray in evil ways; and how much of failure and disappointment, and heart-break and ruin, comes through this mistaken idea. God would have us wholly his. Let us pray that He will detach us from every earthly hindrance, and unite us with Himself in an everlasting covenant, bound with bonds of everlasting love.

Oh man of earth, struggling in the darkness and longing for the light; wearied of earth and yet not finding rest in God, will you not

from this time give yourself wholly to the Lord? Let the past days of doubt, of indecision and uncertainty suffice. For the future let the eye be single, that the whole body be full of light. You are not your own, you are bought with a price, the blood of the Son of God. What can you render to the Lord for all His benefits? You have thought, and prayed, and wept.

"But drops of grief can ne'er repay

The debt of love I owe:

Here, Lord, I give myself away,

'Tis all that I can do."

—*The Common People.*

IN FIFTY YEARS.

Fifty years ago there was but one line of railroad in this country, and that but five hundred miles long. There was no such thing known as palace cars, sleeping-cars, vestibule cars or dining-cars. We knew nothing of electricity as either a motor or illuminator, or a medium for sending messages; we knew nothing of anæsthetics in surgery; we knew nothing of the spectroscope, with its wonderful unveiling of the physical constitution of the stars; we knew nothing of those giant explosives like dynamite and nitro-glycerine or giant powder that are revolutionizing modern science in the globe with their great powers of destruction and their force in the removal of the masses of debris. We knew nothing of the sewing-machine, one of the most important improvements of modern days. The ladies had no sewing-machines fifty years ago, and when you remember that a sewing-machine represents the work of two hundred and fifty women, and can do three thousand stitches in a single minute, you will see what means this one indication of the vast and rapid accumulations and acceleration of the human energies in these latter days. When you think that fifty years ago there was no such thing as photography known, with all the twenty methods of reduplicating pictures by the aid of sunlight that now engross the attention of the artistic world, you will get another insight into the marvellous progress of this day.

What I say this for, beloved, is this; that I may enable you to feel what vast results ought to be accomplished within the time of your life, with all these million springs which your Christian endeavour must touch, and which you can utilize and sanctify for Christ. The probability is, that the next ten years will show discoveries, inventions, and the mastery of the elements of more importance, in some respects, than the fifty years that have preceded.

With these magnificent appliances before us, everything is moving, not at the rate of the old stage-coach or elephant team, but even beyond the speed of steam, with the rapidity

of lightning, which Robert McKenzie says, in his grand book on the Nineteenth Century, represents the first of the last inventions of man, for, as he says, for once man has touched the highest summit of possible invention. There can be no transmission of intelligence that is more immediate than instantaneous; and it may be one indication of the approaching beginning of the end, that in one invention, at least, man has struck that principle of transmission of messages which cannot be exceeded for celerity, or rapidity, or accuracy by any method or agent known or unknown; for such a thing is inconceivable.—*Talmage.*

UNTO HIM.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25: 40.

The world has learned a great deal since the time when the woman at Bethany tried to attest her love to Christ by pouring something like a hundred dollars worth of perfumery upon His feet. Men and women are getting at the distinct import of Christianity as an enterprise for the accomplishment of definite results, for the working of specific changes in the conditions of men and of the times. Enlistments in this service are being continually reported, of those who are making it a part of their stated business to fulfil just the offices particularized in our text; of some so circumstanced pecuniarily, that their whole time and thought are devoted to this end. There is a gain all around in the clearness with which the work that is to be done is being appreciated. And there is something in the general heart to which all such devotement urgently appeals. There is a good deal of chivalry within us when we get to where it is. A man may be selfish in his interests and confined in his purposes, but we all carry in our hearts a chord that responds to the touch of any deed of self-denying heroism. Livingstone, Gordon, Hannington, and Stanley (all of them identified with the Continent of Africa), blossom in the regards of the whole civilized world by virtue of the self-sacrificing chivalry that animates them.—*I. C. Packhurst, D.D.*

"DON'T CROSS A BRIDGE UNTIL YOU COME TO IT."

There was once a man and woman who planned to go and spend a day at a friend's house, which was some miles distant from their own. So one pleasant morning they started out to make the visit; but they had not gone far before the woman remembered a bridge they had to cross which was very old, and was said not to be safe, and she immediately began to worry about it. "What shall we do about that bridge?" she said to her husband. "I shall never dare to go over it,

and we can't get across the river in any other way." "Oh," said the man, "I forgot that bridge! It is a bad place; suppose it should break through and we should fall into the water and be drowned?" "Or even," said the wife, "suppose you should step on a rotten plank and break your leg, what would become of me and the baby?" "I don't know," said the man, "what would become of any of us, for I couldn't work, and we should all starve to death." So they went on worrying and worrying till they got to the bridge; when lo, and behold, they saw that since they had been there last a new bridge had been built; and they crossed over it in safety, and found that they might have saved themselves all their anxiety. Now that is just what the proverb means; never waste your worrying on what you think may possibly be going to happen.

GIVING OURSELVES.

It was the custom among the young men of Athens, who listened to the teaching of Socrates, to bring some gift in gratitude for his instruction. Gold and silver, and jewels worthy of the rank and wealth of the honour, were common gifts.

One morning after the gifts had been presented, a youth too poor to bring an offering cast himself at the feet of his teacher, while a blush overspread his manly face, as he cried: "O Socrates, I give myself to thee!" There was a murmur of applause, showing that the whole-hearted, whole-souled gift was appreciated.

Shall we not, in like manner, give ourselves wholly to Christ—all that we have, and all that we are, to spend in His service? Not only the love of our hearts, but the labour of our hands, and all we possess?

The Apostle Paul says: "And ye are not your own. For ye are bought with a price; therefore glorify God in your body and your spirit, which are God's." If we have not thus fully and freely consecrated ourselves, let us follow the example of the Athenian youth, and casting ourselves at the feet of the Great Teacher, cry: "O Christ, I give myself to Thee."

Africa is still a great dark continent. As Stanley travelled from the east to the west of that country, some 7,000 miles, "he saw neither a Christian disciple nor a man who had even heard the Gospel message."

It is reckoned that there are perhaps two-and-a-quarter millions of converts in Pagan and Moslem lands. The heathen are dying at the rate of thirty millions a year, and as many are born every year. If the whole field were divided among the present number of labourers, each one would have 100,000 human souls to care for.

Teaching to Pray.

JUNE 8.

A.D. 32.

LUKE 11:1-13.

Golden Text, Luke 11:9.

LUKE speaks frequently of Jesus praying, ch. 3:21; 5:16, etc. In giving Himself unto prayer, Ps. 108:4, he proved his obedience as a Son, Heb. 5:7-8, an example for us to follow. V. 1. *One of them*—who may have been absent when in the Sermon on the Mount, Jesus had already answered this request, Matt. 6:9-15. It is a proper one, for we know not what we should pray for as we ought, Rom. 8:26. V. 2. *Say*—In Matt. Jesus said “After this manner” pray, etc., showing that the Lord’s prayer was intended both as a form of prayer, and as a model for other prayers. *Our Father*—God is the Father of all, as Creator, Preserver and Protector, but he is so, in a peculiar sense, to all true lovers of Christ, Rom. 8:14-17. *In heaven*—Comp. Deut. 4:39, 1 Kings 8:32, 34. *Hallowed*—May Thy name be the object of awe, love and adoration, John 12:28. *Thy Kingdom come*—In men’s hearts, bringing their wills in harmony with God’s will, in the world, by the final triumph of Righteousness, comp. Luke 17:21, 2 Tim. 4:1. *Thy will be done*—Implying not simply resignation to all that God sends us, but the conviction that this Divine will is perfectly loving and righteous, 1 Thess. 4:3, 2 Pet. 3:9, and for our good, if we truly love God, Rom. 8:28. The law of God is perfectly obeyed in Heaven, may it be as fully obeyed on earth. V. 3. *Day by day*—In Matt. “this day,” which in connection with the words “Give us,” indirectly teaches the duty of daily family worship. *Bread*—needed for our bodily wants, Ps. 146:7 and also the Bread of Life, food of the soul, Matt. 4:4. V. 4. *Forgive*—In Matt. 6:12, the word “debts,” is used instead of “sins.” Every sin is a debt to the Justice of God, which we can never pay. But God will forgive, upon confession, 1 John 1:8-9. If we do not forgive wrongs done unto us, we have not realized the amount of the debt we ourselves owe to God, Matt. 18:23-35. *Lead us not, etc.*—Temptations and trials often meet us, but they are not desirable. If possible, may they be kept from us. Jesus himself prayed thus; Matt. 26:39. *Deliver us from evil*—or “from the Evil One.” It may be that the recollection of Satan’s part in the Temptation in the wilderness, suggested this clause, Comp. Matt. 13:19, 1 John 2:13-14. To be delivered from the “Wicked One,” is to be safe, 1 Pet. 5:8. But we also pray to be delivered from the various evils and trials which constantly beset us. It will be noticed that Luke omits the doxology, with which Matthew concluded this prayer. The variations between this prayer and the one in Matt. show that whilst the words might be different, yet we are to pray for the same things.

The Rich Man’s Folly.

JUNE 15.

A.D. 32.

LUKE 12:13-21.

Golden Text, Luke 12:15.

JESUS was always faithful to the principle he once expressed to Pilate, when he said: “My kingdom is not of this world,” John 18:36. We see this illustrated in the incident that led him to tell the parable of the “Rich fool.” A multitude had gathered around him, v. 1, and one of the crowd came to him, requesting that he would interfere in a division of property. V. 13. *Speak to my brother*—The man may have been a younger son, who, instead of accepting the decision of the law of Moses as to the division of inheritances, wanted more than his legal share, Deut. 21:17. V. 14. *Who made me a judge*—The claim could be decided by a magistrate, Jesus held no such office. He had come to preach the Gospel, to attend to the spiritual not the temporal interests of men. But, as his custom was, Matt. 19:13, he profits by this incident, to give a great moral lesson. V. 15. *Covetousness*—that is the sin which consists in entertaining an unlawful desire for the property of others, or for wealth beyond our needs, Ex. 20:17. It is idolatry, Col. 3:5. *A man’s life*—does not depend upon his wealth. Riches will not lengthen it, Job 2:4, Matt. 6:25. Neither does the happiness of life depend on riches, Eccl. 4:8. Some poor men are very happy, some very wealthy men very miserable. Contentment with godliness is happiness, 1 Tim. 6:6, Heb. 13:13. V. 17. *Fruits*—produce, grain. V. 18. *Barns*—granaries, generally pits, in the east, cut out of the rock, Jer. 41:8, easier to enlarge them than to dig new ones. V. 19. *Eat, etc.*—as if sensual enjoyment was the chief end of man. No thought of gratitude to God who had given the increase, 1 Cor. 3:6. He had laid up no treasures in Heaven, Matt. 6:19-20, and thought not of the poor, Dan. 4:27. Self was his God. V. 20. *Thou fool!*—God said this to him, showing that the man felt, too late, whence came the punishment of his folly. *Whose shall they be?*—Comp. Ps. 39:6. V. 21. *For himself*—Man is God’s steward for what God gives him, Matt. 25:15, and has to give an account of the use he has made of it, Luke 16:2. *Rich toward God*—To be rich thus is to have an inheritance in Heaven, 1 Pet. 1:4, to want it, is to be poor indeed. We see by this lesson, that riches may be a curse to their possessor, if they take his heart away from God, Mark 10:24. They are a blessing if rightly used, Prov. 3:9-10, Mal. 3:8-11. Let our care be to be “rich in faith,” Jas. 2:5, in good works, 1 Tit. 6:18, rich in the account of God, Rev. 2:9. This is to be rich for Eternity.

Trust in Our Heavenly Father.

JUNE 22. A.D. 32. LUKE 12:22-34.

Golden Text, Luke 12:30.

COMP. Matt. 6:25-34. The disciples may have thought themselves in no danger from the covetousness against which Jesus had just warned his hearers. He now points out another branch of that sin, which often tempts the poor, i.e. anxious solicitude about the necessities of life. V. 22. *Unto you*—The Lord specially addresses believers. *Take no thought*—Be not over anxious, Phil. 4:6, 1 Pet. 5:7. V. 23. *Life, etc.*—God having given us the greater, shall he not also give the less? Rom. 8:32, 1 Tim. 6:17. V. 24. *Ravens*—In Matt. 6:26 “fowls of the air.” Comp. Psalms 147:9. V. 25. *Stature*—height as in Ch. 19:3 or age, as in John 9:21, 23. All our anxiety cannot add to either. V. 26. *The rest*—raiment, Matt. 6:28, other things, Mark 4:17. V. 27. *Lilies*—This word may be taken in a general sense, applying to all flowers. In considering the beauties of nature, we discover much of the goodness and wisdom of the Creator, Rom. 1:20, and learn valuable lessons. V. 28. *The grass*—including the beautiful flowers which are cut down with it. *The oven*—In countries like Palestine, where wood is scarce, grass is still used as fuel. The oven was a portable earthen vessel, in which the poor baked their bread. *Of little faith*—Comp. Matt. 8:26. The disciples believed in Jesus, but their faith was weak. They knew it and sought to remedy this defect, Luke 17:5. V. 29. *Of doubtful mind*—Do not rise and fall, in alternatives of hope and fear. Keep an even and steady mind, 1 Cor. 15:58, Jas. 1:6. V. 30. *The nations*—God’s people having the promises need not walk in darkness, like those who are without hope or God in the world, Is. 50:10, Eph. 2:12, 13. V. 31. *Seek*—by prayer, 1 John 3:22. *The kingdom of God*—the higher spiritual life and the righteousness which bears witness to its reality. Let our thoughts be on the work of God, John 6:22. V. 32. *Little flock*—Although their band is small, God is with them, and will give them victory over the world, through faith, 1 John 5:4, as he did for Israel in olden time, 1 Kings 20:27. *Good pleasure*—Comp. Rom. 9:15, 16. V. 33. *Sell*—This was literally obeyed by early christians, Acts 2:45. *Treasure in Heaven*—Our good works follow us, Rev. 14:13, our gold we leave behind us, Eccl. 2:18, 19, Luke 16:9. V. 34. If any man loves the world, his treasure is in the world, and he will lose it soon or late, if he loves God above all, his treasure is in Heaven, and will remain his forever, 1 John 2:15-17. Grace is a bag that waxes not old, v. 33, it goes with us into another world, for it is woven into the soul. If the Lord is our Shepherd, we need not fear want, Ps. 23:1.

Lawful Work on the Sabbath.

JULY 6. A.D. 33. LUKE 13:10-17.

Golden Text, Matt. 12:12.

OUR Lord honoured God by his presence on Sabbath in the Synagogue. It was his custom, Luke 4:16, one that his disciples are in duty bound to follow, Heb. 10:25. In God’s house we “behold the beauty of the Lord,” Ps. 27:4. The woman whose cure Luke alone relates, came there in spite of her infirmities, and reaped a rich and unexpected blessing. V. 10. *Teaching*—See the mode described in Neh. 8:8, Luke 4:21. V. 11. *A Spirit of infirmity*—Satan, v. 16, had been suffered to afflict her body, Comp. Job 2:6, 7. Why? We are not told, but may be sure it was for her good, Heb. 12:11, and for the glory of God, John 11:4. *Bent together*—a permanent curvature of the spine. V. 12. *He called her*—There was no solicitation on her part. She had come to be taught, sought first the Kingdom of God, and other things were added unto her, ch. 12:31, Eph. 3:20. *Thou art loosed*—Thou art cured. V. 13. *Laid his hands on her*—Comp. Matt. 9:29, a help to her faith. The cure was instantaneous and she testified her gratitude by a continuous strain of praise. V. 14. *To the people*—reflecting upon Jesus, whom he had not the boldness to address directly. His anger was caused by envy, but he wished the people to think that it came from his high regard for the law of Moses. Common sense alone would teach beholders, that He who worked such a miracle, could not in this be a violator of God’s law. *In them—come*—implying that the works of Jesus were of man and not of God, Comp. John 5:16, 17, also that the Lord would do his bidding, which was presumptuous. V. 15. *Hypocrite*—trying to destroy his neighbor with his mouth, Prov. 11:9. The ruler knew well that the law commanded works of mercy, much more laborious than the one Jesus had done, without making any reserve about the Sabbath day, Deut. 22:4, Luke 14:15. V. 16. *Satan*—As God suffers wicked men to injure others, thus he suffers the devil to do so, but only for a time, Rev. 2:10, 20:10. V. 17. *His adversaries*—There were others, besides the ruler, who were opposed to Jesus, but finding themselves in the minority, they were reduced to silence. The common people heard him gladly. The rulers hated him, fearing that he was destroying their popularity, John 7:48, 49. From this lesson it appears that the Lord’s day is not to be spent in idleness. In it, works of necessity, 2 Cor. 23:38, and of mercy, Luke 6:9, are lawful. Visiting the sick and comforting the afflicted, Jas. 1:27, helping the needy, teaching the knowledge of Christ to young and old, studying Scripture—all these are not only lawful but praiseworthy Sabbath occupations.

Ecclesiastical News.

SCOTLAND:—Our obituary list is unusually heavy. Within four or five days, there passed away *five* ministers, all very suddenly. D. McLaren, a college friend of our own, and for 27 years the Parish Minister of Houston, conducted the usual service at noon, descended the pulpit stairs without attracting attention to the illness which had begun even then, and within two hours he had ceased to breathe. The Rev. Peter Thomson, of Greenock, well known in Halifax, N.S., preached on Monday evening, returned home at 10 o'clock. At 2 a.m. he was heard to moan, and in a few moments he was gone. Both these brethren were apparently in their usual vigorous health, giving no signs of approaching death. . . Rev. Alex. Cusin, of Free Lady Glenorchy's, Edinburgh, a competitor for the chair gained by Dr. Dods, died suddenly at Bridge of Allan, of influenza. He had agreed (D. V.) to deliver the next course of Cunningham Lectures. The Revs. Dr. Edgar, of Mauchline, and M. Milroy, of Dreghorn, were also called suddenly. How these enforce the Lord's charge to be 'always ready'! . . Dr. Norman McLeod, of St. Stephen's, Edinburgh - cousin of the late Dr. Norman McLeod, of the Barony, has been nominated to the first charge in the High Church, Inverness—not Rev. Gavin Lang. On account of some unseemly scenes at the election of ministers to parish churches, it has been proposed that the election be conducted by ballot. . . Langholm receives \$400,000 from the estate of the late Mr. Hope, of New York, a native of Langholm, we believe. There is every prospect now of the restoration of the Abbey at Linlithgow, a very ancient structure, dating from the 15th century, and no doubt the place of worship of many of the Scottish Kings and Queens. The church is a beautiful specimen of the latest Scottish Gothic. . . Notice has been given in one of the Presbyteries of the Church of Scotland, of an overture to introduce a partial Liturgy for the use of ministers and people in the public worship of the sanctuary. . . The students in the Free Church College, Edinburgh, report that there has never been a more orthodox session than this. At the celebration of the semi-jubilee of the ministry of the Rev. Thos. Somerville, M.A., of Blackfriars, Glasgow (formerly of Victoria, B.C.), a purse of \$2000 was presented to him by many friends and well-wishers. The Rev. Mr. Anderson of Old Calabar, the father of the U. P. Mission, is at home, and would probably have been nominated for the Moderatorship of the Synod, but for the sad necessity of an operation for cataract. Dr. Cameron is to move in the House of Commons for the disestablishment of the Church of Scotland, but the friends of the auld kirk do not betray any serious alarm. D.

ENGLAND:—The Presbyterian Church of England has 11 Presbyteries, 287 congregations, 10 preaching stations and 64,024 communicants. It has a Theological College in London, and supports one of the most successful missions in China, partly on the mainland with Swatow and Amoy for principal stations, and partly in the southern part of the Island of Formosa, where there are upwards of 1000 native communicants. The Synod met in St. George's Church, Myrtle Street, Liverpool, on the 28th of April, Rev. John Thomson, of Newcastle-on-Tyne, Moderator. . . Rev. John McNeill officiated at the opening of the New Central Hall, Holborn, which is to be used for evangelistic services. His own congregation in Regent Square has changed a good deal since he went there, as was to be expected, but the brave young Scotchman is still master of the situation. Now and then he lets off some of his irrepressible humour, which might better be kept for the platform, but the general tone of his preaching is sober and effective. . . "Shall the *Articles of Faith*, as finally amended by the committee, be adopted by the Synod, as a solution of the Revision of the Confession difficulty? That, no doubt, was the pivotal question of the Synod, of which we shall hear more by and by. . . General Booth says that the income of the Salvation Army is over a million a year, and that its numerical force is upwards of 9,000 officers and 3,700 corps in different parts of the world.

IRELAND.—The Colleges—The Theological College, Belfast, and Magee College, Londonderry, had their closing exercises early in April, and the proceedings were of the usual interesting and instructive nature. The degree of Doctor of Divinity was conferred on three brethren, all of them well known in Ireland, and each with an outstanding merit of his own. Dr. Lynd has for nearly ten years filled the pulpit which Dr. Cooke adorned for nearly forty years, and for eloquence he is worthy of the succession. Dr. Williamson has been nearly twice as long in the Fisherwick Place Church, which was the throne of Dr. Morgan, as May Street was that of Dr. Cooke. They were no ordinary qualities that were requisite to continue the work that Dr. Morgan did, yet the congregation is as flourishing to-day as ever it was. Dr. Williamson who, though an Irishman, came from Aberdeen to Belfast, is strong in the work of an evangelist. Dr. Field has been for some thirty-three years the pastor of Dervock, in the northern part of Antrim, and for general as well as Biblical culture is more worthy of the distinction than either of the other two. He has been long known as a man of exceptional ability and scholarship. For a number of years he has been at the head of the Theological Examination Committee, before which all students must come before they are licensed. The

death of Rev. John Wilson of Lecumpher, is announced. He is of a Levitical family of the old secession stock. He was the fourth in succession of that family in the pastorate of the same congregation. About a century ago his grandfather began his ministry there; to him succeeded the father of the subject of this notice, then a younger brother who did not live long, then John who has been taken away just now. He leaves one brother in the ministry, Silas, of 2nd Armagh, where Mr. Fleck ministered before coming to Montreal. The Wilsons were all distinguished for their piety and worth. Lecumpher is in Co. Tyrone, not far from Cookstown. Preparations are going on for the celebration of the jubilee of the Union, to be held in July, when the Assembly meets.—H.

UNITED STATES:—Philadelphia has lost one of its noblest citizens by the death of Mr. George H. Stuart on the 11th of April, in the 75th year of his age. He was born in County Down, Ireland, in 1816, and came to Philadelphia in 1831. He was ordained an elder in the First Reformed Church in 1842, and continued for many years to discharge the duties of his office as few elders have done for upwards of twenty years, when, to the everlasting shame of the church which he adorned, he was excommunicated and driven from its pale for no greater crime than singing "human hymns" and holding communion with Evangelical Christians of other denominations! During the later years of his life, he was a member of the Presbyterian Church, and lived in comparative retirement, but in his younger days there was no more enthusiastic supporter of missions and every other good work than Mr. Stuart; whether it was the Sunday-school or the Bible society, the Y. M. C. Association, the Temperance Society, or the Evangelical Alliance, he was always on hand with his time and his money:—*Requiescat Pace!* . . . Rev. J. S. Black, of Colorado Springs, has accepted a call to the First Presbyterian Church, Minneapolis, one of the largest congregations in that city of fine churches. He leaves a good record behind him. The Lafayette Avenue people, Brooklyn, have been better than their word. They did a neat thing in presenting their retiring minister, Dr. Cuyler, with a gift of \$30,000, just one thousand for each year of his ministry among them. The farewell meeting was an ovation such as any minister might well feel proud of.

Z.

CANADA:—Donations to the amount of a million of dollars and more have lately been made to McGill University, Montreal, Mr. William C. Macdonald, Sir Donald A. Smith and Mr. Peter Redpath being the chief benefactors. Mr. Macdonald's gift goes to the department of architecture and science, Sir Donald's to the women's educational branch, and Mr. Redpath's for the erection of a new

convocation hall and other improvements. The cost of reconstructing the Toronto University, recently destroyed by fire, will be close on \$300,000, exclusive of the Library, which will be in a separate building to cost about \$50,000. The Baptists in Ontario, and throughout Canada, indeed, have met with a severe loss in the death of Dr. McGregor, Principal of the Macmaster College, Toronto, which took place in New York in the end of April, in the 42nd year of his age. He was a graduate of Toronto University, an accomplished scholar, and altogether a splendid man. He succeeded Dr. Castle as Principal of the College in 1887. His early death is greatly lamented. At the closing of the session of the Congregational College in Montreal a few weeks ago, Principal Barbour delivered a polished address on "The Temptations of Culture," a subject in which he ought to be at home, being himself, conspicuously, a man of letters. Three of the students completed their theological curriculum in the institution on that occasion. The number of students in the Methodist College, Montreal, last session was forty-two.

THE SUNDAY-SCHOOL:—The Sixth International Sunday-School Convention is to be held in Pittsburgh, Pa., June 24th-27th. The general order of the programme is such as to ensure a series of meetings that will be well worth going a long way to see. Each Province in Canada having an Inter-denominational Sunday-School organization, is entitled to representation in the Convention. The total number of delegates whom it is proposed to entertain with hospitality is seventeen hundred! Each delegate must be furnished with a certificate signed by the duly constituted authorities—the President or Secretary of Provincial Societies. All accredited delegates will be entitled to hospitality, and it is earnestly requested that in every place the best workers be sent to represent associations. It is certain that a railroad rate of one and one-third fare will be obtained for all delegates, under the usual limitations. Full particulars may be obtained from Mr. W. N. Hartshorn, Chairman of the Committee on transportation, 50 Bromfield St., Boston, Mass.

Our Own Church.

OTTAWA is to have the privilege of "entertaining" the GENERAL ASSEMBLY this year. The proceedings will open in Bank Street Church there, on the evening of the 13th instant. Only once before has the Assembly met in Ottawa; that was in 1879. Since then it has pitched its moving tent in most of the large cities from Halifax to Winnipeg, and there are pleasant memories con-

nected with them all. But in coming back to Ottawa, some of the commissioners will remember that it was here, prior to the consummation of the Union, that two of the negotiating churches plighted their troth one to the other—"Believing that it would be for the glory of God, and the advancement of the cause of Christ, that they should unite and form one Presbyterian Church in the Dominion." It is needless to say that the Union which followed has more than fulfilled the most sanguine hopes of its promoters. Though we have not yet "attained," and conscious as we are of many imperfections, we can yet say with devout thankfulness,—“The Lord hath done great things for us, whereof we are glad.” The facilities for travelling have greatly increased since the Assembly last met in Ottawa. The brethren can now come from the remotest west as well as from the distant east with comparative ease, and it is hoped that on this occasion there will be one of the largest meetings that has been held since the memorable meeting on the 15th of June, 1875. Let us pray that the blessing of the King and Head of the church may be vouchsafed to us abundantly, and that all the deliberations and proceedings of the General Assembly may be overruled for the furtherance of His Kingdom in this Dominion and throughout the world.

As Presbyterianism makes no distinction in its church courts betwixt its “teaching” and “ruling” elders, but invites the co-operation of both, it is obviously desirable that the laity should be fully represented in the Assembly, and avail themselves of the opportunity of becoming acquainted with the work of the Church and of assisting, as they may be able, in every effort to promote its interests.

The contributions for the missionary schemes of the church, as may be seen in the list of acknowledgments for this month, are considerably in advance of the sums reported at the corresponding period last year. The whole amount is \$245,755.81, distributed as follows,—For Home Missions (east and west, including augmentation of stipends) \$96,254.54; for Foreign Missions, \$101,901.27; for French Evangelization, (including the Pointe aux Tremble schools and Coligny College, Ottawa) \$47,600.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY (west), received during the past year \$31,999.28, as against \$29,096.40 last year, and they have this year appropriated the handsome amount of \$25,508.35, to make up the sum required by the Foreign Mission Committee's estimate for the year just closed.

PERSONAL.—The following are the names of the ministers of our church who have survived their jubilee, and the dates of their ordination:—

REV. CHAS. CHINIQUEY,	ord.	21st Sept.,	1833.
“ THOS. LOWRIE,	“	24th Sept.,	'33.
“ H. MACLEOD, D.D.,	“	7th Nov.,	'33.
“ WM. HANCOCK,	“	22nd May,	'34.
“ WM. FRASER, D.D.,	“	2nd Sept.,	'34.
“ THOS. ALEXANDER,	“	12th Mar.,	'35.
“ A. KENNEDY,	“	30th Sept.,	'35.
“ JNO. COOK, D.D.,	“	28th Dec.,	'35.
“ G. SMELLIE, D.D.,	“	30th Mar.,	'36.
“ J. JENKINS, D.D.,	“	8th Aug.,	'37.
“ T. MACPHERSON,	“	10th Oct.,	'38.
“ W. B. CLARK, D.D.,	“	5th Sept.,	'39.
“ WM. REID, D.D.,	“	30th Jan.,	'40.

It is interesting to notice that, in respect of ordination, our good friend *Father Chiniquy* is at present the father of the Presbyterian Church in Canada. We are glad to hear that *Rev. John Morton* of Tunapuna, Trinidad, has received the degree of D. D. from the Presbyterian College, Halifax. Dr. Morton has now been “at the front” for twenty-two years and has well earned his laurels. This first exercise of its degree-granting-power could not have been more judiciously employed by the college. *Rev. John Wilkie* has succeeded in obtaining about \$9,000 of the amount required for the college at Indore. He hopes to return to his work shortly, probably going via B. Columbia and China, to avoid the Red Sea, which is so trying at this time of the year. He must leave all his children save one in Canada. The *Rev. James Little*, formerly of Bowmanville, Ont., has agreed to remain for some months in charge of the church in Tallahassee, Florida, where his services have been highly appreciated during the past winter. *Rev. Louis H. Jordan* preached his farewell sermon in Erskine Church, Montreal, on Sabbath evening, May 4th. The reverend brothers *Thomas* and *R. Cumming*, of Truro and Westville, N.S., respectively, having completed their tour

of the Holy Land, are now journeying eastwards, expecting to complete the circuit of the globe about the end of this month.

DR. MAGGIE MCKELLAR was formally designated as a Medical Missionary to Central India in St. Paul's Church, Ingersoll, Ont., in the end of April. The services were very impressive. Dr. Wardrope, Convener of the F. M. Committee, presided. Addresses were delivered by Mr. Hamilton Cassels, secretary, and others. Mrs. Ewart president of the W. F. M. S., presented the doctor with a Bible. Mrs. R. J. Robinson in the name of St. Paul's Church, presented her with a purse of money. Mrs. Galer, in behalf of the Harvie Mission Band, gave her a beautiful travelling clock. Dr. McKellar acknowledged these gifts in earnest and impressive terms, shewing the deep interest she takes in the work to which she has given up her young life. Mrs. Harvie, in the name of the W. F. M. S., bade the missionary farewell in an admirable address, after which the congregation sang with touching effect,—“God be with you till we meet again.”

AUGMENTATION FUND, *Eastern Section*.—We have to state with great pleasure that the amount asked for by the Committee and allocated to the Presbyteries, has been contributed,—viz., \$8,000. Two congregations that have been supplemented for some years intimated that they were now self-sustaining. No fewer than 61 congregations are on the list. It is extremely gratifying to find that during the year the aided congregations made a very material advance in their giving. Five Presbyteries contributed more than had been allotted to them.

The Foreign Mission fund, eastern division, has a balance on the right side; but the Home Mission Fund is about \$400 behind. This is by no means discouraging, for the gifts of this Synod for Home Missions in the North-west exceeded \$3,000.

ORDINATIONS AND INDUCTIONS.

WINNIPEG, *Manitoba*.—Rev. John Hogg was inducted to the pastorate of North Church in this city on the 12th of May.

QU'APPELLE STATION, *Regina*.—Rev. John Ferry of Indian Head was inducted on the 19th of May.

REGINA, *N. W. T.*—Rev. J. A. Carmichael of Columbus and Brooklin, *Whitby*, was inducted on the 28th of May.

TORONTO, *South Side Church*.—Rev. George Burnfield, formerly of Brockville, was inducted on the 22nd of May.

MEDICINE HAT, *Calgary*.—Rev. A. J. Macleod, of Banff, was inducted on the 8th of May.

BRISTOL, *Ottawa*.—Mr. S. D. Angel was ordained and inducted on the 20th of May.

MILLE ISLES, *Montreal*.—Mr. S. F. McCusker, of Presbyterian College, Montreal, was ordained and appointed missionary for two years, on the 18th of April.

SOUTH RICHMOND, *St. John*.—Rev. F. W. Murray was inducted on the 27th of May.

FISHERS GRANT, *Pictou*.—Mr. G. M. Johnson was ordained on the 15th of May.

PORT COLBORNE, *Hamilton*.—Rev. Thomas L. Turnbull was inducted on the 11th March, not “ordained,” as stated in May. Mr. T. was formerly minister of Pres. ch., Whitley, England.

CALLS.—Rev. J. W. MacLennan to West Cornwallis, *Halifax*. Rev. G. M. Henry to Shubenacadie, N.S., declined. Rev. W. G. Mills of Sunderland, *Lindsay*, to Dunbarton and Highland Creek, *Whitby*. Mr. Walter Muir of Scotland, to Princeton and Drumbo, *Paris*. Rev. W. J. Clark to First Presbyterian Church London, Ont. Rev. M. McLennan of St. Elmo to Kenyon, *Glengarry*, declined. Rev. D. Stewart of Finch, *Glengarry*, to White Lake and Burnstown, *Lan. and Renfrew*. Rev. A. B. Winchester, lately of China, to Berlin, Ont. Rev. John Fairlie, formerly of L'Original, *Ottawa*, to Lansdowne, *Kingston*. Rev. D. Stalker of Gladstone, *Minnedosa*, to Carberry, *Brandon*.

DEMISSIONS.—Rev. Dr. Jamieson of Garden Hill, *Peterborough*. Rev. E. McNab of Newport, and Rev. S. Rosborough of Sheet Harbour, *Halifax*. Rev. A. Maclaren of Enniskillen, *Whitby*. Rev. J. R. Johnston of Alvinston and Napier, and Rev. J. A. Macdonald of Brigden and Bear Creek, both in the Presbytery of *Sarnia*. Rev. George Mylne of Inwood, Ont. Rev. Norman McPhee of Dalhousie Mills, *Glengarry*. Rev. J. L. Hargrave of Rosedale, *Minnedosa*. Rev. W. W. Wylie of River-street Church, *Paris*, Ont. Rev. T. S. Glassford of Richmond, *Ottawa*, under appointment to British Columbia. Rev. A. McClelland of Ashburn and Utica, *Whitby*.

CHURCHES.—The new church at *Port Mulgrave*, N.S., was dedicated on the first Sabbath of May. Rev. J. R. Munro of Antigonish, officiating. Mulgrave station is still weak in numbers, but spirited and progressive. St. Andrew's Church, *Trenton*, Ont., was reopened by the Moderator of the General Assembly after undergoing extensive improvements. The new St. John's Church, *Hamilton*, Ont., was opened for worship by Principal Caven, who preached morning and evening. Mayor McLellan and Rev. Mungo Fraser addressed the young people in the afternoon. Hon. and Rev. R. Moreton, pastor of the congregation, presided at the congregational meeting held on the following evening. The new church is one of the best planned ones within a radius of one hundred miles.

CONGREGATIONS.—Charles Street Church, Toronto, of which Rev. John Neil is pastor, is

making a new departure. It is henceforth to be called "Westminster Church." Preparations are being made for the erection of a handsome and commodious edifice, to cost \$45,000 and that will accommodate 1,000 people, together with ample provision for the Sunday School and Bible Class, etc. CAPE NORTH, C.B., one of the most isolated congregations in our church, has been most efficiently supplied for some time by *Rev. Ewan McKenzie*, who is now to be called to the regular pastorate of the congregation. *Rev. Dr. Parsons* has completed ten years of a very successful pastorate in Knox Church, Toronto. It is now twenty years since *Rev. J. Cameron*, of the East Church, Toronto, began his labours in that part of the city. The small mission station of that time has grown into a large congregation with 528 members on the communion roll. The ladies connected with the Presbyterian Church at St. Stephen, N.B., have organized a Woman's Home and Foreign Missionary Society. Mrs. G. Shore is president; Mrs. Maine, vice-president; Miss Stevens, secretary; Mrs. J. K. Laffin, Treasurer; Mrs. W. H. Clark, cor. sec'y.

THE COLLEGES.

PRESBYTERIAN COLLEGE, HALIFAX.—The Session of 1889-90 was closed April 30th. Convocation was held in St. Matthew's Church, Dr. Burns presided, and announced that Mr. Peter Ross had willed to the College the reversion of his estate. It is expected that this will be sufficient to endow a chair. The following students completed their course of study: F. J. Coffin, G. M. Johnston, D. M. Clark, J. A. Matheson, F. W. Murray, A. W. Macleod, Chas. Mackay, Angus Mackay; whole number of students, 31. Professor Currie read the report of the Senate, which intimated that the Fund for Bursaries now amounts to \$10,000. This amount is invested, collections from congregations and contributions from individuals furnish the balance required. Mr. Carruthers announced a gift of about \$1000 from P. E. Island, for a Bursary to a deserving student. The accommodation for students in the College building is to be much increased and improved. Elocution was taught during the session by Miss McGarry of the Halifax Ladies' College, and the students profited greatly under her instructions. Principal Macknight conferred degrees and announced that the degree of Doctor of Divinity had been conferred by the Senate, on Rev. John Morton, our senior missionary in Trinidad. An appropriate valedictory was given by one of the graduates, Mr. A. W. Macleod. The students and the audience were powerfully addressed by Rev. A. Simpson, Halifax, and Rev. L. G. Macneill of St. John. There is a prospect that ere long a fourth Professor may be supported in connection with this College.

LICENSURES.—The following graduates of the Presbyterian College were, after due trial, licensed by the Presbytery of Halifax, May 1, —F. J. Coffin, D. M. Clark, F. W. Murray, A. W. Macleod, Charles Mackay. Two were ordained, A. W. Macleod who is appointed to Kempt and Walton in Halifax Presbytery, and F. J. Coffin, who is appointed to Bay of Islands, Newfoundland.

QUEEN'S UNIVERSITY, KINGSTON.—Principal Grant preached the Baccalaureate sermon in connection with the closing exercises, founding his address on "The importance of Wisdom, the One Thing Needful." There was a very large attendance at Convocation to witness the laureation of over eighty candidates from Queen's and her affiliated colleges. The honorary degree of LL.D. was conferred on Mr. G. M. Dawson of the Geological Survey, Ottawa, and Mr. Stephen D. Pope, Superintendent of Education in British Columbia. A variety of interesting ceremonies took place in the course of the closing days, *inter alia*, the unveiling of brass tablets in honour of the benefactors of the university, who at sundry times and in diverse manners, have liberally supplied the means required for the extension and better equipment of the institution. The crowning event, however, was the laying of the corner stone of the John Carruthers Science Hall, by Mr. John Bell Carruthers. Chancellor Fleming addressed the large company of spectators, Rev. M. W. Maclean of Belleville, offered the dedicatory prayer, and Rev. G. M. Milligan of Toronto, brought the proceedings to a close with a rousing speech. "Valedictories" were delivered by four representative graduates.—Mr. P. A. Macleod, speaking for the divinity class, hinted that another professor was required in that department; Mr. John Miller represented the Arts department, and Dr. David Cunningham the Royal Medical College, while Miss McKellar spoke very effectively for the ladies in the Medical department. 415 students in all were registered last session, of whom 78 are looking forward to the ministry in connection with our Church. The Theological students who completed their course this year, are as follows:—Charles A. Campbell, Peter A. Macleod, M.A.; James Rattray, B.A., Robert J. Sturgeon, B.A., and Edward J. Walker, B.A.

GRADUATES IN THEOLOGY.—The whole number of students who have completed their Theological curriculum this year is *forty-four*, as follows:—Knox College, Toronto, 12; Presbyterian College, Montreal, 11; Halifax Theological College, 8; Queen's College, Kingston, 5; Morrin College, Quebec, 4; Manitoba College, 4. Last year the number was fifty-seven.

Obituary.

REV. A. E. DOHERTY, pastor of St. Paul's church, Carlisle, died at Clifton Springs, N.Y., on Sabbath, 13th April, in the 30th year of his age. His funeral took place from the residence of his father, Dr. Doherty of Markham, Ont. The services were under the charge of Rev. R. Thynne. Dr. Laidlaw of Hamilton, preached the funeral sermon, from the text, "I have finished my course," etc., and made some touching remarks in reference to the beloved young pastor who was taken away so suddenly. Mr. Doherty was only inducted on the 31st of July, 1888, and during his brief ministry had greatly endeared himself to his people and to all who knew him. He had gone to Clifton Springs seeking restoration to health, but he sank rapidly and passed peacefully to his rest, leaving a young widow and infant son to mourn their loss.

Mr. Geo. G. Mitchell, elder in Knox Church, Tara, died on March 21st, at the age of 31 years. He was a man of sober piety and wise zeal in the service of God. The influence of his genial and genuine life will not soon pass away in the congregation in which he lived and died.

MR. GEORGE T. ROSS, eldest son of Rev. Walter R. Ross of Chilliwhack, B.C., died at New Westminster, B.C., after a brief illness, on the 20th of April, aged 23 years.

MRS. ESSON, widow of the late Professor Esson, died in Toronto on the 23rd of April, in the 87th year of her age.

MRS. MARY R. GORDON, wife of Rev. Daniel Gordon of Harrington, Ont., died in Toronto on April 30th, in the 63rd year of her age. Mrs. Gordon was a most devoted member of the church and highly accomplished.

MR. MALCOLM MCLACHLIN, an elder in St. Andrew's Church, S. Westminster, Ont., died on the 16th of April, in the 48th year of his age. He was distinguished by his princely liberality and zeal for the Master's cause.

MEETINGS OF SYNODS.

MONTREAL AND OTTAWA.—This court met in St. John's Church, Cornwall, on the 15th of April. Rev. George Coull of St. Sylvester and Leeds, the retiring Moderator, preached the opening sermon. Rev. Dr. A. B. Mackay of Crescent Street Church, Montreal, was elected Moderator for the ensuing year. In addition to the usual routine of business, largely taken

up with hearing and discussing reports of standing committees to be consolidated and transmitted to the General Assembly, Dr. MacVicar presented an elaborate report on education, chiefly as affected by legislation in the Province of Quebec. Leave was granted to Presbyteries to take on trial for license seventeen candidates who have recently completed their theological studies. Next meeting in St. Gabriel's Church, Montreal, on the 2nd Tuesday of May, 1891. *Rev. James Watson, D.D. of Huntingdon, is Clerk of the Synod.*

HAMILTON AND LONDON.—The meeting was held in St. Andrews Church, Windsor, on the 21st of April. Rev. George Cuthberston, retiring Moderator, preached the opening sermon. Rev. Archibald McLean, of Blyth, was elected Moderator. A proposal to divide the mission field of the Presbytery of Bruce, giving part of it to the Presbytery of Maitland, was left over till next meeting. Dr. Laing presented a report on the Jesuits' Estates Act. Interesting discussions were had on the reports to be submitted to the General Assembly. Mr. Rutherford received a cordial vote of thanks for his services as treasurer of the Synod Fund. The Brantford Ladies' College was very highly spoken of. Next meeting in Park Church, London, Ont., on the third Monday of April, 1891. *Rev. W. Cochrane, D.D., Clerk.*

MANITOBA AND THE NORTH-WEST.—This Synod met on the 20th of May, at Portage la Prairie, when various important matters were discussed, such as the organization of Home Mission work, education, and other vital questions, the particulars of which had not yet reached us when we went to press. *Rev. S. C. Murray, Clerk.*

MANITOBA ITEMS.

The Home Mission field is now well manned for the summer. A number of graduates from the eastern colleges have consented to throw in their lot with Manitoba. The efficient and the hopeful among these will not regret it. The prospects of the Northwest are good for crops this year, and good crops means hearty support of missionary work. Work among the Indians is also rapidly advancing. A new mission school is to be erected at Muscowpetung's Reserve, capable of accommodating 40 resident pupils. The Dominion Government has purchased the public school building at Birtle, and a portion of adjoining land for our Indian school there. The long deferred Presbyterian Industrial School for the Indians at Regina is approaching completion and will be ready by July 1st. The committee in Winnipeg is selecting the principal. Manitoba College, Theological Department, closed on April 24th. Dr. King addressed the four graduating students. A valedictory was then read by Mr. Norman Russell, B.A. (who goes to India as the missionary of Central Church Toronto), and the reply was made by Mr.

Duncan Campbell, B.A. Dr. Robertson and Principal Sparling of the Methodist College gave short addresses. Twenty-two students in Theology passed their regular examinations, and the whole number in the college studying for the ministry approaches fifty. The new school law came into force on May 1st, and the separate schools of Manitoba ceased to exist. The matter is to be tested in the courts, but the people of Manitoba will exhaust every lawful resource to carry out their will.

B.

Home Missions.

REV. NEIL MACKAY, of Chatham, N. B., writes:—Energetic operations have been carried on in Northern New Brunswick, despite the severe winter. The snow in the forest lay nearly seven feet deep, and the roadway over the drifts lay in some instances as high as the telegraph poles. The glass occasionally falls to 40° below. Notwithstanding those trifling difficulties, members of Presbytery made journeys of scores of miles in pursuance of Presbyterial duties where there were no railways. Weak congregations were encouraged and sluggish ones were stirred up, and a decided gain made in the ministerial support and in contributions to missionary purposes.

One new congregation has been organized, and two groups of mission stations have been raised into mission charges, and one of them placed under the care of an ordained missionary. The other is eagerly awaiting a labourer. Two new mission fields have been opened up, and catechists have been appointed to six different groups of mission stations, for the summer months. A year ago there were four vacancies. All the regular congregations are now settled, and when an ordained missionary is found for Escuminac the Presbytery Roll will number twenty-two. The contributions for ministerial support were increased \$663—for Home Missions an increase of \$223, and for Foreign Missions an increase of \$144. If plans of work now in operation should prove reasonably successful, a still greater gain is expected for the current year.

POINTE-AUX-TREMBLES.

The closing exercises of the Pointe-aux-Trembles schools were held on 22nd April. The large number of visitors present indicates the continued and growing interest in the work of the institution. Principal MacVicar, the Chairman of the Board, presided. Many of the larger pupils had

already gone to their homes, but a sufficient number remained to fill comfortably the neat little chapel. The exercises were in French and English, conducted for the most part by the visitors. The readiness of the pupils in English was in striking contrast to the silence of many of the visitors when French was spoken.

All were delighted with the aptness and accuracy with which the pupils acquitted themselves. The great feature of the institution, however, was reserved for the closing exercise, when Scripture was announced. After a continuous session of about four hours, a sigh of relief seemed to rise from each pupil. This subject is evidently the gymnasium of the school, the great pleasure-ground of glad hearts. Their answers in Scripture, History, Christian Doctrine and the Shorter Catechism, would put to the blush any of our English Schools. In such institutions are found the only true and peaceable solution of the national question of this province. Let those who seek the unity and welfare of our province aid in extending this noble work. Father Chiniquy made a touching address to the children, basing his thoughts on the early consecration of the child Samuel. The good father was peculiarly joyous in the prosperity of the institution, which forty-three years ago he used his best endeavours to lay level with the ground.—W. R. C.

Our Foreign Missions.

NEW HEBRIDES MISSION.

Rev. Hugh A. Robertson of Erromanga, writing from Sydney, N.S.W., on 19th of March, wishes us to say that the New Hebrides being now in the Postal Union, it is desirable that all correspondence should be addressed *direct to the missionaries* instead of to the care of Dr. Steel of Sydney, as formerly. This will save both time and expense.

He goes on to say that the new steam service to the islands, so far, has given fair satisfaction, and the company express their willingness to do all in their power to satisfy the missionaries in every way possible. Of course it is not to be expected that any steamer, not the property of the church, will, in all points, do our work as well as the "Dayspring"—such as deputation work, settling new missionaries, building their houses, and waiting on the Synod meetings. But, indeed, deputation work will yearly be less needed, as all our islands will soon be settled, and as for placing a missionary, we can have a large mission tent to live in while erecting his house; as for

the Synod, if there are not too many members, it can be accommodated at the missionary's house. This leaves us all well.

INDORE.

At a meeting of the Mission Council held recently at Indore, it was unanimously agreed to urge the committee to send more men to India, so as to strengthen the mission here, and enable us to work to better advantage the stations already occupied, and the surrounding cities and villages. We are persuaded that the time has come that twice the number of men now engaged, with little expense beyond their salaries and house accommodation, could be most advantageously employed in the fields now opened. One man at least will be required to study the language and so to be ready to take charge of Neemuch when Mr. Wilson's time for furlough will have come. And as there are now schools and Christian agents already employed in nearly every centre, should the funds not admit of much additional outlay for the carrying on of work, still more men are urgently needed to fully utilize the agencies now employed. Double the number of men could find abundant work without, according to present estimates, any burden, beyond support, being laid on the committee. We rejoice that so many congregations have undertaken to support individual missionaries, and believe that, but for the expense of their work proving a barrier, the committee would be able to avail itself of many more men supported in this way. We would therefore pray the committee to bring the needs and the opportunities before the congregations in order that the vast field for the evangelization of which we have become responsible, may be more vigorously, and by God's grace, more successfully worked.

Miss Harris of Indore, who went out last summer expecting to take charge of the boarding school in that city, is busy in the meantime studying Hindi. "I need not be idle," she says, "as there is an immense amount of work waiting for any one with the power to do it. The native Christians are a mere handful compared with the masses of heathen around; the sight of so many souls without Christ makes one long to be able to speak, that they may have the offer of salvation given them. Many, no doubt, have heard the Gospel preached again and again, but the responsibility is now their own. Oh, that we had faith to lay hold of the promises that our work should not be in vain, that an abundant blessing should follow the word spoken! We had a great pleasure last week in a two days' visit from Dr. Peck of the American Mission in China; his station is the one at which Dr. and Mrs. McClure are staying while learning

the language. He gave us an interesting address on Sunday evening about the Chinese people and his work among them. In many of their customs and ways of thinking they are wonderfully like the natives of India; both are so intensely conservative that work among them is by no means easy. All here are very sorry about Mr. Wilkie's delayed coming, from the oldest missionary to my heathen pundit: it is pleasant to think of his being so popular with all who have in the past worked with him. For some weeks after I came, one of his old servants visited us regularly to see what the latest news of his arrival was.

HONAN.

Rev. Murdoch Mackenzie, in a letter to the "Presbyterian College Journal," gives a graphic description of his first experiences in China.—"We feel very helpless at present without the language. There is no royal road to its acquirement. Messrs. Goforth and McGillivray take their turn at preaching in the street chapel from time to time. They conduct Chinese worship also daily. If providential indications are favourable, one or two families may move into Honan toward the end of the year. We are about a hundred miles distant from the Province here at Lin-Ching. Mr. McGillivray, Mr. Macdougall and I live in the same compound. Mrs. Macdougall and Mrs. Mackenzie take the cooking month about. The work here is great, but our God is a great God. The difficulties are numerous, but grace Divine can enable us to surmount them. The darkness is dense, but it will be dispelled by the glorious Sun of righteousness. The people are dead spiritually, but God's spirit can, and will, quicken many of them into life through Jesus Christ. Satan's power prevails here now, but his kingdom must come to an end,—the time may yet be distant, but it is surely coming. We expect to see great things done by God in China, and shall attempt to do what we can for the enlightenment of its people. We hope ere long to be all settled in our sphere of labour in Honan, and telling to the people in their own tongue the story of Redeeming Love."

Rev. J. H. MacVicar, writing from Lin-Ching, North China, March 6th, says: "This has been a remarkably mild winter—two or three snow flurries and several cold days—that is about the greatest severity the weather has attained. Our health continues to be vigorous. In the little time we have been here we have been impressed with many admirable traits in the people, which, once sanctified for the Master's use, must make them influential in extending His Kingdom. May that Kingdom come, slowly or speedily, as He may ordain, but surely."

Missionary Outlook.

FEDERAL ASSEMBLY OF THE PRESBYTERIAN CHURCHES OF AUSTRALIA AND TASMANIA.

THE Assembly met at Hobart, the chief town in Tasmania, in the middle of January, and the meeting is of sufficient importance to deserve some attention from the Presbyterians in the home country. Of the 67 delegates who attended and formed the Assembly, 34 were from Victoria, 16 from New South Wales, 6 from Queensland, 4 from South Australia, and 7 from the two Tasmanian churches. In addition to these regularly appointed representatives, there were 18 ministers and elders who attended the meetings, and were recognized as associates. This is the fourth meeting of the Assembly,—the first having been held, in 1885,—and of the four, this last has, perhaps, been on the whole the most interesting and the most important. The former meetings prepared the way for a closer union among the Churches of the various colonies, and partook of the character merely of a council or conference, but at this a basis of union has been agreed on, which forms between the Churches a true federal bond. One of the most interesting and most solemn parts of the proceedings at the meetings just held was the acceptance of this Basis of Federation by the delegates on behalf of the Churches they represented. This the delegates did by standing and holding up the right hand. Prayer was then solemnly engaged in, that the Almighty might bless the union that had been formed, and guide the Churches connected with it in the prosecution of the holy work in which they were engaged.

Among the provisions in the Basis of Federation, none is, perhaps, so important as that which combines the Foreign Mission effort of the various Churches; and the subject of missions necessarily took up a considerable part of the Assembly's time. The Churches in this part of the world have probably quite as much zeal for missionary labour as the Churches at home, and, as they gather strength, may be expected to accomplish more than they are doing. At present missionary effort is being carried on among the natives of the New Hebrides, the natives of Korea, the Kanakas in Queensland, and the Chinese resident in Australia. It was agreed also, at this meeting of the Assembly, to take immediate steps to start a mission to the aborigines in Queensland. Another important resolution agreed to, and bearing upon missionary effort, was to appoint the Rev. J. G. Paton, whose work in the New Hebrides is now so well known, as general Mission Agent for the various Churches. In this capacity Mr. Paton will visit the Churches in the various colonies, and seek to quicken their missionary zeal. His

salary is, in the meantime, to be paid by Victoria, but his travelling expenses by the churches in the colony he visits. Mr. Paton, it may be added, was at the meetings of the Assembly, and took part in their proceedings. He also addressed a public meeting convened on the subject of Missions, and spoke with the vigour, the earnestness and the simplicity that characterize all his speaking.

MISSIONARY CREED

The Christian that does not believe in Foreign Missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Doxology in Long Metre. Repeat it and see.

The Christian that does not believe in Foreign Missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the Church of God is ready? If thou canst believe, all things are possible to him that believeth.

MISSIONARY LOGIC.—The Promise. There is no distinction between Jew and Greek. For the same Lord is Lord of all. And is rich unto all that call upon Him.

The Promise. Whosoever shall call upon the name of the Lord shall be saved.

The Irresistible Sequence. How then shall they call on Him in whom they have not believed.

How shall they believe in Him of whom they have not heard?

How shall they hear without a preacher?

How shall they preach except they be sent?

MISSIONARY SUCCESS.—It is fixed. "I will declare the decree."

It is definite. "I will give thee the heathen for thine inheritance."

It is ever expanding. The waters of prophetic vision: "to the ankles," "to the knees," "to the loins," "waters to swim in," that "cannot be passed over."

It is to be universal. Go and "disciple all the nations." A whole world full of believing sons and daughters.

It is irresistible. "All power is given unto Me in heaven and on earth. Go ye, therefore."

It is with Christ's presence. "Lo, I am with you all the days."

It is inspiring. When Duty's brow is sunlit with Hope, the feet and heart take wings.

It is to the glory of God. "That unto principalities and powers in heavenly places may be known by the Church the manifold wisdom of God."—DR. HERRICK JOHNSON.

JAPAN.—Dr. Geo. W. Knox, of Tokyo, in the *Missionary Review of the World* says:—The events of the year 1889 have been highly important, and the warmest friends of Japan are, for the moment, uncertain of the future. The new constitution was ushered in on the 11th of February, promising liberty of religion, of the press, of speech, of public assembly and of petition. It makes a man's home his castle, to be invaded only with due forms of law. It carefully preserves the rights and liberties of the subject. The attempted assassination of Count Okuma, the Minister of Foreign Affairs reveals an under-current of lawlessness and discontent, although, such is the natural coolness of the people, it sent no thrill of horror or of indignation through the land. Japan has reached its political crisis. It has successfully surmounted difficulties in the past, and it is hoped that the present crisis will also be safely passed. But a keen political struggle is inevitable. The mob has shown its power. The friends of Japan wait the events of the next two years with anxious hope. In mission work, the year has been one of quiet progress—though stained with the murder of Thomas Alfred Large, a promising young missionary of the Methodist Church of Canada, recently sent out from Victoria College, Cobourg, to Tokyo. In the beginning of the year the marked interest in some of the Tokyo churches amounted to a revival. The Y.M.C.A. has found a wide and effectual door in Japan. Young men in astonishing numbers are found in all the churches. The much wished for union between the Congregationalists and Presbyterians has failed of accomplishment. It is a very great disappointment.

STATISTICS OF THE MISSIONS:—The number of male missionaries in Japan is 200; unmarried female missionaries, 171; total including wives of missionaries, 527. The number of mission stations is 84; out-stations, 448; churches, 274; baptized converts in 1889, 5,007; total adult members, 28,977; scholars in boarding and day-schools 21,597; native ministers, 135; unordained preachers and helpers, 409; native contributions for all purposes, about \$41,000.

Rev. H. Loomis, Yokohama.

The origin of the American Baptist Telugu Mission, which is one of the most successful in the world, having more than 30,000 converts, can be traced to the act of a young Sunday-school teacher, a poor seamstress, who one Sunday gave a rough street-boy a shilling to go to Sunday-school. This boy, Amos Sutton, was converted, became a missionary to India, and was the means of leading the Baptists of America to begin the Telugu Mission.—*Missionary Review.*

EGYPT.—The Mission of the United Presbyterian Church of America, in Egypt has during the past ten years increased the number of stations from forty-three to one hundred and twelve.

The total missions in China are: Thirty-nine societies, 526 male missionaries and 597 women; total, 1,123 missionaries, 162 native ordained helpers, 1,278 unordained, 34,555 communicants in the churches, and 14,817 pupils in schools; \$44,173 were contributed by the churches in the past year, and the net increase in membership was 2,295.

One of the missionaries of the China Inland Mission, a Scotch gentleman worth a million is said to be living in China on twenty-five cents a week, using all his fortune in the work.

In the London *Christian* appears the statement that in 1841 the number of Jews in Palestine was 8,000, in 1883 they had increased to 20,000, and in 1888 they had in five years increased by an addition of 50,000, numbering then no fewer than 70,000, about the number that came up from Babylon. Further, it was noted that the "latter rains" had been restored to the land, after a withdrawal for centuries—the withholding of these refreshing and fertilizing showers being, as stated in prophecy, an evidence of God's displeasure, and their bestowal a mark of his favour.

Bishop William Taylor, of Africa, has arrived in this country from his large diocese. He reports that seven Methodist churches have been organized from the "raw heathen"; that self-support is in the ascendant, and that he has thirty-five stations opened and manned in the region of the Congo.

The Presbyterian Record.

MONTREAL: JUNE, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in *Parcels* to one address. *Single copies*, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

THE GENERAL ASSEMBLY meets in Bank Street Church, Ottawa, on the 11th of June at 7.30 p.m. Lists of commissioners and all official documents intended to be used at the Assembly should be forwarded to *Rev. Dr. Reid*, Toronto, eight days in advance. The conveners of standing committees should have their reports ready to hand to the committee on Bills and Overtures at the second sederunt of the Assembly. The

Committee on Business meets in Bank Street Church, on the 10th of June at 4 p.m. The Railways will give the usual reduction—namely, a fare and a third for the double journey. To secure this, however, commissioners at the commencement of their journey must get receipts for their fare from the ticket agents, who will supply forms of certificate. They will then get certificates from Dr. Reid at the Assembly, on which they will obtain return tickets at one-third fare. *Special attention is called to these instructions.* The wives of commissioners will also have the same reduction of fare.

N.B. The tickets will be good only for three days before and three days after the meeting.

WILLIAM REID, D.D., } Clerks
WILLIAM FRASER, D.D., } of Assembly,

MR. ROBERT STEWART is secretary of the committee of arrangements in Ottawa. Commissioners are requested to correspond with Mr. Stewart, stating when they are likely to arrive, and if they wish accommodation provided for them. Mr. Stewart's address is 104 Sparks Street, Ottawa.

IMPORTANT ANNOUNCEMENT.

THE RECORD FOR JULY must be a few days later than usual of reaching subscribers, as we are desirous of giving as full an account of the General Assembly in that number as possible. The back numbers are completely exhausted. New subscribers may commence with June, by giving early notice, *but all subscriptions must terminate in December.* IN ORDER TO MAKE THE EXPERIMENT EASY FOR THOSE WHO ARE DESIROUS OF INTRODUCING THE RECORD INTO EVERY FAMILY, ANY NUMBER OF ADDITIONAL COPIES WILL BE SUPPLIED FROM JULY TO DECEMBER, INCLUSIVE, AT THE NOMINAL RATE OF TEN CENTS PER COPY!

Literature.

THE ARENA for May is an exceptionally good number of this bright new monthly competitor for literary distinction. It is without doubt a high-class Magazine. Boston: 50 cents monthly or \$5 per annum.

THE GREAT HYMNS OF THE CHURCH, by Rev. D. Morrison, D.D., of Owen Sound. It is said that a second edition of this choice work will

soon be called for, when a much larger number of hymns will be passed under review. By the same author, we are glad to learn, will soon be published a "Hand-book for the use of Ministers," with forms of prayers and outline services for special occasions. A book of this kind is wanted, as even the most experienced will admit, and we do not know that the preparation of such a manual could be placed in better hands than Dr Morrison's.

THE OLD AND NEW TESTAMENT STUDENT, edited by Dr. Harper of Yale University, is a welcome visitor to our sanctum. It has the aroma of study about it, and to the critical student of the Bible, whether minister or collegian, it will suggest fruitful topics of study, and give welcome assistance in their prosecution.

TWO CENTURIES OF BORDER CHURCH LIFE, by James Tait, formerly editor of the "Kelso Chronicle," William Drysdale & Co., Montreal: pp. 350; price \$1.25. In this well-written and interesting volume we have the origin and history of several congregations in the Kelso Presbytery of the U. P. Church, with graphic delineations of some leading Border men, and sketches of home-life in the neighbourhood of Kelso, Morebattle, Jedburgh, Yetholm and other places famous in story.

NORDISK MISSIONSTIDSSKRIFT.—The first number of this missionary Record of the national Lutheran Church of Denmark, edited by Rev. Provost Vahl, promises well for the new undertaking of that scholarly and zealous divine. Its ninety-six pages contain a sketch of the Danish West Indian Missions, a statistical account of Roman Catholic Missions to the Heathen, an essay on The Romance and the Reality of Missions, and other articles of interest.

PRESBYTERY MEETINGS FOR JUNE.

Lan. & Renf., Carleton Pl., 27 May 10.30 a.m.
Lindsay, Beaverton, 27 May, 10 a.m.
Glengarry, Alexandria, 8 July, 11 a.m.
Bruce, Tara, 8 July, 1 p.m.
Chatham, St. Andrews Ch., 8 July, 10 a.m.
Paris, Ingersoll, 27 May, 12 noon.
Saugeen, Harriston, 8 July, 10 a.m.
Kingston, Belleville, 1 July, 7.30 p.m.
Sarnia, St. Andrews Ch., 1 July, 1 p.m.
Barrie, Barrie, 27 May, 11 a.m.
Regina, Moosomin, 8 July.
Montreal, College Hall, 24 June, 10 a.m.
Brockville, Morrisburg, 8 July.
Sydney, Falmouth St. Ch., 3 June, 10 a.m.
Hamilton, St. Pauls Ch., 20 May, 9.30 a.m.
Peterboro, Port Hope, 8 July, 9.30 a.m.
Calgary, Calgary, 3 September.
Columbia, New Westminster, 9 Sept., 3 p.m.
Owen Sound, Meaford, 24 June, 9 a.m.
London, 1st Presbyterian Ch., 8 July, 2.30 p.m.
Toronto, St. And. Ch., 3rd June, 10 a.m.
Minnedosa, Neepawa, 23rd July, 2 p.m.
Ottawa, Knox Ch., 5th Aug., 10 a.m.

Page for the Young.

HOW I BEGAN.

Glass number one, only in fun.
 Glass number two, other boys do.
 Glass number three, it won't hurt me.
 Glass number four, only one more.
 Glass number five, before a drive.
 Glass number six, brain in a mix.
 Glass number seven, stars up in heaven.
 Glass number eight, stars in his plate.
 Glass number nine, whisky—not wine.
 Glass number ten, drinking again?
 Glass number twenty, not yet a plenty.
 Drinking with boys, drowning his joys.
 Drinking with men, just now and then.
 Wasting his life, killing his wife.
 Losing respect, manhood all wrecked.
 Losing his friends, thus it all ends.
 Glass number one, taken in fun.
 Ruined his life, brought on strife.
 Blighted his youth, sullied his truth.
 In a few years brought many tears.
 Gave only pain, stole all his gain.
 Made him at last friendless, out-cast.
 Light-hearted boys, somebody's joys,
 Do not begin early in sin.
 Grow up a man brave as you can.
 Taste not in fun glass number one.

THE STORY OF A DIAMOND.

One of the largest and finest gems in the world is the Orloff diamond, which is among the crown jewels of the Russian emperor. It is a stone with a strange history, too. When first discovered by Europeans, it formed the eye of an idol in a temple near Trichinopoly, in India. Then it was stolen by a Frenchman, who escaped with his prize to Persia, and who, fearful of being discovered, was glad to dispose of his ill-gotten gain for a sum of about \$10,000. The man who bought the stone, a Jewish merchant, sold it to one Shafras, an astute Armenian, for \$60,000. Shafras had conceived the idea that by carrying the stone to Russia he would obtain from the Empress, Catherine the Great, a princely sum for it. How to travel in safety with the stone, the theft of which had of course been discovered and proclaimed, became a grave consideration. It was too large to swallow, and no mode of concealment presented itself to Shafras that seemed secure from discovery.

The way in which he solved the problem was remarkable. He made a deep incision in the fleshy part of his left-leg, in which he inserted the stone, closing the wound carefully by sewing it up with silver thread. When the wound healed the Armenian merchant set out on his travels quite boldly, and, although more than once apprehended, rigorously searched, and even tortured a little, he was obdurate, and firmly denied having the stone in his possession. Having at length reached

his destination, he asked from the empress the sum of \$200,000 for the gem, an amount which Catherine was unable to raise at the moment. We next find the Armenian at Amsterdam, with the intention of having his diamond cut. Here the stone was seen by Count Orloff, who determined to purchase it for presentation to his royal mistress, the Empress Catherine. The sum ultimately paid for the famous gem was about \$350,000 in cash, together with an annuity of \$2,500 and a patent of nobility. Shafras flourished exceedingly, dying a millionaire. Such, in brief, is the story of the Orloff diamond.

CHIP DIRT.

A boy returned from school one day with a report that his scholarship had fallen below the usual average.

"Well," said his father, "you've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of cheap novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing the son obeyed.

"And now," he continued, "put those apples back in the basket."

When half the apples were replaced the son said:

"Father, they roll off. I can't put in any more."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in! No, of course, you can't put them in. Do you expect to fill a basket half full of chips and then fill it with apples! You said you did not know why you fell behind at school: and I will tell you. Your mind is like that basket. It will not hold more than so much. And here you have been the past month filling it up with CHIP DIRT—cheap novels."

The boy turned on his heel, whistled, and said, "Whew, I see the point."

LYING OR STEALING.

A little-girl came very early one morning to her mother, saying, "Which is worst, mamma, to tell a lie or steal?" The mother replied that both were so bad she could not tell which was the worst. "Well," said the little one, "I've been thinking a good deal about it, and I think it's worse to lie than to steal. If you steal a thing you can take it back, if you have not eaten it, and if you've eaten it you can pay for it. But"—and there was a look of awe in her little face—"a lie is for ever."

Acknowledgments.

Received by Rev. Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto street. P.O. Drawer 2307.

ASSEMBLY FUND.

Received to 5th April, 1890 \$3019.82;
Stellarton Sharon ch, 5.00; Gladstone;
1.00; Bocabec & Waweig, 2.70; West
Essa, Burns ch, 2.00; Bras D'or, 3.00;
Wyoming, 2.90; Campbellton, St
Andrews, 4.00; Prince William, 4.00;
Kincardine, 1.00; Mono East, 2.00;
Sydney, Falmouth st, 3.00; Mono
Mills, 2.00; Spring Hill, 7.50;
Adjala, 2.00; Springfield & English
settlement, 1.50; Kingston, St Aws,
15.00; Nashwaak & Stanley, 3.00;
Rothsay, 2.00; Walton, St Matthews,
5.00; Acton, 8.00; Montague, 3.00;
Guelph, Knox ch, 12.00; Tignish,
Montrose & Elmsdale, 2.00; Toronto,
Knox ch, 40.00; Bloomfield, O'Leary
& Brae, 5.00; Smiths Falls, St Aws,
4.00; Coldstream, 3.00; Toronto,
Chalmers ch, 10.00; Smithville, 1.72;
Indian, Head, 2.00; St Ann's, 3.72;
Hemmingford, 5.00; Walpole, 4.08;
Galt, Knox ch, 28.00; Jarvis, 4.96;
Harrowsmith, 4.00; Hamilton, Mc-
Nab st ch, 18.96; Mount Pleasant,
5.00; Thorold, 5.60; Cheltenham,
4.00; Hamilton, St Johns, 6.56;
Woodlands, 2.45; St Davids, 1.76;
Mount Forest, 8.00; St Catherine's,
Hanes ave, 2.04; Galt, Central ch,
15.00; Dunnville, 2.92; Peterborough,
St Pauls, 30.00; Caledonia, 9.72;
Windsor, 6.00; Lynden, 1.00; Colum-
bus, 10.00; W. Flamboro, 7.60;
Pakenham, 3.00; Burlington, 3.16;
Ross and Cobden, 2.00; Mount Healy,
00.92; South Kinloss, 3.00; Cayuga,
2.76; New Glasgow, United ch, 5.00;
Storrington, 4.00; Windsor, 12.00;
Grand River, 3.00; Fingal, 10.00;
New Annan, 3.00; La Have, 4.00;
Euphrasia, 2.00; St Sylvester, 3.00;
Holland, 1.50; Brampton, 10.00; East
Normanby, 1.27; Renfrew, 10.00;
Barrie, 8.80; St Marys, Knox ch,
5.00; Orillia, 17.00; Melbourne,
Guthrie ch, 3.00; W. Guilimbury,
2nd ch, 3.56; Arthur, 5.00; Sunnidale,
1.64; Woodville, 8.00; Victoria, St
Andrews, 10.00; Cookstown, 2.00;
Toronto, St James square ch, 25.00;
Allenford, 3.00; Ramsay, 2.00; Blue-
vale, 4.00; Montreal, Chalmers ch,
10.00; Lonsborough, 1.50; Thorn-
bury & Clarksburg, 3.25; Kilsyth,
3.00; Vaughan, Knox ch, 5.50; Bur-
lington, 5.00; Bolton, Caven ch, 6.00;
Pilot Mound, 1.50; Berlin, 3.00;
Lucknow, 00.50; Shakespeare, 2.00;
Keene, 7.00; Tavistock, 1.00; Ottawa,
Knox ch, 12.00; Deloraine, 1.20;
Toronto, St Andrews, 28.00; Nor-
wood, 6.00; Quebec, St Andws, 15.00;
Almonte, St Andrews, 8.00; New
Glasgow, James ch, 5.01; Streetsville,
7.00; Montreal, Erskine ch, 30.00;
Three Rivers, 4.00; Montreal, St
Gabriel ch, 20.00; Lachute, 1st ch,
4.00; Montreal, St Marks, 5.00;
Lockport & East Jordan, 3.00; Be-
deque, 4.00; Harvey and Acton, 5.00;
Shemogue & Port Elgin, 2.00; Tryon
& Bonshaw, 2.00; Antigonish, St
James, 3.00; Maitland, 4.00; Richi-
bucto, 5.40; Cove head, 2.00; Elms-
dale, 2.56; Pugwash & Oxford, 7.50;
Truro, St Pauls, 5.00; Moncton, St
Johns, 10.00; Newport, 5.00; Presby-
tery of Lunenburg & Shelburne, 29.00;
Greenfield & Florenceville, 1.00;

Truro, 1st ch, 5.00; St Johns, St
Andrews, 10.00; St Johns, St Stephens,
10.00; Mount Pleasant, 2.00. Total,
\$3862.89.

HOME MISSION FUND.

Received to 5th April.....\$47,537.29
Gladstone.....50 00
Greenbank.....36.25
North Brant.....16.00
Hull.....10.00
The Church of Scotland £75
stg.....364.13
West Essa, Burns ch.....8.00
Wyoming.....70.00
Harwich.....2.75
St Johns ch.....18.00
North Derby.....3.00
Portage du Fort.....4.00
Dunwich, Duff ch.....48.00
Lynden.....15.00
Mono East.....22.40
Mono Mills.....13.00
Adjala.....18.00
Bervie.....11.75
Berlin.....10.00
Rothsay.....18.00
Cumberland & Rockland..14.00
Orillia.....140.00
Mitchell.....5.80
Victoria Harbour.....3.00
Westwood.....28.00
John Sturgeon, Deerharst..1.00
Mrs Sturgeon.....2.00
W J Sturgeon.....2.00
Mattawa.....20.00
Smiths Falls, St Andrews..70.00
Toronto, Chalmers ch.....140.00
Executors of late David
Young, Hamilton.....50.00
Harrowsmith.....6.00
West Winchester.....75.00
Ripley, Huron ch.....10.20
Mount Forest.....81.40
Scarboro, Chalmers ch.....15.00
Beachburg.....24.78
Marthaville.....5.00
Caledon, Melville ch.....5.00
Strathroy.....30.00
A Friend, Hamstead.....3.00
Pakenham.....20.00
Leith.....5.00
Ross & Cobden.....17.00
Windsor.....100.00
Victoria, St Andrews.....120.00
Oneida.....42.00
J R C.....50.00
Kincardine, Knox ch SS..10.00
Lady member, Melville ch
Brussels.....2.00
Ramsay.....38.75
Thornbury & Clarksburg..3.24
S E—, Windsor.....15.00
King, 9th Line.....14.00
Bear Creek.....18.00
Glasgow Free Church, Stu-
dents Society, £7 16s 2d..37.82
Deloraine.....44.00
Alex Armstrong Sr, Claude..50.00
Samuel Hunter, N West...5.00
Quebec, St Andrews.....50.00
Ottawa, Knox ch.....125.00
Lucknow.....18.02
Pilot Mound.....6.00
Rusticus.....17.00
Burlington.....45.00
Portage la Prairie.....130.00
Camden & Newburgh.....10.00
Vankleek Hill.....2.00
Lancaster, Knox ch SS....24.54
Osceola &c.....3.50
Cruikshank.....2.00
Toronto, Bloor st ch SS...115.00
Allenford.....1.00
St Thomas SS.....20.15
Woodville SS, N W.....25.00
Melbourne.....5.30
Renfrew.....148.00

Richmond (Col).....24.00
Dorchester.....16.25
Chiselhurst.....5.85
Carlisle, St Pauls.....62.00
Chalk River.....7.00
Oak River Group.....8.30
Glenburnie.....4.00
Streetsville.....75.00
Hensall.....83.00
Maxville.....30.00
Muscowpetung.....15.00
Montreal, Easter offering..1.00
M McQuaid, Montreal.....3.00
Montreal, Chalmers Juven
Missionary Society.....15.00
Whitton, St Lukes.....10.00
Montreal, St Gabriel ch..36.18
Montreal, St Gabriel SS...21.00
Westmeath.....4.52
Three Rivers.....10.00
Lachute, 1st ch.....10.00
Chilliwhack.....17.00
Regina Presbytery—Money
returned.....267.90
Montreal, St Marks.....5.00
Rev S Fenton, Brantford..1.00
Mitchell SS.....5.00
Mono Centre.....1.50
Per Rev P M Morrison,
Halifax, for N West.....291.14
Total.....\$51,374.66

Correction.

In May, Moose Jaw should have
been credited with \$50.00 instead of
\$5.00.

STIPEND AUGMENTATION FUND.

Received to 5th April.....\$20,429.03
Gladstone.....35.00
North Brant.....6.00
Osgoode Line.....7.00
Hull.....10.00
W Essa Burns ch.....5.09
Wroxeter.....9.56
Wyoming.....20.00
St John's ch.....7.00
Portage du Fort.....2.00
Dunwich Duff ch.....20.00
Lynden.....4.70
Mono East.....4.00
Mono Mills.....5.00
Adjala.....5.00
Berlin.....8.00
Lanark.....14.00
Cumberland & Rockland..10.00
Orillia.....60.00
Mitchell.....1.35
Victoria Harbour.....3.00
Westwood.....28.00
Mattawa.....10.00
Smith's Fall, St Andrews..48.00
Toronto Chalmers ch.....125.00
Harrowsmith.....10.00
Ripley Huron ch.....5.01
Mount Forest.....50.00
Scarboro Chalmers ch....6.00
Pakenham.....25.00
Ross and Cobden.....11.00
South Kinloss.....5.00
Parry Sound S S.....2.00
Windsor.....105.00
Williamstown, St Andrews32.00
Victoria, St Andrews.....30.00
Ramsay.....15.00
King, 9th Line.....4.00
Aurora.....5.00
Deloraine.....16.00
Quebec, St Andrews.....109.00
Ottawa Knox ch.....180.00
Lucknow.....1.25
Pilot Mound.....10.00
Portage la Prairie.....60.00
Camden and Newburg.....14.00
Charleston.....6.00
Essex Centre.....10.00
Toronto Bloor st ch S S..20.00

Leaskdale.....	1.50
Chatham 1st ch.....	2.00
Barrie Presbytery.....	75.00
Delaware.....	5.00
Kingston, Chalmer's ch....	92.90
Renfrew.....	150.00
Brockville, St John's.....	47.00
Richmond (Col).....	24.00
Dorchester.....	16.25
Dundas.....	10.50
Alton.....	3.00
Three Rivers.....	30.00
Fingal.....	15.00
Lachine, St. Andrew's ch....	45.05
Cotswold.....	12.00
Summerstown.....	20.00
Fergus, Melville.....	73.05
Athelstan.....	5.00
Maxville.....	30.00
Whitton, St. Luke's.....	15.00
Montreal, St. Gabriel ch....	65.75
Montreal, St. Gabriel S S....	20.00
Robt Anderson, Montreal..	100.00
Cornwall, Knox ch S S....	50.00
Montreal, St. Marks.....	29.50
Cheltenham.....	5.00
Mount Pleasant.....	6.00
Parry Sound.....	5.00
Parry Sound S S.....	2.00
Renfrew.....	5.00
Mount Pleasant.....	9.00
Total.....	\$22,586.40

FOREIGN MISSION FUND.

Received to 5th April.....	\$47,303.17
Stonewall S S.....	3.30
Gladstone.....	25.00
Woodville.....	100.70
North Brant.....	13.00
Hull.....	7.00
W Essa Burns ch.....	5.00
Wyoming.....	15.00
Wroxeter.....	7.10
St John's ch.....	10.00
North Derby.....	3.75
Portage du Fort.....	2.00
Dunwich Duff ch.....	22.00
Lynden.....	15.00
Mono East.....	5.00
Mono Mills.....	5.00
Adjala.....	5.00
Bervie.....	12.00
Berlin.....	12.00
Melrose, Lonsdale and Shannonville.....	10.00
Rothsay.....	2.00
Lanark.....	20.00
Orillia.....	37.00
Mitchell.....	3.10
Westwood.....	28.00
Woman's Foreign Mission- ary Society.....	25,508.35
Mattawa.....	3.00
Toronto Chalmers ch.....	150.00
Boys in Queen st Miss S S, Brantford.....	10.00
Mrs Martha McRae, Galt..	100.00
Executors of late David Young, Hamilton.....	50.00
Mrs Boyd, Toronto.....	12.00
Harrowsmith.....	4.00
Strathroy.....	50.00
West Winchester.....	30.00
Ripley Huron ch.....	6.80
Mount Forest.....	88.95
Caledon, Melville ch.....	5.00
Haliburton and Roberts....	4.65
Minden and Browns.....	4.40
A Friend, Collinsville.....	5.00
Toronto St. James Sq ch....	41.00
J H Francis, Pakenham, St Andrews.....	300.00
Pakenham.....	5.00
Leith.....	5.00
Ross and Cobden.....	20.00
Windsor.....	30.00
Victoria, St Andrews.....	60.00

Oneida.....	43.00
St Vincent.....	10.00
Kincardine, Knox ch S S....	15.00
Lady Member Melville ch Brussels.....	3.00
Ramsay.....	3.00
Thornbury and Clarksburg..	8.21
Moore Line.....	40.00
King, 9th Line.....	12.00
Bear Creek.....	17.00
Aurora.....	15.00
Alex Armstrong, sr, Claude And Johnston, W Flamboro	50.00
Quebec, St Andrews.....	4.00
Ottawa, Knox ch.....	25.00
Lucknow.....	65.00
Rusticus.....	8.90
Burlington.....	17.00
Portage la Prairie.....	45.00
Montreal, Crescent St ch....	70.00
Vankleek Hill.....	107.00
Lancaster, Knox ch S S....	36.00
Millbrook.....	22.52
Millbrook S S.....	18.00
Centreville.....	9.09
Kilsyth.....	10.00
Cruikshank.....	4.00
Millbank.....	2.00
Londesborough.....	20.00
Toronto, Bloor St ch S S....	23.50
Cookstown.....	175.00
Sydenham, St Pauls.....	6.00
Neil Couits, Crawford.....	28.00
St Marys, Knox ch.....	2.00
Renfrew.....	18.00
Children's Record, per Rev E Scott.....	180.00
Richmond (Col).....	100.00
Jessie —, Ottawa.....	20.00
Burford.....	3.00
Fingal.....	4.50
Glenburnie.....	30.00
Sand Hill S S.....	5.00
Streetsville.....	3.00
Cornwall, Knox ch S S....	100.00
Priceville, St Columba.....	25.00
Hensall.....	10.00
Maxville.....	89.50
Muscowpetung.....	10.00
Whitton, St. Luke's.....	28.00
M. cQuaid, Montreal.....	5.00
Athelstane.....	2.00
Elgin.....	15.00
Montreal, Chalmers Juven Miss Society.....	5.00
Montreal, St. Gabriel ch....	35.00
Bayfield Road.....	30.00
Montreal, St. Gabriel S S....	6.00
Montreal, Erskine ch Juv Miss Society.....	20.00
Montreal, Taylor's ch S S....	130.00
Montreal, St. Marks.....	10.00
Montreal, St. Marks S S....	5.00
Three Rivers.....	30.00
Robt Anderson, Montreal..	9.00
Moore, Burns ch and S S....	100.00
Rev S Fenton, Brantford ..	41.00
Castlereagh.....	1.00
Charlottetown, Zion ch Mission Band.....	2.20
Miss A Austin, Skye Glen Malin.....	60.00
Late Jane Thompson, Ha- lifax.....	2.00
W F M S, Cape John.....	40.00
Ladies, Knox ch, Walton..	13.00
Parry Sound.....	2.00
Mitchell.....	5.00
Mount Pleasant.....	5.00
Total.....	14.00
Total.....	\$ 76,302.74

INDORE COLLEGE.

W S Thompson, \$50.00; A Friend of Missions, Sturgeon Bay, 4.00; per Rev J Wilkie, 90.00; Alan C Thomp- son, 50.00; Mrs Martha McRae, Galt, 50.00; West Flamboro, 34.00;
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Members of St Andrews Church,
Toronto, 50.00; Brooklin, 30.00; per
Rev J Wilkie, 470.00; Beverly, 12.00;
per Rev J Wilkie, 50.00; George R
Blyth, Ottawa, 50.00; Kincardine,
Knox ch S S, 10.00; per Rev J Wil-
kie, 200.00; South Kinloss, 8.00; Pic-
ton, 11.00; Renfrew, 30.00; H Cas-
sels, Toronto, 10.00; per Rev J Wil-
kie, 355.00; Cornwall, Knox ch S S,
20.00; per Rev J Wilkie, 375.00;
Montreal, Erskine ch, 20.00; per Rev
J Wilkie 1,222.23.

KNOX COLLEGE FUND.

North Brant, \$3.00; Hull, 5.00; W
Essa, Burns ch, 4.00; Wyoming, 20.00;
Toronto, Bloor St ch, 43.50; St Johns
ch, 6.00; Lynden, 4.00; Mono East,
3.00; Mono Mills, 3.00; Adjala, 3.00;
Langside, 1.00; Berlin, 7.00; Orillia,
40.00; Chatsworth, 3.60; Beverly, 7.00;
James Walker, Hamilton, 50.00;
Mitchell, 1.06; Toronto, Chalmers
ch, 50.00; South Finch, 2.00; Strath-
roy, 10.90; Mount Forest, 11.50;
Scarboro, Chalmers ch, 5.00; Peter-
borough, St Pauls, 100.00; Windsor,
20.00; E Wakefield and Cantly, 3.25;
Ramsay, 4.00; King, 9th Line, 4.00;
Bear Creek, 5.00; Ottawa, Knox ch,
20.00; Burlington, 10.00; Lucknow,
07.94; Toronto, Bloor St ch S S, 15.00;
Cookstown, 2.00.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th April, \$4,542.87;
Wm Jamieson, Durham, 3.00; Rev
R N Grant, Orillia, 25.00; John Mc-
Alister, N Mornington, 6.00; Robert
McClure, Brampton, 3.00; late David
Young, Toronto, 50.00; Westwood,
28.00; Goderich, 46.00; Keene,
228.50; Kilsyth, 8.00; Holstein, 6.50;
P Wardlaw, Weston, 5.00; Elora,
Knox ch, 10.00. Total, \$4,961.87.

QUEEN'S COLLEGE FUND.

The Church of Scotland, £50 stg,
\$242.75; Rothsay, 5.00; Mattawa,
7.00; Smith's Falls, St. Andrews,
20.00; Springville, 3.95; Pakenham,
5.00; Ramsay, 2.00; Streetsville, 10.00.

MONTREAL COLLEGE FUND.

Russell, \$4 00; Ripley, Huron Ch,
5.40; Millbrook, 4.00; Vankleek Hill,
\$10.00; Streetsville, 15.00.

MANITOBA COLLEGE FUND.

Received to 5th April, \$3,173.49.
The Church of Scotland, £50 stg.,
\$242.75; W. Essa Burns Ch, 1.00; St.
John's Ch, \$2.00; Dunwich Duff Ch.,
6.00; Lynden, 3.17; Mono East, 1.00;
Mono Mills, 0.70; Adjala, 1.00;
Smith's Falls, St. Andrews, 10.00;
Toronto, Chalmers ch, 35.00; Ottawa,
St. Andrews, 50.00; West Winches-
ter, 5.00; Mount Forest, 11.60;
Pakenham, 5.00; Victoria, St. An-
drews, 25.00; Ramsay, 6.00; Ottawa,
Knox Ch, 25.00; Lucknow, 1.05;
Toronto, Bloor st Ch S S, \$10.00; kip-
pen, 6.13; Renfrew, 25.00; Richmond
(Col.), 10.00; Streetsville, 10.00. Total,
\$3,675.89.

WIDOWS' AND ORPHANS' FUND.

Received to 5th April, \$4,346.40.
Gladstone, 4.00; North Brant, 3.00;
W. Essa Burns Ch, 3.00; Wyoming,
7.00; St. John's Ch, 3.00; Lynden,
2.00; Mono East, 2.00; Mono Mills,
2.00; Adjala, 2.90; Berlin, 6.00; Roth-
say, 4.00; Orillia, 39.00; Mitchell, 2.25;

Smith's Falls, St. Andrews, 4.00; Toronto, Chalmers ch 12.00; Harrowsmith, \$5.00; West Winchester, 10.00; Strathroy, 8.00; Mount Forest, 16.45; Scarborough, Chalmers Ch., 5.00; Pakenham, 5.00; Ross and Cobden, 3.00; South Kinloss, 5.00; Windsor, 10.00; Ramsay, 2.00; Thornbury and Clarksburg, 4.57; Bear Creek, 7.50; Shakespeare, 2.00; Tavistock, 1.00; Quebec, St. Andrews, 20.00; Ottawa, Knox Ch, 20.00; Lucknow, 1.35; Burlington, 10.00; Millbrook, 4.00; Centerville, 5.00; Cookstown, 3.00; Woodville, 10.00; St. Mary's, Knox Ch, 10.00; Richmond (Col.), 5.35; Carluke, St. Paul's, 10.00; Fingal, 5.00; Streetsville, 6.00; Athelstane, 5.00; Hemmingford, \$10.00; Chas. Shibley, Harrowsmith, 2.50; Robert Anderson, Montreal, 25.00; Montreal, St. Marks, 5.00; Parry Sound, 3.00. Total, \$4678.27.

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th April, \$2159.48. Rev'ds Thomas Wilson, 8.00; Robert Moodie, 2 yrs, 16.00; Robert Leask, 2 yrs., 16.00; Dr. Proudfoot, 8.00; Dr. Jas. Robertson, 2.00; D. L. McCrae, 20.00; Thomas Tallach, 200.00; Geo. Craw, 8.00; S. Young, 8.00; Dr. Clark, 12.00; A. K. Casswell, 10.00; W. Burns, 8.00; J. A. MacLennan, 24.00; J. W. Penman, 8.00; R. Whillans, 8.00; James Cameron, 8.00; Arch. Henderson, 2 yrs, 41.40; Arch. McLean, 8.00; Dr. Reid, 8.00; J. M. Crombie, \$8.00; J. Wilkie, 8.00; J. F. Campbell, 8.00; W A Wilson, 8.00; Dr. Buchanan, 8.00; G. McKelvie, 8.00; Dr. Mackay, 8.00; J. Jamieson, 8.00; J. Goforth, \$8.00; Dr. Smith, 8.00; J. H. McVicar, \$8.00; D. McKenzie, 8.00; J. McDougall, \$8.00; Dr. McGillivray, 8.00; Dr. McTavish, Inverness, 20.00. Total, \$2735.88.

AGED AND INFIRM MINISTERS' FUND.

Received to 5 April, \$8425.37. Gladstone, 10.00; North Brant, 4.00; Wroxeter, 8.36; W Essa, Burn's ch, 5.00; Wyoming, 8.00; St. John's Ch, 5.00; Portage du Fort, 2.00; Dunwich Duff Ch, 10.00; Lynden, 2.00; Mono East, 4.00; Mono Mills, 4.00; Adjala, 4.00; Berlin, 10.00; Rothsay, 4.00; Lanark, 12.00; Gordonville, 2.00; Orillia, 30.00; Mitchell, 1.75; Westwood, 5.00; Smith's Falls, St. Andrews's, 13.00; West Winchester, 10.00; Strathroy, 8.00; Ripley, Huron Ch, 3.84; Mount Forest, 16.50; Scarborough, Chalmers Ch, 5.00; Pakenham, 5.00; Ross & Cobden, 2.00; South Kinloss, 5.00; Windsor 20.00; Ramsay, 5.00; Thornbury & Clarksburg, 5.10; Shakespeare, 2.00; Tavistock 2.00; Maxville, 10.00; Quebec, St. Andrews, 20.00; Ottawa, Knox Ch, 37.25; Lucknow, 1.60; Burlington, 10.00; Portage la Prairie, 10.00; Vankieek Hill, 3.00; Millbrook, 4.00; Centerville, \$10.00; Kilsyth, 3.00; Toronto, Bloor st Ch SS, 20.00; Cookstown, 3.00; Woodville, 20.00; St. Mary's, Knox Ch, 10.00; Renfrew, 20.00; Richmond (Col.), 10.00; a friend, Port Hope, 5.00; Storrington, 5.00; Streetsville, 10.00; Montreal, St. Gabriel Ch, 10.00; Montreal, St. Gabriel SS, 10.00; Whittton, St. Luke, 2.00; Athelstane, 5.00; Elgin, 5.00; Chas. Shibley, Harrowsmith, 2.50; M Laing, Montreal, 10.00; Jas. Gill, Montreal, 4.00; Robert Anderson,

Montreal, 25.00; Montreal, St. Marks, 5.00; Rev. S. Fenton, 2.00; Parry Sound, 5.00. Total, 8956.27.

AGED AND INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th April, \$1376.95 Rev'ds T. J. McClelland, 25.00; R. Moodie, 2 yrs, 7.50; Dr. Proudfoot, 4.00; W. S. Ball, 10.00; Dr. James Robertson, 25.00; D. L. McCrae, 15.00; Geo. Craw, 3.75; S. Young, 4.00; J. M. Crombie, 5.00; Dr. Clarke, 4.00; J. B. Edmondson, 5.00; W. Burns, 6.00; Arch. McLean, 5.00; F. A. McLennan, 4.00; Joseph Hogg, 30.00; James Rattray, 3.75; James Cameron, 4.50; J. W. Penman, 3.75; Dr. Reid, 9.00; J. S. Burnet, 3.75; Dr. Campbell, Montreal, 10.00; Dr. Campbell, Renfrew, \$13.00. Total, \$1581.70.

KNOX COLLEGE BURSARY FUND.

Donald Mackay, Toronto (Gaelic)..... \$40 00
Toronto, St. James Square Ch..... 60 00
M. C. Cameron..... 60 00

CHURCH & MANCE BUILDING FUND.

B. Jennings, Toronto..... \$33 34

KNOX COLLEGE MISSIONARY SOCIETY.

Toronto, West Ch SS..... \$20 00
Caledonia..... 29 00
Mount Pleasant..... 9 25

KNOX COLLEGE LIBRARY FUND.

Port Hope, 1st Ch..... \$17 67

PRINCE ALBERT HIGH SCHOOL.

The Church of Scotland, £22stg..... \$121 37

ONTARIO SABBATH SCHOOL ASSOCIATION.

Toronto, Bloor st Ch SS.... \$10 00

NEW HEBRIDES ERROMANGA.

Petrolea S S..... \$10.00
Scott and Uxbridge S S..... 2.79
Per Miss Stark..... 10.00
Quebec, St. Andrews S S..... 25.00
Montreal, St Marks S S, 10.00

JEWISH MISSION.

A Friend, Shelburne..... \$100.00
A Friend, Colinsville..... 5.00
Rev. P. Nicol, Albion..... 1.00
Toronto Bloor St ch S S.... 10.00

AGED & INFIRM MINISTERS ENDOWMENT FUND.

John Duncan, Toronto.... \$5.00
Alan C Thompson, Toronto. 50.00
John Gowans, Toronto.... 100.00
Thos Alison, Toronto..... 20.00
Capt A Nelson, Toronto... 50.00
D T McAlinsh, Toronto.... 35.00
W T Beardmore, Toronto.. 100.00
Dr S H Kellogg, Toronto.. 50.00
Messrs McGaw and Winnett, jr Toronto..... 100.00
J R E D, Toronto..... 5.00
\$11,360.34

Received during April, by Rev. P. M. Morrison, Agent at Halifax office, Chalmers Hall, Duke st. P. O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged..\$15,140 03
Rev. A. Sterling (special).. 25 00

Clifton & Grenville..... 83 73
Mill Creek SS, Buctouche. 11 00
Brookfield Miss Soc, N.S.. 10 00
Shelburne & East Jordan.. 5 00
Sharon Ch, Stellarton..... 10 00
Zion Church Mission Band, Charlottetown..... 60 00
Prince William..... 30 00
Bedecque..... 90 00
Cavendish & New Glasgow 70 00
"Yours truly"..... 3 00
Middle Stewiacke Missionary Society..... 15 58
Half-way Brook Sewing Circle..... 5 00
Miss A. Austin, Skye Glen (special)..... 2 00
Lower Musquodoboit..... 6 00
St. Andrew's, Chatham... 20 00
Tryon & Bonshaw..... 4 00
Baddeck SS..... 11 75
St. Andrew's, Truro..... 114 48
Riversdale..... 4 00
New Dublin..... 7 00
Rev. S. Rosborough..... 5 00
Newport..... 10 00
Cunard..... 20 00
St. John's, Moncton, ad'l.. 20 00
Lunenburg, ad'l..... 30 00
Friend, New Glasgow..... 5 00
Bequest late Roderick McLeod, Clifton, P.E.I..... 10 00
Granville, P.E.I..... 17 38
Stanley, P.E.I..... 14 75
Cove Head..... 7 50
Blue Mountain..... 8 00
Economy..... 12 00
Hopewell..... 281 70
Mabou..... 15 00
Lower Musquodoboit..... 7 00
First Church, Truro..... 75 00
*First Church, bequest of late Mr. McCabe..... 25 00
W. S. M. S. W. per Dr. Reid..... 300 00
SS and individuals, West, per Dr. Reid..... 180 68
Ladies' College Auxiliary of W. F. M. S..... 233 16
W. F. M. S. (special contributions of auxiliaries. 112 00
Grand River..... 8 50
Rocks..... 4 00
West River and Green Hill 56 81
Carleton and Chebogue... 20 00
St. Andrews, St. John.... 80 00
New Annan..... 14 00
Friend of missions for Mr. Annand's salary..... 750 00
Zion SS, Charlottetown... 3 89
La Have..... 30 56
Moser River..... 4 72
Upper Musquodoboit... 10 00
Maitland, 1 year..... 25 00
St. James, Antigonish.... 175 09
St. Matthews, Halifax.... 130 00
Central Church, Galt..... 30 00
Coldstream..... 11 21
Earlton, additional..... 1 20
St. Andrew's, Richibucto.. 25 00
Brookfield, P.E.I..... 10 00
Mission Boxes of E. Wassen and M. Kirker.. 5 00
Cove Head..... 5 00
Elmsdale..... 10 00
Pugwash & Oxford..... 41 40
St. Paul's, Truro..... 40 00
Students' Missionary Association..... 42 00
Wentworth..... 6 40
Bequest Jane Thompson, Halifax..... 40 00
A friend's bequest..... 500 00
Bequest of late Mr. and Mrs. Fraser..... 1,981 75
Park st, Halifax..... 82 20
\$21,260 38

* Besides \$25.00 paid to W. F. M. S.

DAYSPRING & MISSION SCHOOLS.

Previously acknowledged, \$2,749.62; Bass River S S, N S, 20.85; Bay Fortune, Souris and Grand River, 3.10; Shelburne and East Jordan, 6.00; Cavendish and New Glasgow, 26.00; George Frier's birthday box, 1.89; Upper Canard S S, 6.00; New Richmond S S, 7.00; North-West Arm S S, Halifax, 20.00; Newport, 7.25; Stillwater S S, Sherbrooke, 4.54; Lower Musquodoboit, 7.00; First Church, Truro, bequest of Mr McCabe, for Trinidad, 75.00; Montreal, Erskine Church Juvenile Miss Society, 60.00; W F M S West (for Trinidad), per Dr Reid, 600.00; Do, per Dr Reid, 300.00; S S's West, per Dr Reid, 269.17; Zion S S, Charlottetown, 9.08; St James SS, Antigonish, 27.00; Blackville S S, 10.00; St Andrews S S Richibucto, 12.00; Brookfield, P E I, 3.00; Pugwash S S, 11.60; St Pauls S S, Truro, 30.00; Spring-side S S, 20.42; Newport, additional, 7.15; Cross Roads S S, La Have, 44.48. Total, \$4,338.15.

HOME MISSIONS.

Previously acknowledged, \$10,033 72
 Brookfield Miss Soc, N. S. 10 00
 Shelburne and East Jordan 4 00
 Prince William 14 00
 Bedeque 51 00
 Cavendish & New Glasgow 40 00
 "Your's truly" 2 00
 Middle Stewiacke Miss Soc. 15 58
 Halfway Brook Sewing Circle 5 00
 Lower Musquodoboit 5 00
 Shemogue and Port Elgin 6 00
 St. Andrew's, Chatham 20 00
 Tryon & Bonshaw 4 00
 Riversdale 10 00
 New Dublin 12 00
 Mt. Uniacke and Beaver Bank 5 38
 Newport 10 00
 Int. Mrs. E. Grant 30 00
 St. John's, Moncton, ad'l. 20 00
 Lunenburg, ad'l. 10 00
 Friend, New Glasgow 5 00
 Bequest of late Roderick McLeod, P. E. I. 10 00
 Stanley, P. E. I. 10 00
 Dundas (repayment) 3 00
 Richmond Bay, East (repayment) 5 00
 Cove Head 6 00
 Int. James Milne 32 00
 Blue Mountain 7 00
 Lower Musquodoboit 12 00
 First Church, Truro 75 00
 First Church, Truro, Bequest Mr. McCabe 50 00
 Grand River 8 50
 Lunenburg, ad'l. 17 00
 Rocks 2 00
 St. Andrews, St. John 50 00
 New Annan 14 00
 Wentworth 10 25
 Your's truly 3 00
 Zion SS, Charlottetown 3 54
 La Have 17 00
 Rev. S. Rosborough 5 03
 Upper Musquodoboit 25 00
 St. James, Antigonish 145 00
 St. Matthews, Halifax 60 00
 "For Home Missions" 20 00
 St. Andrew's, Richibucto 25 00
 Brookfield, P. E. I. 15 00
 Cove Head 15 50
 Elmsdale 10 09
 Pugwash & Oxford 66 00
 Two Members Meccan ch. 5 00
 Springside, ad'l. 6 00

St. Paul's, Truro 40 00
 Chalmer's Church, Hlfx 49 00
 FOR THE NORTH-WEST.
 Shelburne & East Jordan 2 30
 Lady, 1st Church, Truro 62 50
 First Church, Truro 14 79
 Carleton and Chebogue 4 50
 St. James, Antigonish 100 00
 Great Village, S. C. E. 2 05

Total \$11,316 34

N.B.—\$18.54 of the \$53.04 acknowledged in the March Record from St. Peter's, P. E. I., were for the N.W.

AUGMENTATION FUND.

Previously acknowledged, \$ 5,527.53
 St Pauls, Truro 66.00
 Clifton and Granville 36.00
 Bay Fortune, Souris and Grand River 23.00
 Dundas 1.35
 Sharon Church, Stellarton 17.10
 Prince William 41.00
 Bedeque 45.00
 Cavendish & New Glasgow 40.00
 St James, Dartmouth 32.35
 Lower Musquodoboit 20.00
 Shelburne 27.00
 Buctouche 25.00
 Strath Lorne 24.00
 Tabusintac and Burnt Ch. 25.25
 St Andrews, Chatham 62.00
 Chalmers Ch, Halifax 95.00
 Mahone Bay 34.00
 Riversdale 5.00
 New Dublin 15.00
 Wolfville & Lower Horton 15.00
 Shubenacadie 11.88
 St Stephens, St Stephen 30.00
 St Johns, Moncton, ad'l. 20.00
 Baddeck and Forks 28.00
 Rocks 4.00
 Barrington 14.00
 Brookfield, P E I 15.00
 Port Hood 5.00
 Blue Mountain 7.00
 Economy 22.00
 St Pauls, Woodstock 25.00
 Knox Ch, Shediac 20.00
 River Hebert 10.00
 Musquodoboit Harbor 21.00
 Loch Lomond 15.00
 Mabou 23.00
 Harvey and Acton 20.00
 St George and Penfield 20.00
 Middle Musquodoboit 25.00
 St Stephens, St John 120.00
 Grand River 25.00
 St Davids, St John 153.00
 Maitland 115.00
 St Andrew, St John 125.00
 Bedford and Waverly 10.75
 New Annan 30.00
 Harvey and Acton, ad'l. 5.00
 Merigomish 22.30
 St Pauls, Fredericton 100.00
 Zion Ch, Charlottetown 60.00
 La Have 40.00
 St James, Antigonish 85.00
 St Johns, Chatham, ad'l. 14.00
 St Matthews, Halifax 250.00
 Grove Richmond, Halifax 25.00
 Greenfield & Florenceville 10.00
 Springside 40.00
 St Andrews, Halifax 120.00
 New St Andrews, N G 25.00
 Sherbrooke 15.63
 Pugwash and Oxford 44.00
 Bridgewater, ad'l. 30.00

Total \$ 7,977.14

COLLEGE FUND.

Previously acknowledged, \$8,900.-67; Sharon Church, Stellarton, 10.65;

Prince William, 14.00; Bedeque, 18.00; Cavendish and New Glasgow, 15.00; Int Geo G Sanderson, 75.00; St Andrews, Chatham, 10.00; Riversdale, 4.00; New Dublin, 8.00; Div B of B N A, 301.73; Newport, 15.00; Prince St, Pictou, 80.32; Int Mrs E Grant, 60.00; Lakeville, 2.50; Rev G Shore (for library), 25.00; Shemogue and Port Elgin, 6.00; Int J H Marks, 80.20; Lower Musquodoboit, 10.00; First Church, Truro, 25.00; Grand River, 12.00; Princetown P E I, 38.00; St James, Charlottetown, 45.00; Rocks, 3.00; St Andrews, St John, 50.00; New Annan, 10.00; La Have, 15.00; St James, Antigonish, 20.00; St Matthews, Halifax, 40.00; collection at close of College, 30.50; St Andrews, Richibucto, 16.00; Brookfield, P E I, 5.00; Pugwash, 15.00; Cove Head, 6.00; St Pauls, Truro, 40.00; Newport, 15.00; Int Moncton, 144.00; Park St, Halifax, 39.65. Total, \$10,-205.30.

BURSARY FUND.

Previously acknowledged, \$938.92; Bedeque, 4.00; Cavendish and New Glasgow, 10.00; Lockeport and East Jordan, 1.00; New Dublin, 2.00; Coldstream, 2.00; Geo H Moser, Harrigan Cove, 2.00; Rev S Rosborough, 5.00; Newport, 9.00; Shubenacadie, 2.25; Rev A Cameron, 5.00; Canard, 2.00; St Stephens, St Stephen, 5.00; Rev J H Cameron, 1.00; Spring Hill, 8.40; Weldford, 2.00; Knox Church, Wallace, 6.60; Musquodoboit Harbor, 1.83; Middle River, C B, 3.00; St Johns, Chatham, 5.80; St Andrews, St Johns, Nfld, 18.00; Clifton, 6.00; Princetown, P E I, 5.00; Lunenburg, 10.00; St Andrews, St John, 13.65; Upper Musquodoboit, 5.00; Friend (for Biswell prize), 1.00; Pagwash, 10.00; Cove Head, 5.00; Sussex, 5.50. Total, \$1,095.95.

AGED MINISTERS' FUND.

Previously acknowledged, \$2,822.96; Clifton and Granville, 4.00; Shelburne and East Jordan, 2.00; Rev A Sterling, rate, 4.00; Rev James Roxborough, rate, 3.00; Prince William, 10.00; Bedeque, 7.00; Cavendish and New Glasgow, 5.00; Rev D Drummond, rate, 3.00; Rev Dr Patterson, rate, 8.00; Rev J M Sutherland, rate, 4.50; Rev J A McLean, rate, 3.75; Rev E Bayne, rates, 4.75; Strath Lorne, 4.00; St. Andrews, Chatham, 10.00; Rev John Robertson, rate 7.00; New Dublin, 2.00; Newport, 10.00; Rev D McKinnon, rate, 3.00; Rev J A Forbes, rate, 4.50; Greenville and Florenceville, 5.00; First Ch, Truro, 5.00; Lunenburg, 10.00; Carleton and Chebogue, 6.00; St Andrews, St John, 15.00; New Annan, 4.00; Wentworth, 2.00; La Have, 5 00; St James, Antigonish, 5.00; Maitland, 10.00; St Andrews, Richibucto, 7.50; Brookfield, P E I, 2.00; Cove Head, 4.00; Rev W Maxwell, rate, 3.50; Rev D McGregor, rate, 5.00; Rev J F Forbes, rate, 5.00; Rev E D Millar, rate, 4.50; Pugwash and Oxford, 10.00; Int Jesse Cumming, 5.00; Springside, 5.00; Rev D S Fraser, rate, 3.75. Total, \$3,044.71.

MANITOBA COLLEGE.

Previously acknowledged, \$394.13; Bedeque, 7.00; Chalmers Ch, Halifax, 5.00; Pugwash and Oxford, 5.00; Maitland, 4.00; St James, Antigonish, 3.00. Total, \$418.13.

BUILDING FUND.

Already acknowledged, \$3428.48: N. F., 1.00; Miss Starke, Toronto, 1.00; per Miss Millar, West River & Green Hill, 46.26; per Mrs Geo Patterson, Almonte, 10.00; a friend, Ottawa, 100.00; member W F M Soc, Acton, 2.00; Peterboro, St Paul's SS, 10.00; Pointe aux Trembles, Pupils' Miss Soc, 50.00; Rockburn, 0.50; per Annie Munroe, Grantley, 3.00; per Mrs Anderson, St Helens, 15.27; Guelph, per Rev C A Doudiet, 11.00; Durham, per Rev C A Doudiet, 7.00; Berlin, per Rev C A Doudiet, 5.00; Owen Sound, per Rev C A Doudiet, 0.50; coll M't'g Hamilton, W F M Soc, 102.90; friends, Knox Ch, Woodstock, per Miss Emma Harvey, 10.12; The King's Daughters, St Paul's Ch, Ingersoll, 20.00; coll by Mrs Patrick Gray, Brampton, 5.00; coll by Mrs Clarke Steele, Toronto, 4.00; Mrs Allen, Toronto, 5.00; Miss McDonald, 1.00; Dr Duncan, 5.00; Lewis and Stanley Duncan, Toronto, 0.20; S Sch, Stonewall, Man, 3.30; Newcastle, N.B., 1.18; Lucknow S Sch, 1.70; members Park Ave Ch, London, 6.00; Miss Kennedy, London, 10.00; Hyndman, 5.42; Osgoode Line, 1.95; Old Barnes, Ladies' M & B Soc, 8.50; friends in Ottawa, per Mr Thorburn, 9.00; Mrs Jas Robertson, Madrid, N.Y., 10.00; friends Lunenburg, N S, per Miss A E Nash, 16.25; St Andrew's Ch, Toronto, Wom Assoc, 48.00; Norwood S Sch, 10.00; Norwood S Sch, 11.79; per Mrs W F Redmond, U Musquodoboit, 3.00; Charleston S Sch, 4.60; Union Centre and Argyle S Schools, 5.12; Ladies of Maxville Congregation, 47.50; per Miss M E Porter, Barrie, 1.00; per Jane McMillan, Thamesford, 1.50; Toronto, Knox Ch S S & B Class, 30.79; M Goldie Galt, 15.00; Renfrew, St. Andrew's, 20.00; Ormstown Mission Band, 7.00; Thamesford, 2.30; Kippen, St Andrew's S Sch, 3.54; per Mrs Thorburn, Ottawa, 5.50; coll by friend, Fergus, 3.00; per Miss M. J. McPherson, Lorneville, 2.25; two friends, Clarksburg, O, 1.00; Peterboro, St Paul's S Sch, 1.91; Streetsville, 4.60; New Town, St Mary's, N.S., per A Cameron, 5.48; Mrs James Bell, Woodstock, O, 5.00; Seaforth S Sch, infant class, 4.00 Total, \$4161.81.

COLIGNY COLLEGE. OTTAWA.

Building Fund.

Received by Rev. Dr. Warden, Montreal, Treasurer, to May 5th, 1890. Already acknowledged, \$2257.90. A. Paterson, Hamilton, 25.00, Mary Ann McLeod, Kirkhill, 0.50; Mrs J. McMurtry, Crown Point, 2.00; James M. Smith, Boston, 25.00; Cornwall, Knox S S, 25.00. Total, 2335.40.

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev. Dr. Warden, Montreal, treasurer, to May 6th, 1890. Ordinary Fund.

Already acknowledged, 2065.87. Hamilton, Knox, 25.00; Ottawa, Bank St, 25.00; Osgoode, 9.00; Brockville First, 17.00; Cobourg, 10.00; Tiverton, 7.67; Churchill, 5.00; Creemore, 3.00; Chinguacousy First, 10.00; Chinguacousy Second, 10.00; Stayner, 4.00; Parkdale, 10.00; Cardinal, 3.00; Langside, 1.00; Blyth, 3.00; John Clarke, jr, Dundee, 1.00; Russell, 4.00; Rip-

ley, 5.40; Ottawa, Knox, 20.00; ground rent, \$1.00; Nepean & Bell's Corners, 5.00; Montreal, St Gabriel, 10.00; Montreal, St Marks, 5.00; Millbrook, 4.00; Vankleek Hill, 10.00; Streetsville, 1b.00. Total, 2288.94.

EXEGETICAL CHAIR.

Already acknowledged, \$2225.00. Wm. Drysdale, Montreal, 25 00; a friend (M), Montreal, 50.00. Total, \$23.0.00.

SCHOLARSHIP FUND.

Already acknowledged, \$600.00; Jas Slessor, Montreal, 50.00; R. S Weir, Montreal, 5.00; George Hyde, Montreal, 10.00; late Hugh Mackay, Montreal, 60.00; W Drysdale, Montreal, 50.00; A C Clark, 50.00. Total, \$825.00.

Correction—The amount for Brazil should have been \$25 instead of \$20, as in May "Record."

PRESBYTERIAN MINISTERS' W & O FUND. MARITIME PROVINCES. Rev.

G. Patterson. D.D., Secretary.

Received from 28th February to 30th April, 1890.

Minister's Rates.—E McNab, \$22.60; E D Millar, 27.20; J F Duston, 68.24. Total, \$118.14, of which for fines and interest, 13.14. Total for the year, Ministerial rates, \$1389.70; fines and interest, \$55.81.

Congregational Collections.—St Andrew's, Sydney, C B, \$1.00; Mid Musquodoboit, 0.50; Glassville, 2.00; Florenceville & Greenfield, 2.00; Middle River, C B, 2.00; Loch Lomond, 4.00; Valleyfield, P E I, 6.75; Windsor, N S, 6.00; Glace Bay, C B, 2.00; Thorburn and S River, 1.00; Gabarus, 1.00; Boularderie, 2.00; Malagawatch and R Dennis, 5.00; Kentville, N S, 3.00; Campbelltown, N B, 5.00; Woodville and Little Sands, 4.00; St Matthews, N Sydney, 5.00; Whycomoh, 5.00; Clyde River, P E I, 3.00; West River, P E I, 2.00; Falmouth st, Sydney, 4.00; Sydney Mines, C B, 3.00; Richmond Bay, West, 4.00; Clifton and Granville, 4.00; Bedeque, 5.00; Strath Lorne, 4.00; St. Andrews, Chatham, 10.00; Stanley, P E I, 2.00; Greenfield and Florenceville, 3.00; Pugwash and Oxford, 9.00. Total, \$110.25. Total for the year, \$271.03.

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND, JAMES CROIL, TREAS., MONTREAL.

Beechridge, Rev John Macdonald, \$5.00; Arnprior, Rev D J MacLean, 20.00; Norwood, Rev Jas Carmichael, 12.00; Chilliwhack, B C, Rev W R Ross, 6.00; Huntingdon, Que, Rev J B Muir, 10.00; Gould, Rev E Macaulay, 3.00; Victoria, B C, Rev Don Fraser, 15.00.

MANITOBA COLLEGE.

Theological Department.

Rev Dr Bryce, Convener and Treasurer.

Previously reported May to Feb 1st..... \$1,726 72
Victoria Field, B C.... 5 00
Beulah..... 15 00
Emerson..... 20 00
Gladstone..... 50 00
New Westminster, B C.... 50 00
Carberry..... 15 00

Kildonan..... 40 00
Port Arthur..... 50 00
La Riviere..... 11 00
North Church, Winnipeg.. 15 00
Blythefield..... 10 00
Donald..... 10 00
Vancouver (Rev M McLaren's)..... 18 00
Marrinhurst..... 16 00
First Church, Victoria, B C 50 00
Newdale..... 10 00
St. Andrew's, Winnipeg, Bible Class..... 50 00
St Andrew's, Winnipeg, Church (ad'l)..... 98 05
Int on endowment..... 96 00
Per Dr Reid..... 40 00
Millbrook..... 20 00
Glenboro, Cypress..... 16 00
Deloraine..... 22 00
Pilot Mound..... 25 00
Neepawa..... 40 00
Arden..... 14 00
Oak River..... 25 00
Portage la Prairie..... 100 00

\$2,657 77

MISSION TO LUMBERMEN.

Rev Dr Armstrong, Ottawa, Treas. Beauharnois S S..... 5 00

FRENCH EVANGELIZATION.

Received by Rev Dr Warden 193 St James street, Montreal, Treasurer of the Board of French Evangelization, to May 8th, 1890.

Already acknowledged..... \$24,137.75
Ottawa, St Pauls..... 68.00
Pakenham..... 5.00
Smith's Falls, St Andws Ch 28.00
Per Rev J Matthieu..... 713.91
Jas Laidlaw and friend, Georgetown, O..... 2.00
J Z Graham, Galt..... 2.00
N Farlinger, Ft Covington. 5.00
Pointe aux Trembles Miss Society..... 35.00
National Bible Soc, Scotland, £25..... 121.67
A D Ferrier, Fergus..... 10.00
Jas H Tibbetts, Brunswick, Maine, U S..... 5.00
Stirling, St Andrews..... 4.00
A friend..... 5.00
Friend, Hamilton, Ont.... 1.00
A friend, Tiverton..... 10.00
Ross and Cobden..... 10.00
Litchfield..... 4.00
Bocabe and Waweig..... 7.00
Hill Campbell, Cornwall... 10.00
Wm McKae, South Finch. 4.00
Chs Shibley, Harrowsmith. 5.00
Alex Campbell, Annapolis Royal..... 2.50
Montreal, St Marks S S.... 15.00
Harbor Grace..... 40.00
Lockeport and E Jordan.. 3.00
Prince William..... 5.00
Bedeque..... 65.00
Cavendish & New Glasgow. 20.00
Economy S S..... 6.00
Hon S Creelman..... 5.00
Chatham, St Andrews..... 10.00
Riversdale..... 2.00
New Dublin..... 4.00
Int James Milne..... 6.00
London, St Andrews S S... 30.00
Jarvis, Knox Ch..... 2.55
Gladstone..... 10.00
North Brant..... 5.00
Essa Burns Ch..... 2.00
Strathroy..... 35.00
Wyoming..... 20.00
St Johns Ch..... 5.00
North Derby..... 3.00
Lynden..... 12.00

Mono East.....	5.00	J S Dingman, Ottawa.....	3.00	POINTE AUX TREMBLES SCHOOLS. Received by Rev Dr Warden, Mont- real, Treasurer, to May 8th, 1890.	
Mono Mills.....	5.00	John McKeen, Amherst...	5.00		
Adjala.....	5.00	Anonymous.....	5.00	Ordinary Fund.	
Berlin.....	7.00	Miss H M Morrison, Do-		Already acknowledged.....	\$8,470.75
Rothsay.....	5.00	minionville.....	2.50	Brooklin S S.....	10.00
Mitchell.....	2.85	Per Mrs Wm McNairn,		Brampton S S class.....	12.50
Westwood.....	28.00	Mill Creek, N B.....	6.00	Pakenham.....	5.00
Mattawa.....	12.00	A friend.....	6.00	Bayfield, St Andrews S S..	1.00
Ex late D Young, Hamilton	50.00	Masham French Ch.....	2.95	Ross, St Andrews S S.....	15.82
Strathroy.....	5.00	Charlottetown, Zion Ch SS.	4.38	Churchill S S.....	10.60
Mount Forest.....	42.60			Lyn, Ladies Miss Soc.....	15.00
Scarboro, Chalmers Ch....	15.00	Per Rev. P. M. Morrison, Halifax		Montreal, Taylor Ch S S...	10.00
Leith.....	4.00	Blue Mountain.....	6.00	Two friends, Stonewall M.	5.00
Brucefield, Union Ch.....	30.00	Musquodoboit Harbor....	7.55	Wm Purdie, Malvern.....	5.00
Windsor.....	10.00	Harvey and Acton.....	18.00	A friend.....	50.00
Victoria, St Andrews.....	27.50	Beq late Mr McCabe, Truro	25.00	A friend.....	4.00
Kincardine, Knox S S....	15.00	Mrs Ohman, St Johns.....	2.35	Montreal, St Gabriel S S...	50.00
Ramsay.....	10.00	West Cape & Campbellton.	2.00	St Marys, First Pres Ch SS.	50.00
S E Windsor, O.....	5.00	Grand River.....	10.00	Vankleek Hill S S.....	50.00
Duncan McRae, Cobourg..	1.00	Wentworth Miss Soc.....	5.00	St John, St Johns Ch S S,	
James Mackintosh, Hyde		James Ramsay, Princeton		classes 2, 3 and 4.....	16.50
Park, Mass.....	10.00	P E I.....	10.00	Halifax, Park st Ch S S...	50.00
Cassie McKay, Hyde Park		New Annan.....	4.00	St Stephen, St Stephens Ch	
Mass.....	1.00	Antigonish, St James.....	48.00	C E Soc.....	25.00
Pilot Mound.....	3.00	F O Z, Spry Bay, Sheet		Strathroy.....	5.00
Sales of Testaments, etc...	94.90	Harbor.....	2.75	Windsor, Ont, S S.....	50.00
Rents.....	120.00	H McKenzie, Gerard's Is-		London, St Andrews S S...	65.00
Ditchfield French School..	28.57	land, Harbor Grace.....	1.00	Norwood S S.....	25.00
Per Rev J McCaul.....	38.44	Richibucto, St Andrews...	9.00	Member W F M Aux Burns	
R J Black, Londonderry...	96.78	Brookfield, P E I.....	10.00	Ch E Zorra.....	5.00
Perkins Loan returned....	44.00	Cove Head.....	5.00	Halifax, St Matthews Ch..	50.00
Ottawa, Knox Ch.....	25.00	Elmsdale.....	9.00	Stratford, Knox S S and B	
Avonmore S S.....	6.00	Pugwash and Oxford.....	5.00	class.....	100.00
Lady Teacher, Avonmore SS	5.00	Truro, St Pauls....	40.00	Charlottetown, Zion Ch S S.	17.50
Teacher, Avonmore S S....	1.00			Avonbank S S.....	25.00
Wm Hunter Underwood...	5.00	Per Rev. Dr. Reid, Toronto, Ont.		Guelph, St Andrews S S...	50.00
Executors late John Scott,		King, 9th Line.....	5.00	Mrs McDowall and Mrs	
Beverly.....	450.00	Bear Creek.....	8.00	Carpenter, Kingston.....	1.50
W Adelaide and Arkona...	1.25	Lucknow.....	5.64	Colquhoun S S.....	3.00
Jas M Smith, Boston.....	25.00	Rusticus.....	17.00	Hillsboro S S, Mabou.....	9.00
Friend in Ormstown.....	2.00	Burlington.....	11.50	Ottawa, Knox S S.....	50.00
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M Goldie, Galt.....	20.00	Cruickshank.....	2.60	Board and Tuition fees....	1,357.22
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Montreal, St Gabriel Ch...	27.60	Cookstown.....	5.00	ronto.....	5.00
Montreal, St Marks.....	5.00	St Mary's, Knox Ch.....	5.00	Montreal, Stanley st Y P	
Cornwall, Knox S S.....	50.00	Richmond.....	20.00	Society.....	50.00
Quebec, St Andrews Ch...	50.00	Streetsville.....	65.00	Toronto, Bloor st S S.....	50.00
Chilliwack, B C.....	9.00	Priceville, St Columbia...	10.00	Mount Pleasant S S.....	17.30
Jas Robb, Stony Lake.....	1.06	Maxville.....	10.00	Interest.....	200.00
Dunnville.....	10.00	Parry Sound.....	5.00	Montreal, per J Bourjoin..	355.00
Quebec, per Dr Clark.....	40.00	Mitchell S S.....	5.00		
Fingal.....	19.75				
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		Total.....	\$27,857.04	Total.....	\$11,326.32

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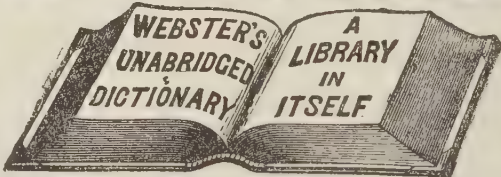
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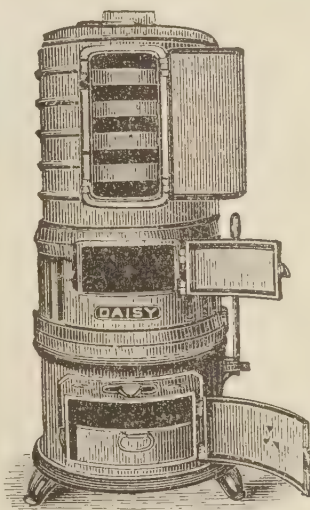
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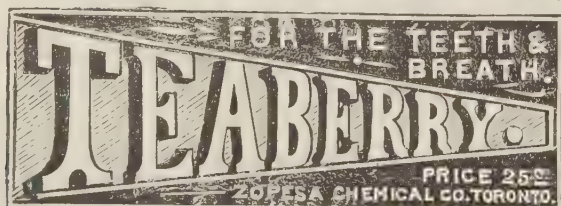
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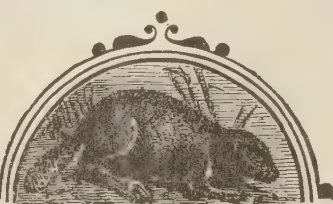
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FOR THE
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JULY, 1890

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THE PRESBYTERIAN RECORD

FOR THE
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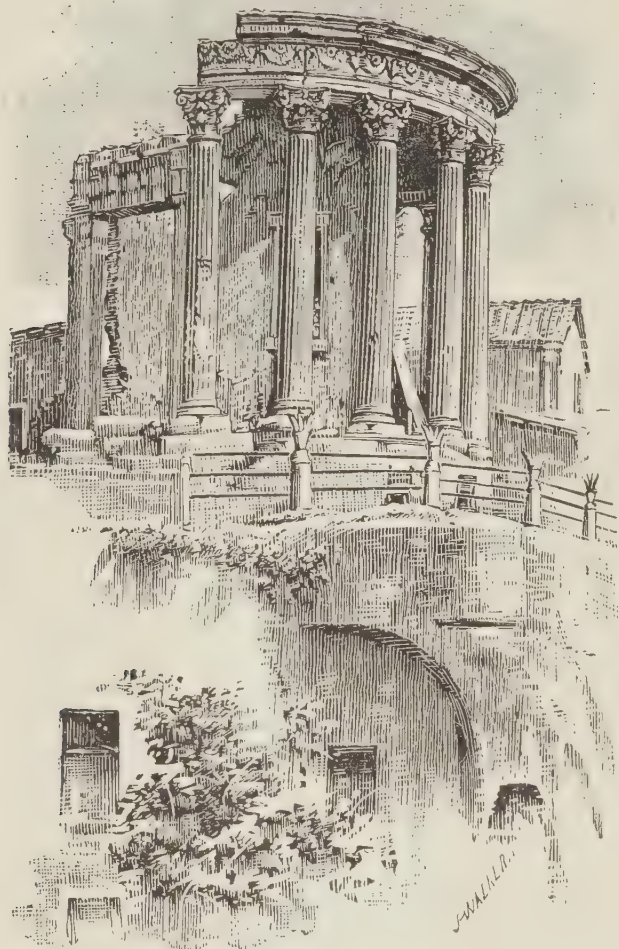
Lessons from Mission Fields.

“THE proper study of mankind is man.”
May we not adapt and appropriate the poet's clever phrase to the study of the races of mankind, as brought under our review by missionaries? It is admitted that missionary enterprise has done more to advance our knowledge of mankind than all other agencies. There is no race so lonely, isolated and despicable as to be beyond the limits of missionary effort. Perils, however serious, will not prevent their explorations. The tyrant's power, however recklessly exercised, ceases sooner or later to prove an effectual barrier. Our knowledge of the Chinese, the Japanese, and the Koreans, has been vastly extended by missionaries. In fact, we owe to them our most accurate information regarding these peoples. Commerce has done much. Missions have done vastly more. Where the merchant stands trembling at the gate, the missionary boldly enters.

Missionary societies have reduced hundreds of languages to writing that had never before been written, and have placed God's Word and other books in the hands of people who had known nothing of letters. This is itself an inestimable service to civilization. Our own Church has had to do with

thus civilizing and enriching five or six different languages. How much more we may be called upon to do in this line no one can tell,—for there are still numerous dialects in which there is no literature, and which are waiting to be made vehicles of God's revelation. When the Bible is printed in the language of a tribe or race, and when the people are able to read it, we may at once conclude that law and order prevail; that cannibalism has ceased; that there is comparative safety for life and property. We may even infer that there are openings for lawful commerce among such a people.

Missionaries have explored the recesses of Central Africa, penetrating beyond the reach of the most enterprising explorers and traders. It has been the same in Borneo, and in many another region. More heroism, more of the martyr spirit, is exhibited by these messengers of the Gospel than by any other class of people, more even than by the devotees of science. When, therefore, we send forth men with the Word of God, and able to introduce it to tribes and races that know nothing about it, we are surely doing a good work for time and for eternity. We are working in the line of the highest civilization, and what is still more, we become fellow-workers with God in the extension of that “Kingdom which cannot be moved.”



Brieflet No. 17.

TIVOLI AND HADRIAN'S VILLA.

THERE are many delightful excursions out of Rome, easily managed in a day, but we had only time for one, which was reserved for the last available day, and most enjoyable it proved. The weather was glorious, albeit it was mid-winter. There was not a vestige of cloud in the azure sky; and I was fortunate in my companion—the son of an English clergyman fresh from Cambridge, brimful of classical lore as befitted the occasion. Tivoli is distant from Rome just eighteen miles as the crow flies, and our course by railway was nearly as straight—across the level Campagna. There was nothing very interesting in the shape of scenery *en route*, excepting the long stately aqueducts, arches above arches, in clear cut lines standing out in bold relief.

But we became greatly interested in our “second class” fellow-passengers, among whom were some good specimens of the native peasantry. In the city we had looked in vain for that in the features or expression of man or woman that could properly be called “classic.” The every-day modern Roman that one rubs shoulders with in the crowded thoroughfare is a very ordinary-looking personage; but among these swarthy “contadini” we found faces and figures as fine as any we had admired on canvas or in marble; and though we understood not a word of their language, it was surprising how successful we were in trying to strike up an acquaintance with them.

One hour brought us to the foot of the “Sabine Hills,” and to a very old orchard of olive trees where the train began to climb the mountain side. In a short time we reached Tivoli, the ancient *Tibur*, at an elevation of some five hundred feet above the plain. It is most romantically situated on the River Anio, which here leaps over a rocky barrier in a series of broken falls into a gorge four hundred feet deep, surrounded by wooded slopes. Perched on one of the highest crags are the picturesque ruins of the little temple of Vesta,* whence there is a charming view. On one side was distinctly seen the “Eternal City,” and its entrancing “Dome.” In front of us the historic hills among which Horace and Mæcenæ, Sallust and Catullus, had their summer villas, and the shady nooks where they mused, and read, and wrote the odes and essays and satires that sadly troubled us when we were boys, which, whatever their intrinsic merits, have lived for well-nigh two thousand years—and will live. “That snow-capped summit to the north of us *must* be SORACTE!” “It is!” chimed in our Cambridge friend, suiting his quotation to the discovery: “Vides, ut alta stet nive candidum Soracte.” All too soon, our guide hurried us from the spot directing our unwilling feet to the deserted villa of D’Este—a weird old mansion in an advanced stage of decayed grandeur, then, passing through

*This gem of ancient Roman architecture dates from the Augustan era, about 27 B.C. The temple seems to have been circular. Ten out of the eighteen graceful Corinthian pillars that adorned the front of it remain *in situ*, and have been taken as the model from which the circular corner of the Bank of England on Moorgate Street, London, was designed. Our sketch is copied from a photograph procured in Rome.

its elaborate gardens and groves of solemn cypress, we walked on some two miles to HADRIAN'S VILLA.

This had been the luxurious summer residence of the Emperor whose name it bears, planned and embellished regardless of expense. The ruins are very extensive—giving the idea of a good-sized city rather than that of a palace. Although nearly all that was rare and valuable has long ago been taken away, enough yet remains to fill the mind with amazement at the extent to which this magnate had indulged his passion for building, in the massive walls of what had been gorgeous temples and theatres, magnificent baths, huge barracks, arched galleries and colonnades, and, towering above all, the remains of his "Golden Palace." Here Hadrian seems to have collected everything that a man of extensive travel, refined taste and boundless wealth could covet. Some of the finest objects of art in the museums of the Vatican and the Capitol, and also many of the most admired columns in the churches and palaces of Rome were found in Hadrian's Villa. The ruins, which are now under strict government surveillance, are kept in perfect order, constituting one of the most attractive and interesting sights in this part of the country.

Missionary Cabinet.

ROWLAND HILL.*

IT was a natural result of the great religious movement begun by the Wesleys and Whitefield that a class of preachers should arise partaking of their enthusiasm, who would nevertheless be unwilling to place themselves under their leadership. Such a man was Rowland Hill, marked by many eccentricities, yet a great and good man.

The sixth son of a baronet of the same name, he was born in Shropshire in 1745. Rowland was a precocious boy, though like other members of the family, he gave early evidence of piety. On one occasion he was brought into a room where the aged baronet and his lady were entertaining a party of

friends; one of these playfully asked him, "Well, Rowly, what would you like to be?" Looking towards his father, who was seated in his arm-chair, he replied, "I should like to be a baronet and sit in an arm-chair." But his future life was to be very different from what that implied. While pursuing his studies at Eton and Cambridge he was constantly receiving good advice from his pious brother and sisters, which kept him above the prevalent godlessness of his surroundings. He graduated at the University with great distinction, while he had to encounter ridicule because of his pronounced religious views. He was encouraged by Whitefield who strongly urged him to steadfastness in the path of duty which he had entered. After gaining his B.A., he resolved to enter the Church; but in spite of his scholarship, his social standing and family interest, such were the objections to his evangelistic views and practices, he was doomed to disappointment. He never rose higher than a deacon. Six applications were made in his behalf to as many bishops for his preferment to full orders, but all were distinctly refused. Being alike independent in character and in the possession of ample means, he created a parish for himself, at Watton, Gloucestershire. There he erected a tasteful dwelling and a "tabernacle" in a romantic part of the country, where an attached people waited on his ministrations. He soon began to indulge his taste for open-air preaching, and attracted crowds of the rural population to services held every day in the week. His fame as a preacher reached the Metropolis, and influential friends, desirous of providing the means of grace for a destitute portion of the city, invited him thither. With money raised in part by subscriptions and largely given by himself, the famous Surrey Chapel was built, with accommodation for a congregation of 3,000. This building became historical in the religious annals of London as a centre of philanthropic and missionary activity. It was soon filled by the largest congregation in the city, and continued to be Rowland Hill's headquarters till the day of his death. He did not, however, confine his labours to this district. Like Whitefield, he had become a Dissenter, not from choice, but of necessity. The Church had cast him off—not he the Church. Without

* MEMOIRS OF ROWLAND HILL, by Rev. W. Jones. London, 1840.

attaching himself to any particular sect, and conscious of his popular gifts as a preacher, he visited many places in the rôle of an evangelist, without ever attempting to form any new organization. He had a delightful summer residence in Wales, whence he made "gospel tours" into all parts of the country. He made three visits to Scotland. In Edinburgh he preached to audiences of ten, fifteen, and even twenty thousand persons. In Glasgow he preached in the graveyard of the High Church, paved with flat tombstones. He describes the scene there as "most solemn. Under us were the remains of, I may say, millions waiting for the resurrection, with five thousand at the least of the living—all immortals—around me. Who is sufficient for these things?" At Paisley he preached to an assembly nearly as large as that of Glasgow.

But these passing showers of gospel truth, refreshing as they were to many at the time, were insufficient to slake the thirst which they created for the Water of Life. Calvinist though he was, his eccentricities did not take with the douce people of Scotland, and gave offence to many—though his irrepressible humour was doubtless one of his most popular attractions. He offended some of the Presbyterians by kneeling when he entered the pulpit, and scandalized a family of seceders, with whom he was staying, by praying for his horse, which had become lame! Worse than all, on his return to England he published a journal of his Scottish tour, in which he denounced the Scotch clergy indiscriminately in sweeping terms which so excited their resentment that acts were passed by the General Assembly and Synods of the Dissenters closing their pulpits against him and all other ministers and licentiates save their own, and warning the people to keep aloof from such erratic evangelists as Hill and the Haldanes. The Anti-Burgher Synod even excommunicated one of its ministers for having heard these men preach.*

Rowland Hill's labours for the last fifty years of his life were chiefly in London, but he made frequent incursions into the "devil's territories"—preaching in prisons and the highways with unabated zeal and surpassing

eloquence. He was often mobbed; saluted with the beating of pans and shovels, blowing of horns, ringing of bells and derisive cheers. He was pelted with mud and rotten eggs, and often was in peril of his life. But he used to say, as the tears fell down his aged cheeks,—“All these things were for the cause of my God.” He frequently occupied Whitefield's pulpit in Tottenham Court Road Tabernacle, where the effect of his sermons was said to be “extraordinary in the extreme.” He died on the 11th of April, 1833, in the 88th year of his age. During his last illness he often repeated these lines, expressive of his child-like faith in Christ as his Saviour:—

“And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me, I cannot tell why.”

Many amusing anecdotes are related of Rowland Hill, most of which are to be received with caution; the following, however, told by Dr. Guthrie, is eminently characteristic of his well-known catholicity:—“On one occasion he was summoned to the death-bed of a lady belonging to the Church of England. Among other things for which this pious woman gave thanks to God was, that she had all her days been kept from the company of ‘those Methodists.’ What was Rowland to do? He did not tell her she was wrong; no, he said to himself, ‘She will be in the Kingdom of Heaven in half-an-hour, and she will find out her mistake there.’”

Presbyterianism on the Prairie.

PRESBYTERY OF CALGARY.

IN July, 1887, the “Presbytery of Calgary” was formed out of the western portions of the then Presbytery of Regina. Calgary Presbytery includes now sixteen separate charges; five years ago there were but four missionaries all told. Our work extends this summer from Rush Lake on the east to Shuswap Lake on the West, a stretch of over 700 miles; and from Fort McLeod in the south to Fort Saskatchewan in the north, 300 miles. Within the bounds are comprised such towns as Lethbridge, seat of the Galt coal industry; Medicine Hat, a leading divisional point of the Canadian Pacific Railway; Fort McLeod, centre of the ranching interests of Southern Alberta, Calgary, Edmonton, Banff in the National Park; the young mining villages of Anthracite and Canmore, along with several of the trading, railroading or mining centres

* This was the Rev. George Cowie of Huntly, of whom it was said, by Rev. Dr. Morrison, that “he had no competitor, no equal in the north of Scotland—a man at least half a century before the ecclesiastics of his day.”

of British Columbia, as Golden, Donald, Revelstoke, Nelson. Within the Presbytery are eleven churches, three manses, four sessions, one Indian school, two or three Chinese classes in Sunday school, one young people's society, one self-sustaining congregation, two augmented charges, with the remaining congregations, of which seven are students' fields, under Home Mission care. The Presbytery of Calgary, with its seventy preaching stations, is in fact one extended Home Mission field, stretching from the heart of Assinaboia to the interior of British Columbia—a field of magnificent distances and unmapped possibilities.

J. C. HERDMAN.

BANFF.

Banff nestles in the Rocky Mountains at an altitude of 4,500 ft. or nearly 700 ft. lower than Stephen, the summit of the mountains. The National Park reservation, of which it is the centre, is 26 miles long by 10 wide. The scenery is varied and magnificent. Boating, bathing, mountain-climbing, fishing and driving are among the recreations enjoyed by tourists. The C. P. R. Hotel was erected at a cost of upwards of a quarter of a million dollars. A winding road up the sides of Sulphur Mountain leads to three hotels, erected where the hot sulphur water issues from the mountain. There numerous crutches decorate the trees, and over one is the superscription:—"The man that used this crutch is cured and gone home." For the benefit to be derived from bathing in the hot springs, "a great number of impotent folk" resort to Banff. But visitors, unaffected by aches or pains, prefer sulphur water of a milder temperature, say 80° or 90°. This is afforded in the pools known familiarly as the "Cave" and "Basin." The Government Registers for the past year show over 3,000 names of those who have viewed or plunged into these luxuriant, natural baths.

Presbyterian work in the Rocky Mountains dates from 1885, when Rev. A. Robertson was appointed missionary from Calgary west to the end of C.P.R. construction. Occasional services were held at Canmore, the present townsite of Banff being then entirely unoccupied. Mr. D. C. Cameron, a student from the Presbyterian College, Montreal, was appointed missionary from June to October, 1886. In November, Rev. A. H. Cameron was appointed to Banff and Donald. Fortnightly services were held till April of the following year, when Mr. Cameron settled in Donald, where a church was subsequently erected. The next missionary, Rev. A. McKay, began work in June. At this time Anthracite assumed considerable

importance, owing to the development of coal mines, and it was associated with Banff as a mission station. Mr. Joseph Elliot, of Knox College, next undertook the work, from November, 1887, to April, 1888. In the following May the writer received the appointment for two years.

The field at present embraces Banff, Anthracite and Canmore, which lies 15 miles to the east of Banff, and receives evening service at least once in three weeks, the other evenings being devoted to services at Anthracite. The resident population of Banff is about 200. There are ten Presbyterian families and fifteen communicants. At times in the summer months, the majority of the congregation are visitors to the Park. The Presbyterians in Banff have all along manifested unusual enthusiasm and unity in Church work. A brick-veneer church (28 by 45 ft.) was formally opened 26th August, 1888. Although the cost exceeded \$2,000, the building is now entirely free from debt.

Last summer, many eminent divines from other lands, such as Prof. Blaikie, Dr. Ormiston, Prof. Lindsley, &c., found their way to the church. The little congregation have special cause to remember the services conducted on September 30th, 1888, by Rev. J. Hudson Taylor. The Communion of the Lord's Supper, in which the missionaries for China participated, will ever remain as a peculiarly sacred memory.

The most pleasant relations exist among the various Christian bodies represented in the Park.

A. J. McLEOD.

French Evangelization.

ABSTRACT REPORT.

THE Board in presenting its Annual Report desires to direct attention to the general outlook of the field of its operations. The rapid and alarming growth of ultramontanism is a fact publicly emphasized in all parts of the Dominion. The people of other Provinces as well as of Quebec begin to realize in practical forms the danger to education, religion, to the interests of true morality, and to the free institutions of the country which this involves. Hence active measures, which it does not belong to this Board to report, have recently been adopted to counteract these evils. The need of organization and of vigorous and united efforts to maintain their rights and to resist encroachments upon them is more deeply felt by Protestants than ever heretofore. The religious, and to some extent, the independent secular press is speaking out upon the subject. This is helpful, and gives promise

of good results in the future. But while gladly recognizing every movement which makes for righteousness and freedom, it is believed that permanent success is only to be achieved along the lines of gospel activity pursued by the General Assembly through the missionaries of this Board. A healthy, trust-worthy and thoroughly patriotic christian spirit is to be kindled among the people enslaved through superstition and error, by teaching them the truth of God from house to house, in mission schools, and properly equipped churches. When this is done, upon a much larger scale than at present they will voluntarily cast off the yoke of priestly oppression, and, instead of being a cause of anxiety and possible disintegration, will become a homogeneous factor in the progressive national life and christianity of our country.

Already there are wide-spread and marked symptoms among French Roman Catholics themselves of the bitter discontent with which they endure the heavy exactions of the church. In the case of hundreds and thousands of the most intelligent of the people this movement from within takes the direction of demanding an entire separation between church and state, the abolition of legalized tithes and church dues, the secularization of elementary education in the sense of setting it free from clerical control, the inspection by government officers of all monastic or conventual institutions, and the compulsion of the Sulpician Seminary and other enormously wealthy ecclesiastical corporations to render an account of the expenditure of revenues received for certain specific purposes. Surely there is in these things a loud call to the lovers of truth and freedom to increase an hundred fold their prayers, their liberality, and their activity to hasten the national and spiritual emancipation of the whole people.

COLPORTAGE.—During the past year sixteen Colporteurs were employed by the Board in the distribution of the Word of God and other religious literature among our French speaking fellow-countrymen. There are now comparatively few families in the Province of Quebec that have not been offered the Bible, almost every parish having been visited by Colporteurs during the last twenty-five years. The circulation last year reached 2,578 copies of the Scriptures, in whole or in part, and about 24,500 French Tracts and Pamphlets. Cottage prayer meetings are held in the homes of those sufficiently well disposed. In this way small assemblies numbering from ten to twenty are gathered together in many parts of the country. In addition to the densely settled French Catholic Counties in the Province of Quebec, Colporteurs have laboured during the year in several of the Counties in New Brunswick and Eastern Ontario where there are extensive French Canadian settlements; and recently in the Penetanguishene district

where there is a large number of French speaking Roman Catholics.

MISSION SCHOOLS.—In many districts, especially in the Province of Quebec, the children grow up in ignorance, unable either to read or write. To remedy this the Board seek to plant Mission Schools wherever suitable openings are found. These are of very great benefit to the English Protestant population in those districts where they are numerically weak and unable to maintain a school of their own. At present there are thirty-six schools in connection with the fields worked by the Board; the number of children attending these schools is 1,020, of whom 423 are the children of Roman Catholics. The number of schools has trebled in the last eight or nine years, and the number of pupils has increased from 475 to upwards of 1,000.

POINTE AUX TREMBLES SCHOOLS.—These schools are situated on the north shore of the St. Lawrence River, nine miles east of Montreal. They were founded in 1846 by the French Canadian Missionary Society, and were purchased by the General Assembly of our Church in 1880. On the mission property there are two school buildings, one for boys, which can accommodate, including the recent extension, about 120, and the other for girls, with accommodation for between 40 and 50. Upwards of 3,200 French Canadians have already been educated here. Many of these now occupy positions of trust and influence as ministers, teachers, physicians, lawyers, merchants, etc. Pupils are admitted between the ages of thirteen and twenty-five, the average age being seventeen. A preference is given to the sons and daughters of French Roman Catholic parents and to the children of recent converts from Rome, living in parishes where there is no Protestant school. Special prominence is given to the religious instruction of the pupils and to the teaching of God's Word on the points of difference between Protestants and Roman Catholics. And it is no exaggeration to state that comparatively few of our English-speaking young men and women are better acquainted with their Bibles, or better able to give a reason for the hope that is in them, than can the pupils of Pointe aux Trembles when they leave the Mission Schools there. The attendance last session was one hundred and forty-three, of whom ninety-six were in the boys' building, and forty-seven in the girls. The applications for admission numbered nearly three hundred. In no previous year in the history of the schools was there a brighter and more intelligent class of pupils. Year after year God has manifestly set his seal upon this work, and blessed the labours of the teachers, but never perhaps has there been a more successful session than the one just ended. "The Lord hath done great things for us whereof we are glad."

THE EXTENSION OF THE GIRLS' SCHOOL.—As stated in last year's report, the Board was most reluctantly compelled from lack of funds to postpone the extension of the Girl's School at Pointe aux Trembles. At that period there remained a debt of \$4,535 on the boys' extension, with only \$3,821 contributed towards the enlargement of the Girls' building. In September last, Mrs. Ross, of Brucefield, Ont., suggested a plan to raise money for the much needed work, and the sum of \$2,503.67 has been received as the result of her effort and appeal. This, added to the amount on hand a year ago, makes \$6,323.77 now available for the extension of the Girl's building.

As this report is going to press a letter comes from the Rev. Dr. Moore of Ottawa, asking us to draw on him for \$2,500, contributed by certain generous friends on behalf of the extension of the Girls' School, which it is hoped will be effected before the opening of the session in October next.

The Preaching Stations are as follows:—

GRAND FALLS, N. B.—The Rev. A. J. Lods missionary, writes hopefully of his work. **MISCOU, N. B.**—Mr. Jos. Menard spent last summer in this district. **BAY OF CHALEUR.**—On the north shore of this Bay Mr. T. St. Aubin laboured last summer, visiting and conducting service among the French in Bonaventure and Gaspé counties. **LAKE ST. JOHN DISTRICT.**—The Missionary now labouring at Port a Persil and Pointe aux Bouleau is to visit the settlements on the north shore of the St. Lawrence for forty or fifty miles east of the Saguenay River. **LEVIS, QUE.**—The Rev. T. Z. Lefebvre now gives service here in conjunction with Quebec City. **ST. FRANCIS DISTRICT.**—Mr. Charbonnell has eight preaching stations under his care in this widely extended district, the average attendance at each being about 30. **HOCHELAGA.**—The new Mission Church and school room has been completed and opened in March last free from debt. Rev. R. P. Duclos collected the greater part of the money required for the building. Since the opening of the church the attendance at all the services has increased, and the pupils attending the mission day school now number between 30 and 40. **ST. JEAN BAPTISTE.**—The Students Missionary Society of the Presbyterian College, Montreal, have undertaken the support of a Mission here. They have already collected about \$3,000 for the purchase of a site and the erection of a suitable building. Meantime a day school has been opened with an attendance of 44, of whom 38 are Roman Catholics. An evening school has also been established with most encouraging results. **ST. JOHN'S CHURCH, MONTREAL.**—This congregation have subscribed about \$1,300 for the erection of a new church on the site adjoining the present Russell Hall. With a suitable new church, it is expected that

ere long it will be self-supporting. Twenty-four new members were added during the year. **ITALIAN MISSION, MONTREAL.**—This congregation holds its own. At present from 40 to 50 attend the service at five o'clock on Sabbath afternoon. On the roll of the day-school there are 40 pupils, of whom 30 are Roman Catholics. The evening school has 45 scholars, 25 of whom are Catholics. **JOLIETTE, QUE.**—This congregation has picked up courage and is now prospering under the ministrations of Mr. L. R. Bouchard. Ours is the only Protestant church in this city. **GRENVILLE.**—The Rev. G. C. Mousseau feels encouraged in his work. The mission day-school, under Mr. P. E. St. Germain, makes satisfactory progress. There are 50 pupils on the roll, of whom 15 are from Roman Catholic homes. **L'ANGE GARDIEN.**—The Rev. P. S. Vernier continues to labour with great zeal in his widely extended field. He has three regular preaching stations and two others visited by him from time to time. **ST. MARK'S, OTTAWA.**—This congregation owns a comfortable and attractive church building. The attendance has increased during the year. Besides the Rev. S. Rondeau, the pastor, a colporteur is employed in Ottawa, Hull, and adjoining districts. **GLENGARRY, ONT.**—The Rev. C. Chiniquy last winter held several meetings among the large number of French Canadians settled there. The Board have appointed two of their student missionaries to labour in the county during this summer. **STE. ANNE, ILLINOIS.**—Progress still marks the French community here. Under the Rev. P. Boudreau the congregation is prospering. The families claiming connection with the church number 200, and the average Sabbath attendance is nearly 300. The day school, which is now self-supporting, has 3 teachers and 155 pupils, and the attendance at the Sabbath-School is 210. The two French Presbyterian congregations of Ste. Anne were happily united two years ago. There is need for a new and larger Church building.

STATISTICS:—Churches, 26; Stations, 92; Sabbath attendance, 2,971; Families, 1,067; Communicants, 1,337; Sabbath-school and Bible-class scholars, 1,187; Local contributions, \$4,924. The whole amount received by the Board during the year was upwards of \$53,000.

D. H. MACVICAR, D. D., LL. D.,
Chairman.

ROBT. H. WARDEN, D. D.,
Secretary-Treasurer.

THE TRUE BREAD FROM HEAVEN.

They that did eat manna hungered again, died at last, and with many of them God was not well-pleased; whereas, they who feed on Christ by faith shall never hunger and shall die no more, and with them God will be forever well-pleased.—*Matthew Henry.*

Honan.

LETTER FROM REV. JONATHAN GOFORTH.

UNDER date April 1st, Mr. Goforth writes as follows:—

Our good reception last autumn by the Honanese was a surprise to the friends of missions. Some, however, feared it might spur the enemies of the work to greater activity. We arrived in Hsün-Hsien Feb. 28th. Our old friend the mandarin was not at home, but his sons at once called on us. As we passed through the streets, friendly greetings from friends made last year were heard on all sides. The yamen people, high and low, freely came. The common people, too, each day came in increasing numbers; but the city gentry were conspicuously absent. Yet, so good seemed the feeling, that we thought settlement might be secured without the slightest opposition. On the eighth day, about a dozen of the gentry came to another room of the inn. Unobserved by Dr. S. or myself, they called the Chinese helper out and politely informed him that they thought we ought to seek a larger city than Hsün-Hsien in which to commence such a work as ours. In plain English they meant, "You must go." Pitiably ignorant and proud, they had not the courage to meet us face to face. We gave no heed to the request, but told the people we would go when our work was finished, not before. The common people were with us and warmly spoke against the gentry's action. We afterwards heard that the gentry had gone to the mandarin and asked him to expel us, but he firmly refused, saying we were doing good. Satan had been moved to rage because the Lord was working with us. Three appear to be hopeful enquirers, while many others seem convinced of the sin of idolatry. Dr. Smith treated 728 patients; for 73 of whom he performed surgical operations.

Work was commenced at Wei-hui-fu on March 15th. The coolness of our reception was a marked contrast to that of last year. The mandarin's son, whom Dr. McClure was called to treat, died shortly after our departure. We heard that on taking the medicine prescribed, he became greatly relieved, but the foolish attendants, contrary to our directions, allowed him too much to eat; a relapse set in and death followed. This may have been used against us, for the sick did not come in such numbers, nor so readily submitted to operation as at Hsün-Hsien. It was soon brought to our ears through unofficial sources that the mandarin did not want us. Then came the news that Dr. McClure and Mr. MacGillivray had been driven from Chang-te-fu by the foes of all good and all progress—the gentry. The precious words of the King, "Be not afraid, but speak and hold not thy

peace; for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city," cheered us. We spared no sin nor gave any quarter to the templed vanities which these millions call gods. Though priests and scholars often listened, the only defender of Chinese gods was a lad of sixteen. The gentry hate us because they say we come to destroy their ancient customs and beliefs. Much discussion is abroad about the idols and the God of Heaven, who is declared as the only source of all blessing. On one occasion a man in the audience cried out,—"It is all true, our idols cannot help us! During the great famine thirteen years ago, we never pled with the rain-god so earnestly, but in vain, and four-fifths of the people died." At that time, I said, foreigners came to your borders with help to save your starving people, but your rulers and the gentry would not allow them entrance, and now we come with healing for your bodies and bread of Heaven for your starving souls, still there are some who would gladly drive us away.

Much surprise is shown when they hear the great nations of earth have no idols nor heathen temples, though formerly they were full of these vain things. Nothing seems to touch a Chinese audience more than the story of Christ's triumphs among nations of the west, and proving from the Word that His purpose is to call the Chinese to know and serve the one true God. The Spirit of God has, we believe, been working through us. Numbers from the surrounding country who have heard once or twice will be more ready to hear in the future, while five men from the city seem to be aroused to search for light. The young man who, last year, declared his purpose to seek the true God appears to be real. He has not worshipped idols since and has been witnessing for the truth. His father and mother starved to death in the famine, and his only sister was sold into slavery. Li, a shoemaker, has destroyed all the household gods. One of his brothers sides with the other two against him: a division of the family is the result. He came to the boat as we were leaving and asked us to pray for him. Another might be aptly styled the "town bully." He bears the scars of conflict. It was he who, last year, beat a man for reviling Dr. McClure. He can't read, but each day he came, and, asking us to explain this "new way," would sit and listen by the hour, allowing none to interrupt. The last day he said, "I don't yet understand why Jesus was nailed to the cross." Then, as the Redeemer's sacrifice was explained, the rough man's eyes filled with tears, and it seemed to dawn upon him that this Jesus was his Saviour. Thus are Honan's millions beginning to behold the Lamb of God. Oh! may the "Light of the World" soon become Honan's also in very truth.

J. GOFORTH.

Household Words

UNANSWERED PRAYER.

Unanswered yet? The prayer your lips have pleaded

In agony of heart these many years?
Does faith begin to fail; is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered.

Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

—Robert Browning.

Where your treasure is, there will your heart be also.
Matt. 6 : 21.

Are you postponing your happiness to an ideal future that you may never see? Suppose that you achieve all you expect—and the vision I mention is not up to the reality, because the fountains will be brighter, the house grander and the scenery more picturesque—the mistake is none the less fatal. What charm will there be in rural quiet for a man who has thirty or forty years been conforming his entire nature to the excitements of business? Will flocks and herds with their bleat and moan be able to silence the insatiable spirit of acquisitiveness which has for years had full swing in the soul? Will the hum of the breeze soothe the man who now can find his only enjoyment in the stock market? Will leaf and cloud and fountain charm the eye that has for three-fourths of a lifetime found its chief beauty in hogsheads and bills of sale? Will parents be competent to rear their children for high and holy purpose, if their infancy and boyhood and girlhood were neglected, when they are almost ready to enter upon the world and have all their habits fixed and their principles stereotyped? No, no; now is the time to be happy. Now is the time to serve your Creator. Now is the time to be a Christian. Are you too busy? I have known men as busy as you are who had a place in the store loft where they went to pray. Some one asked a Christian sailor where he found any place to pray in. He said: "I can always find a quiet place at masthead." And in the busiest day of the season, if your heart is right, you can find a place to pray. Broadway and Fulton street are good places to pray in as you go to meet your various engagements. Go home a

little earlier and get introduced to your children. Be not a galley slave by day and night, lashed fast to the oar of business. Let every day have its hour for worship and intellectual culture and recreation. Decide once and forever who shall be master in your store, you or your business. Show yourself greater than your business. Act not as though after death you would enter upon an eternity of railroad stocks and coffees and ribbons. Roast not your manhood before the perpetual fires of anxiety. With every yard of cloth you sell throw not in your soul to boot. Use firkin and counting room desk and hardware crate as the step to glorious usefulness and highest Christian character.

Men appreciate the importance of having a good business stand, a store on the right side of the street or the right block. Now, every place of business is a good stand for spiritual culture. God's angels hover over the world of traffic to sustain and build up those who are trying to do their duty. Tomorrow, if in your place of worldly engagement you will listen for it, you may hear a sound louder than the rattle of drays and the shuffle of feet and the chink of dollars stealing into your soul, saying, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

—Talmage.

DO IT HEARTILY.

Do you ask if it matters if a thing is done, how it is done? We reply: Yes; it may not matter how much to man, who cannot read the heart, but it matters a great deal to God, for He looks more to the heart than to the outward action. He complained of the Children of Israel because they drew near to Him with their lips, while their hearts were far from Him. He wanted the homage of the heart more than the confession of their mouths. The same thing is true respecting cheerfulness in doing his work. He does not wish the formalism of a slave, but the cheerful activity of a son. We have often admired the remarks of Thomas Watson on this subject: "Cheerfulness honours religion; it proclaims to the world we serve a good Master. It is a friend to grace; it puts the heart in tune to praise God. Uncheerful Christians, like the spies, bring an evil report on the good land; others suspect there is something unpleasant in religion, that they who profess it hang their harps upon the willows and walk so dejectedly." "Whatsoever ye do, do it heartily, as to the Lord."—*Sel.*

UNNOTICED LABOUR.

Many Christians have to endure the solitude of unnoticed labour. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many

workers are those little corners in the newspapers and magazines which describe their labours and successes! Yet some who are doing what God will think a great deal more of at the last never saw their names in print. Yonder beloved brother is plodding away in a country village. Nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well. Perhaps yonder sister has a class in the Sunday-school. Nothing striking in her or in her class. Nobody thinks of her as a remarkable worker. She is a flower that blooms almost unseen, but she is none the less fragrant. There is a Bible-woman. She is mentioned in the report as making so many visits a week; but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving Him without the encouragement of man's approving eye, yet they are not alone. The Father is with them. Never mind where you work. Care more how you work. Never mind who sees, if God approves. If He smiles, be content. We cannot always be sure when we are most useful. It is not to the acreage you sow—it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labour you are not alone; for God, the Eternal One, who guides the marches of the stars, is with you.—*Spurgeon*.

"CROWN HIM LORD OF ALL."

A Sunday School teacher was dying. Just before he sank away, he turned to his daughter, who was bending most lovingly over his bed, and said: "Bring—"

More he could not say, for no strength had he to speak more. His child looked with earnest gaze in his face and said:

"What shall I bring, my father?" "Bring—"

His child was in an agony of desire to know that dying father's last request, and she said: "Dear, precious father, do try to tell me what you want. I will do anything you wish me to do."

The dying teacher rallied all his strength and finally murmured:

"Bring—forth—the royal diadem,
And crown him Lord of all."

And as these words died away upon his lips, his soul flew up to join the grand company in heaven.

The Great Supper.

JULY 13.

A.D. 33.

LUKE 14:15-24

Golden Text, Luke 14:15.

JESUS delivered this parable on another occasion, adding the incident of the guest who had no wedding garment, Matt. 22:2. Here we find that He had accepted an invitation to "eat bread" in a Pharisee's house, on a Sabbath day. He cured a man of the dropsy. Noticing how some guests had sought the highest places at table, He reproved their rudeness and advised those who would give a feast to invite in preference men who could not recompense them in the same way, v. 13. Thus they could lay up treasure in Heaven. God would not be forgetful of their labour of love in the resurrection of the just. This led one of His hearers to exclaim: V. 15. *Blessed, etc.*—He doubtlessly referred to the Kingdom of the Messiah, whom the Jews thought would be a temporal prince, and in the blessings of whose reign only Jews could share. Jesus corrects these false ideas, and by the parable shows how little His contemporaries appreciated the Kingdom of God. V. 16. *A certain man*—The giver of the feast is God. *Bade many*—the Jews first, but also the Gentiles. To all who will receive it, salvation is offered, Is. 56:3. V. 17. *His servant*—Prophets, apostles and Himself, Is. 42:1, Heb. 1:1. *All things ready*—The Christ had come, His Kingdom was at hand, Mark 1:15, Luke 17:21. V. 18. *A piece of ground*—The love of worldly possessions still keeps many from accepting God's invitation. They seek first the world, and care not for His Kingdom, thus losing their souls, Matt. 13:22. V. 19. *Oxen*—This man also thought himself too busy to listen to God. If entrance into God's Kingdom is the most important business of life, why delay? Heb. 3:15. V. 20. *A wife*—a lawful excuse to avoid military duties, Deut. 20:5-7, but none in this case. Affection to friends should not prevent us from doing our duty to God, Matt. 10:37. V. 21. *Angry*—Comp. Ps. 2:12. *Quickly*—Time flies, life is swiftly passing away, and with it opportunities of salvation. Hence the double necessity of diligent preaching of the Gospel and swift acceptance of its message. *Streets and lanes*—The Jews refusing the invitation, it is given to the Gentiles, represented here by the *poor, etc.*, Acts 3:46. V. 22. *Yet room*—Heaven is not full, the blood of Christ has not lost any of its power. V. 23. *Highways*—No sinner has fallen too low to be beyond the pale of Christ's mercy. *Compel them*—by the love of Christ, 2 Cor. 5:14, not by pains and penalties such as Saul employed to make Christians blasphemers, Acts 26:11, 2 Cor. 10:4. V. 24. *None*—A remnant, however, was saved, Rom. 11:5. There is danger in delay, Prov. 1:24-33.

Taking up the Cross.

JULY 20. A.D. 33. LUKE 14: 25-35.

Golden Text, Luke 14: 27.

JESUS had shown how important it was for every one who desired salvation to accept promptly God's loving invitation to the great feast. Turning now to the multitude, which seemed so zealous to follow Him, He explains clearly the only possible terms of discipleship. If any man will come after Him, he must do so with his eyes open. Satan promises happiness in this world, and tries to keep the next out of sight. Jesus plainly says: In this world ye shall have tribulation, John 16: 33, but for the next He promises eternal life, John 6: 40. V. 26. *Hate his father, etc.*—The meaning of this strong expression will be seen by reading Matt. 10: 37-39. Jesus will not accept a divided heart. If the choice is between love for Him and love for our nearest friends, they must be sacrificed for Him. Many have been driven from home for having professed love to Christ. Many have lost their life for His sake, Heb. 11: 36-38, Phil. 3: 7, 8. V. 27. *His cross*—Men who were about to be crucified had to bear the heavy cross to the place of execution. It was deep disgrace. Jesus bore His, John 19: 17 and like Simon of Cyrene, Christians must bear the cross after him, Matt. 27: 32. Whatever disgrace discipleship may bring, a Christian must endure cheerfully, as partaker in the Lord's sufferings, Heb. 3: 14, looking, like Moses, for the recompense of the reward, Heb. 11: 26. V. 28. *A tower*—Comp. Matt. 7: 24. *Counteth the cost*—The offers of Christ will bear investigation. The worst we can suffer for Him is far counterbalanced by His best, 2 Cor. 4: 17. V. 31. *Make war*—Christian life is a warfare, for which we need the whole armour of God, Eph. 6: 10-17. V. 32. *Conditions of peace*—If we cannot decide to fight against the world, the flesh and the devil, better make no profession of love to Christ, and get what peace we may from the world. Jesus will have no half-hearted followers. But this may also be taken thus: Can we fight against God, with any hope of success? Then sue for peace ere it is too late. V. 33. *Forsaketh*—all that he hath, self righteousness, besetting sins, unbelief, etc. Come to Christ empty, and He will fill you with all the fulness of God, Eph. 3: 19. V. 34. *Salt*—Christians are the salt of the earth, Matt. 5: 13. If they disgrace their profession, they have lost their savour and do more harm than good in the church. One sinner makes many. They are only fit then to be "cast out." *He that hath ears, etc.*—The emphatic repetition of these words, Matt. 13: 9, shows the importance attached by Christ Himself to the instructions He had just given. To attend to them is eternal life.

Lost and Found.

JULY 27. A.D. 33. LUKE 15: 1-10.

Golden Text, Luke 15: 10.

ONCE before, when Jesus had sat down to meat in the house of Levi, the proud and self-righteous Pharisees had found fault with Him, Luke 5: 30, 32. His answer then had been, "They that are whole need not a physician, but they that are sick." The Pharisees thought themselves too good to be in need of a Saviour. The publicans, realizing their sinful state, heard Jesus gladly, Matt. 21: 31, Luke 7: 29. Here, v. 2, the murmurs of Christ's enemies take the form of a reflection on his moral character, as in Luke 7: 34. Jesus does not condescend to give a direct answer to the wicked insinuation. Its falsehood was too evident, John 8: 46, but he makes it the occasion to show by three parables that His mission was to seek and to save the lost, Matt. 18: 11. V. 4. *A hundred sheep*—Men are often compared in Scripture to sheep and God to a shepherd, Ps. 23: 1, 100: 3. This was a favourite image in Christ's discourses Matt. 9: 36, John 10: 1-16. *Loses one*—Whether that one lost sheep represents our fallen world, or a single human soul, either belongs to God, Ezek. 18: 4. He sets such a value upon it that to save it He gave His only begotten Son, John, 3: 16. A soul is lost, when it ceases to be what God intended it should be, holy, just and pure, Ez. 18: 4-20. Every soul is guilty before God, Rom. 3: 19, 1 John 1: 8. Christ the good Shepherd seeks to save every lost soul, 2 Cor. 5: 14-15, but many flee from Him and refuse life, John 5: 40. V. 6. *Rejoice*—As Jesus wept over men who rejected Him, Luke 19: 41—thus he rejoices over those who yield themselves to him. V. 7. *Joy in heaven*—Angels share that joy, Luke 2: 13, Heb. 1: 14. It is a new birth in the heavenly family, Eph. 3: 15. *Need no repentance*—Referring either to angels of God in heaven, or to men who, like the Pharisees, thought they needed no repentance, Luke 18: 9. V. 8. *What woman*—There were probably many women present, to whom this new illustration of the same truth would be peculiarly interesting. *Silver*—The drachma, which bore the King's image and superscription, which made it valuable as a coin. The worth of the soul is, that it was made in the image of God, Gen. 1: 27. *Light a candle*—Jesus came to this dark fallen world to be its light, and by that light to find and save sinners, John 1: 9. By His Word, which is light, souls are daily found for Heaven, Prov. 6: 23. *Sweeps the house*—The coin had not lost its value, although it had fallen amidst the sweepings. Thus Christ justified his looking after souls, which in the Pharisees' estimation were of little value, because they were those of publicans and sinners.

The Prodigal Son.

AUGUST 3. A.D. 33. LUKE 15 : 11-24.

Golden Text, Luke, 15 : 18.

READING this parable in connection with the circumstances which led to it, v. 1-2, its immediate application is plain. The Father represents God, the elder son, the Scribes and Pharisees; and the prodigal, the publicans and sinners. On a wider scale, it applies to the whole human race, and to its relations to God the Father of All. V. 11. *Two sons*—to whom he gave the same love, and the same loving care. V. 12. *The portion*—A younger son's part of the father's property would have been in that case one-third, Deut. 21 : 17. V. 13. *A far country*—Sinners get as far as they can from God, Eph. 2 : 12-13, wasting their substance, i.e., their talents, time and opportunities. *Riotous living*—sinful indulgence. V. 14. *A famine*—Comp. Is. 55 : 2, Amos 8 : 11. V. 15. *Swine*—To a Jew, the depth of degradation. V. 16. *Husks*—Pods of the carob tree. *No man*—The tender mercies of the wicked are cruel, Prov. 12 : 10. V. 17. *Came to himself*—A sinful state is a state of madness, Eccl. 9 : 3. The sinner strives to forget that he has to render an account to God. He despises the riches of his goodness, forbearance and long-suffering, Rom. 2 : 3, 5. *I perish*—The cry of a soul convicted of sin, the first step towards repentance. V. 18. *To my Father*—Much as we have offended God, we may trust ourselves to his mercy, if we truly repent our guilty past, Ps. 51 : 17, Is. 57 : 15. *I will say*—Prayer is all that a contrite heart can bring to God, Hos. 14 : 1-2. V. 20. *He arose*—Unlike many who satisfy themselves with good intentions, Matt. 21 : 30. *His father saw him*—A great way off. Thus God watches anxiously for his repenting children, and swiftly shows mercy to them. *He kissed him*—Ps. 32 : 10, Eph. 2 : 4. So great was the love shown by the Father, that the Prodigal could not ask to be "as a hired servant." Nothing short of sonship could satisfy him now. V. 22. *Robe*—Christ's righteousness, Is. 61 : 10, Rev. 3 : 5. *Ring*—The earnest of the Spirit by which we are sealed, Eph. 1 : 13. *Shoes*—The preparation of the Gospel of peace, Eph. 6 : 13. V. 23. *Fatted calf*—Comp. Is. 25 : 6, a feast of fat things. V. 24. *Dead*—to all good, 1 Tim. 5 : 6. *Alive*—Restored to virtue, Eph. 2 : 1. V. 25. *The elder son*—The Pharisees who met with a just rebuke in this part of the parable. Like the elder son, they believed themselves righteous, v. 29, Luke 18 : 9, and were angry because the Lord received graciously publicans and sinners. V. 30. *Thy son*—Mark the malignity with which this was said, and the Father's rebuke in v. 30. *Thy brother*. V. 32. *Be glad*—The same truth taught in v. 7 : 10.

Ecclesiastical News.

SCOTLAND.—Since last writing, the overshadowing events have been the meetings of the Supreme Courts of our Scottish Churches. The Synod of the United Presbyterian Church met on May 6th, Rev. James Fleming, of Whithorn, Moderator. The demand for a revision of the theological training of ministers created a lively discussion, and was met by the appointment of a committee of twenty-four, one-half being selected from the older members of the Synod and the other half from the younger ministers. The Home and Foreign Missions of the U. P. Church are in good shape. The collections for the latter were \$166,145, leaving a working balance of some \$39,800 in hand. The number of congregations in the foreign field is 96, with 14,399 members. Many of these congregations are self-supporting. The Assemblies of the Church of Scotland and of the Free Church met on the 22nd of May. The celebrated Dr. A. K. H. Boyd of St. Andrews, was Moderator of the former, and Dr. John Brown, of Dean Church, Edinburgh, author of the "Annals of the Disruption," of the latter. There was the same round of stately observances connected with the opening of the Kirk Assembly as of yore—the levée at Holyrood Palace, the imposing procession to St. Giles' Cathedral, and thence to the Assembly Hall. The rather close vote in the House of Commons, and Mr. Gladstone's open espousal of the Disestablishment cause, have given rise to considerable commotion in ecclesiastical circles, in England as well as in Scotland. Dr. Story said that as far as the Kirk was concerned, with its past record and present efficiency, she may safely indulge in that "trust in the people tempered with prudence"—an abandoned watchword of Gladstonism. The Kirk has to-day, he says, 100,000 more communicants than all the other Presbyterian Churches in Scotland combined. She has 1,373 parishes as against 970 at the time of the Disruption. Still the cry waxes louder and louder, "Disestablish her!" But there is an influential minority in the Dissenting Churches who are anxious to have this question removed from the Church Courts and placed entirely in the arena of politics. By a majority of 392 to 237 the Assembly of the Free Church declined to take proceedings against Professors Dods and Bruce for their alleged heterodoxy. Principal Rainy and Dr. James McGregor delighted their respective Assemblies with interesting accounts of their visit to the Australian Churches. We mourn the death of Dr. Wylie, the gifted author of "The History of Protestantism," "The Awakening of Italy and Crisis of Rome," and other valuable works.

ENGLAND.—The Synod of the Presbyterian Church met in Liverpool; Rev. John Thomp-

son, of Newcastle-on-Tyne, Moderator. The sermon of the retiring Moderator, Dr. Alex. McLeod, of Birkenhead, moved the hearts of the old and young to tears and rounds of applause. His opening address was carefully worded, on "The Spiritual Success of Christianity a Proof of its Divine Origin, and a Stimulus to Ministerial Activity." At an early stage in the proceedings, the report of the committee on the *Church's relation to the Confession of Faith* was given in by Dr. Dykes, and was adopted unanimously. No attempt was made to tamper with the Confession of Faith, but for all practical purposes the new articles will take the place of the Confession. They have at least the merit of being much shorter than the old symbol. The Rev. John Skinner, of Kelso Free Church, was elected to the Chair of Hebrew and Old Testament Literature, vacant by the death of Prof. Elmslie. The Senate of the Theological College stated that the session opened with twenty-eight students, and had been a successful and harmonious one. There were eleven in the graduating class. The Synod now consists of about three hundred ministers. The Church is strong in her Foreign Missions, having thirty ordained men on its staff, one-third of whom are medical missionaries. The total number of communicants in Dec., 1889, was 3,572, and the membership, adults and children, 6,158; organized congregations, 43; native pastors, 8; native evangelists, 108; theological students, 41. The past year has been one of real progress and of steady advance. A medical missionary, Dr. D. Morison, with a staff of native assistants, has conducted a mission at Rampore, Bauleah, India, since 1878.

IRELAND—The Rev. Dr. A. T. Peirson, who is now as well known almost on the other side of the Atlantic as he is on this, has been spending a week or two in Ireland. On him more than any other has fallen the mantle of Dr. Fleming Stevenson, of Dublin. His progress through Great Britain was one continued ovation, and he was unanimously chosen the next Duff Lecturer. When in Dublin, he preached in Rathgar, in the pulpit so long filled by Dr. Stevenson, and, as might be expected, he made a graceful and deserved reference to that apostle of missions. In Belfast, as usual, his labours were manifold. Besides preaching in two of the leading churches, he addressed various meetings, and was present at the designation of a medical missionary, supported by Mr. J. T. Morton, of London. About the time this notice will be read the Irish General Assembly will be gathering for the fiftieth time. What changes the half century has witnessed! What growth in many ways! Among those that assembled in Belfast to form the Union of the Synod of Ulster and the Secession Synod in 1840 were the Rev. Thomas Macpherson, of Stratford, and the Rev. Thomas Lowry, whose

last charge was Brantford. One other of those who were present then has for forty years past been one of the ablest and most cultured ministers in Philadelphia—the Rev. Dr. Blackwood, of the Ninth Church, who is still in harness. He was in Holywood, near Belfast, in 1840. There remain about a dozen of Pre-Union ministers in Ireland. One of these, Dr. W. D. Killen, has just issued a volume on Church Government, which is highly spoken of in the reviews. He is now in the sixty-first year since his ordination in Raphoe, County Donegal. He is still bringing forth fruit in old age. H.

UNITED STATES.—The General Assembly which concluded its long session at Saratoga on the 27th of May was a historic one. The fears of those who anticipated an acrimonious meeting were agreeably disappointed. From first to last it was pacific and conciliatory. Even the debate on Revision, which was the most likely to disconcert, passed off without creating bad blood. By a skilful and wise course of action the main question was remitted to a committee charged to consider the matter carefully and report to next Assembly. That some kind of Revision of the Confession is demanded by a large majority is now evident, and is even acquiesced in by the minority, provided it can be done "without infringing upon our Calvinistic system of doctrine." How that is to be done is not easily seen. The Home and Foreign Missions of the Church were ably handled by Dr. McMillan, the new secretary of the former, and the veteran secretary Ellinwood of the latter, and other powerful speakers. Perhaps we have never had an Assembly more truly representative of the highest talent in the Church. The fact that both the Home and Foreign Mission Committees reported large deficits served only as a stimulus to warm the speakers to their subject. For the first time in many years the moderator was elected by acclamation, the choice having fallen unanimously on Dr. W. E. Moore of Columbus, O., one of the clerks of the Assembly, than whom there is none better versed in Church procedure, and who won all hearts by his kind and conciliatory bearing as well as by his tact and impartial decisions. The total amount contributed for Home Missions was reported to be \$831,170.40, and for Foreign Missions \$794,066.44. A resolution recommending the revival of the order of deaconess was greeted with tumultuous applause by the ladies in the galleries. A marked sign of the times is a proposition, favoured by the Assembly, to formulate what is called a "Consensus Creed," in other words a *condensed* creed, which it is thought might be so constructed as to meet the approval of all the Churches of the Reformation. Such a creed, it goes without saying, must be *very* brief. Z.

Our Own Church.

OUR FOREIGN MISSIONS.—*Dr. Buchanan*, now at Ujjain, Central India, has been authorized by the Committee to begin a mission to the Bheels aboriginal hill-tribes. *Mr. Wilkie's* diligence has been rewarded; upwards of \$10,000 having been subscribed towards the Indore College Building Fund, for which he has been pleading these twelve-months past. He expects to get \$10,000 from the people of Indore, so he will be able to put up a building that will be creditable to the mission. *Dr. Mackay* reports the work in Formosa to be in a flourishing condition. Our missionaries in Honan are cautiously feeling their way, in some instances meeting the cold shoulder, and in others being well received. It must be some time before they can settle down permanently. Evidently the authorities wish them far enough away, but they have gone to stay. The Foreign Mission Committee have resolved to recommend to the General Assembly that a mission be begun to the Jews. If this be agreed to, Palestine may possibly be selected as the field. The mission vessel "Dayspring" is laid up at Sydney, pending the experiment of having her work done by the combined agency of a monthly steamer from Sydney to Aneityum, and a smaller steamer plying among the islands of the group. Captain Braithwaite, who has sailed her for fifteen years, is still in charge of the "Dayspring."

HANDSOME BEQUESTS.—It is a grand thing when great wealth falls into good hands. The late Mrs. Nicholls, of Peterboro,' seems to have recognized her stewardship in a very commendable way. Her gifts to religious and benevolent purposes exceeded a million of dollars. Among the bequests in her last will are the following:—St. Andrew's and St. Paul's Churches, Peterboro,' respectively, \$15,000 and \$5,000; the Aged and Infirm Ministers' fund gets \$20,000; Widows and Orphans, \$20,000; Home Missions, \$10,000; North-west Missions, \$10,000; Foreign Missions, \$10,000; French Missions, \$5,000; Queen's College, \$23,000; Knox College, \$20,000; Peterboro' Protestant Home, \$20,000; Young Men's Christian Association, \$20,000; Mechanics' Institute, \$10,000; Nicholls Hospital, \$40,000; to each Protestant Sunday School in town, \$500—say nine, \$4,500; Collegiate Institute, to found scholarships, \$2,000; for public parks, \$60,000.

ORDINATIONS AND INDUCTIONS.

HAMILTON, Ont.—Hon. and Rev. R. Moreton was inducted on the 3rd of June, as pastor of St. John's Church, of which he has been in charge for considerable time as stated supply.

DANVILLE, Quebec.—Mr. George H. Smith, a graduate of Morin College, was ordained and inducted on the 27th of May.

DUNGANNON AND PORT ALBERT, Maitland.—Rev. Robert Fairbairn was inducted on May 27th.

BERLIN, Guelph.—Rev. A. B. Winchester was inducted on the 19th of May.

LANSDOWNE, Kingston.—Rev. John Fairlie, formerly of L'Orignal and Hawkesbury, was inducted on 27th May.

DUNBAR AND COLQUHOUN.—Mr. H. T. Kalem, graduate of the Presbyterian College, Montreal, was ordained and inducted on the 29th of April.

BAYFIELD, Huron.—Rev. Robert Henderson was inducted on the 27th of May.

SONYA, Lindsay.—Mr. P. A. McLeod, of Queen's College, was ordained and inducted on the 9th of June.

PARRY SOUND, Barrie.—Rev. J. B. Duncan has entered on this charge as ordained missionary.

NIAGARA FALLS, Hamilton.—Mr. John Crawford was ordained and inducted on the 20th of June.

BUCKINGHAM, Ottawa.—Rev. C. A. Doudiet was inducted on the 10th of June.

EGLINTON and BETHESDA, Toronto.—Mr. R. Hamilton, licentiate, was ordained and inducted on June 23rd.

THE PRESBYTERY OF ST. JOHN licensed and ordained the following, and appointed them to mission fields within the bounds:—Messrs. William Murchie, James Stevens, M. G. Allison and A. F. Johnson.

CALLS.—Mr. George Needham, licentiate, to Nelson and Dundas street, and Rev. J. A. Morrison to Cayuga and Mount Healy, *Hamilton*, declined. Rev. J. McMillan, of Glammis, to Havelock, *Peterborough*. Rev. D. Kellock, of Spencerville, Ont., to Nanaimo, B. C. Rev. Donald Stewart, of Finch, to White Lake and Burnstown. *Lanark and Renfrew*. Mr. W. J. Clark, licentiate, to First Presbyterian Church, *London, Ont.* Rev. W. G. Mills, of Sunderland, to Dunbarton, Ont., declined. Mr. Jas. F. Smith, B. D., to Grove Church, Richmond, *Halifax*. Rev. Mr. Hutt, of Port Dalhousie, Ont., to St. Paul's Ingersoll. Rev. J. W. MacLennan to Tignish, Montrose, and Elmsdale, *P. E. Island*. Rev. F. Fullerton to Calvin Church, St. John, accepted.

DEMISSIONS.—Rev. John Mordy, of Niagara Falls. Rev. D. Gordon, of Harrington, Ont.

Rev. William Millican, of Garafraxa and Mimososa, *Guelph*. Rev. G. Chrystal, of Avonton, *Stratford*. Rev. W. J. Drummond, of Alice, *Lan. and Renfrew*. Rev. R. B. Smith, of Rosemont and Mansfield, and Rev. John McNeil, of Osprey, *Orangeville*. Rev. S. Polson, of Nelson, *Manitoba*. Rev. Alex. Ross, of Woodville, *Lindsay*. Rev. S. Rosborough, of Sheet Harbour, *Halifax*, and Rev. D. Maclean, of Earlton, *Wallace*.

LICENSURES.—Messrs. R. R. Hamilton and W. J. Clark, by Presbytery of Hamilton. Messrs. Geo. H. Smith and Adam Robertson, by the Presbytery of Quebec. Mr. Robt. J. Sturgeon, by the Presbytery of Barrie—to be ordained as missionary at Waubauskene on 10th of June. Messrs. Peter A. Macleod and Ed. J. Walker, by the Presbytery of Lindsay. Messrs. R. G. MacBeth and N. H. Russell, by the Presbytery of Winnipeg. Messrs. John Campbell, Neil Shaw, Walter Muir, Alex. Wilson, M. B. Tolling, P. J. Maclaren and I. P. McQuarrie, by the Presbytery of Toronto.

CHURCHES:—The new church at Weldford, N. B., was opened for public worship on May 11th. It is a handsome building, with a lofty and graceful tower. The interior is fitted up in best modern style. The services were conducted by Rev. Neil Mackay, of Chatham, moderator of the Synod of the Maritime Provinces, assisted by Rev. W. Macleod, the pastor of the church, and Rev. A. C. Bell, of the Methodist Church. The new church at Glencoe, Ont., was formally opened on the 1st of June, by Principal MacVicar, of Montreal. At Lucknow, Ont., a very fine church was dedicated by Professor Maclaren, on the 11th of May; Rev. Angus MacKay, formerly of Eramosa, has been labouring here for three years, with good success. The new Bloor Street Church, Toronto, of which Rev. W. J. Wallace is Pastor, was opened for public worship on the 8th of June by Rev. Dr. Paxton of Princeton, N.J. The Church is handsome, having a seating capacity of 1,150 and having cost some \$70,000. Principal Caven and Professor MacLaren conducted the afternoon and evening services. Oxford congregation, in *Wallace Pres.*, has been separated from Pugwash.

SYNOD MEETINGS.

TORONTO AND KINGSTON.—At Orillia, on the 14th May, Rev. Stephen Young preached the opening sermon. Rev. John Abraham, of Whitby, was elected moderator. Rev. W. Burns made a strong appeal on behalf of the Aged and Infirm Ministers' Fund. An overture on systematic beneficence was received and a standing committee appointed. In con-

nection with the meeting of Synod, a very enjoyable conference was held on the previous day, on subjects affecting the life and work of the Church. Next meeting, on 2nd Monday of May, 1891, at Lindsay. *Rev. John Gray, D.D., of Orillia, Clerk.*

MANITOBA AND THE NORTH-WEST.—At Portage la Prairie, on May 20th. Rev. D. Stalker, of Gladstone, moderator. The volume of business coming before this Synod is increasing yearly, and the meetings are becoming more and more important. In addition to the usual routine of business, a good deal of attention was given this year to educational matters. It is a live Synod, and the work is prospering. Next meeting at Regina, May 5th. *Rev. S. C. Murray, of Neepawa, Clerk.*

Obituary.

REV. A. B. STEWART, of Ashton, in the Presbytery of Lanark and Renfrew, died on May 29th, aged 35 years. Mr. Stewart was inducted to the charge of Appleton and Ashton on the 2nd of January last, and his early death is a great loss to his attached congregation and other numerous friends.

MR. WILLIAM FERGUSON, an elder in Knox Church, Scarboro', for over forty years, died February 4th, aged 78. He was a native of Strachur, Argyleshire—a man of genuine piety and strong attachment to the Church of his fathers.

MR. ARCHIBALD McCUISH, elder in Loch Lomond congregation, Cape Breton, died March 22nd, aged 77. He was a native of North Uist, Scotland. A loving husband and affectionate father, he left a widow and grown-up family to mourn their loss. His end was peace.

MR. JAMES MACKELL, senior elder in Georgetown congregation, Que., died February 15th, aged 72. Ordained to the eldership by the late Dr. Muir over 40 years ago, he faithfully discharged the duties of his office and endeared himself to all who knew him. He was a native of Lochwinnoch, Scotland.

ELIZA MURPHY, wife of Mr. Robt. McCracken, elder in Rosemont congregation, Ont., died on April 9th, after a long and painful illness. Her allegiance to Christ was unwavering. In her the congregation has lost a true friend.

MRS. JANE DARRACH, widow of the late Rev. William Darrach, of St. Matthew's Church, Montreal, died on the 5th of June, after a long and painful illness, borne with Christian resignation; aged sixty-five.

The General Assembly.

AS already announced, the Assembly met in Bank Street Church, Ottawa, on the evening of the 11th ultimo. Judging from the attendance at the opening meeting, the General Assembly is a popular institution. The spacious building was filled in every part. The Commissioners were far outnumbered by the citizens—including a large representation of the fair sex, who not only looked down benignly on the elect brethren from the galleries, but also, regardless of conventionality, sat beside them in the body of the church. The opening sermon was delivered by *Rev. Principal Grant*, the retiring Moderator: a powerful discourse it was from the text, Hebrews 12:28.

"Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

The term "Kingdom of God" suggests two ideas. (1) When our Saviour said to His disciples the Kingdom of God is "in you," we understand the reference to be to a personal condition—that holiness of heart and life which is the outcome of faith in God the Father and Jesus Christ His son as our Saviour. (2) The Kingdom of God, taken collectively, stands for the Church which He has planted in the earth—an institution designed for the benefit of the race, without respect of clime or creed or denomination. In respect of the first, the preacher said. "The high position to which we are called can best be understood when compared with that occupied by believers before Christ. For it is only since Jesus revealed the Father and sealed the new covenant with His blood that every believer knows that he is personally united to God as friend and son. This is the kingdom we receive. We are heirs of God and joint heirs with Christ. Is it any wonder that men animated by this faith should again and again have turned the world upside down? They did so in the days of Paul, and many times since—in the 4th century, and in the 17th when the hardy Swede, the Scotch Covenanter, and the English Puritan saved the good cause from extinction. Men of the same spirit, though not of the same form, we must have in our own day if society is to be saved. Then, as regards the Christian Church, there is this difference compared with the old Jewish Church. It is free to adapt its outward constitution to the requirements of the times and in consonance with the learning of the age. In every organism there are propensities to variations, and these are the principles of progress. In the case of the Church these were

very numerous, because of its rapid extension to lands and peoples that differed from each other. The polity adopted by the Church for reasons that were merely practical in the second and third centuries was soon considered to have a *jus divinum*, and then the 'error' which has arrested a hundred civilizations, threatened the development of the Church. But the Church sprang from a divine seed, and its development could not be wholly arrested. Not only was the slow and silent alchemy of time always at work, but special reformations, and even revolutions, took place. And as it is with polity, so with doctrine and ritual. The Church claims and exercises self-government with regard to all three. Much need have we in our day to remember that the Church is not only free to investigate and free to adapt itself to the times and to the country, but that it is bound to exercise this freedom, subject only to the restraints imposed by loyalty to its own honourable past, and to the guidance of the ever living spirit of truth. But however important matters of organization may be, the Church has work of infinitely more importance. Here, too, it must manifestly do its own work. Everywhere the masses are in a condition of unrest. The wage relationship between man and man is inadequate. It is better than slavery or feudalism, but not up to the ideal of Christianity. It is not what the fatherhood of God or the brotherhood of man demands and implies. Has the Church no message but one of future blessing to the millions who toil for daily bread, for a daily wage that may be taken from them at any moment? If not, it will be no Church for them." He then went on to speak of the duties owed by Christians to the suffering masses around them, and of the responsibilities of citizenship, concluding with a scathing denunciation of the dishonesty and corruption that too often characterize political partizanship in our own country and in other countries as well.

The Assembly having been duly constituted, the roll was called and the attendance marked. The feeble tone of voice in which many of the members answered to their names made it a difficult matter to determine who were present and who were absent. The impression conveyed, however, was that not much more than one half of the Commissioners had come up to time. There were whole presbyteries from which not a single elder responded. Of course, many more were on the way.

THE MODERATOR.

Rev. Dr. John Laing, of Dundas, was nominated by *Rev. George Burson*, of St. Catharines, seconded by *Mr. Johnston*,

elder, from New Brunswick. *Rev. Thomas Sedgwick*, of Tatamagouche, N.S., was nominated by Rev. Mr. McGregor, of Amherst, seconded by Mr. Carruthers, of Charlottetown. Mr. Sedgwick having gracefully declined the nomination, his name was withdrawn, and Dr. Laing's election to the highest honour in the gift of the Church was made unanimous as it was cordial and well-deserved. Dr. Laing has been a minister of this Church for some thirty-six years, and few men have given more freely of their time and talents to promote its interests. The latest service which he has rendered, and a most valuable one, was as Convener of the Committee on the new Book of Forms recently published. If Dr. Laing does not rule well in the chair, it will not be because he does not know how it ought to be done. But we have no fear for him on that score. The ex-Moderator reported the receipt by him of replies to the Assembly's Address to the Queen and to the Governor-General, and other official documents, after which he received a cordial vote of thanks for his services as Moderator and for his excellent sermon which he preached at the opening of the Court. Thus ended the first day.

Second Day.

THE arrival during the night of a large number of Commissioners from the eastern and western extremities of the Church gave a new complexion to the Assembly this morning. The numbers seem to be now quite up to the average, and perhaps a little more. Possibly there are four hundred members present, including the usual number of venerable fathers upon whom devolves a large share of the work of the Assembly. The first hour, from eleven to twelve, was occupied with devotional exercises, after which was presented the report of the Business Committee, containing a resumé of the subjects to be discussed and the order in which they would come up.

THE ROLL OF ASSEMBLY.—The Committee's report on the roll drew attention to the status of one of the missionaries who is a member of the Presbytery of Trinidad. This presbytery having been formed without application to the General Assembly, and having

on its roll ministers of other churches, query, is *Rev. K. Grant* eligible as a Commissioner to the Assembly? The argument that the Presbytery has been "recognized" by the Assembly at different times does not fully meet the difficulty. That being admitted, the next question is, does recognition imply "representation"? It was left to a committee to unravel the skein, and in the meantime Mr. Grant was cordially invited to take his seat as a corresponding member.

APPLICATIONS TO BE RECEIVED.—These were eight in number, one applicant being from New South Wales, two from the United States, two from Scotland, one from England, and one from Ireland. The only case which met with opposition at this initial stage was that of the Presbytery of Quebec to receive the *Rev. Thomas Charbonnel*, who, it appears, has been for some time labouring very successfully as a missionary among the French in Quebec Province. The objection to his reception was grounded on the fact that he married his deceased wife's sister, which in the opinion of some members disqualifies him for becoming a minister of this Church. On the other hand, many failed to see the force of the objection, holding that the deliverances of our Church on this vexed question virtually absolve persons so married from discipline. More than two precious hours were spent in arguing whether this applicant's name shall go even before the committee, and it is certain that two hours more will be required when the committee does report, no matter if it is favourable or otherwise to the application. Many had supposed that this question was dead and buried; but the experience of this afternoon shows that it has only been slumbering, and that it would take little to fan it again into a fiery controversy.

HOME MISSIONS.

The evening sederunt was devoted to hearing the reports of the Committees on Home Missions and the Augmentations of Stipends, East and West. *Principal Forrest*, of Halifax, gave the substance of the reports for the EASTERN SECTION in a forcible and interesting manner. He was glad to be able to say that the Church in the East had done very nearly all that was asked of it for these purposes. The result of this was that more workmen had been employed last year in the home fields than ever before. They had employed 49 catechists and 43 ordained ministers and probationers. The whole amount expended, including \$3,419 contributed towards missions in the North-west, was \$11,646.92; and this had been reached without any diminution of the interest in

the other schemes of the Church. He spoke particularly of the mission to Labrador as meeting, to some extent at least, a case of great spiritual destitution. The people of the Lower Provinces, he said, were hearty and even enthusiastic in support of the work. The way in which it had been carried on gave them confidence in the ability of the Presbyterian Church to provide adequately for all who had a claim on it. *Rev. E. Smith*, in moving the adoption of the report, directed his remarks chiefly to the Augmentation Fund, and made a powerful plea for the adequate support of the ministry. The receipts for the year had been \$8,082.14, and the expenditure, \$9,650, so that the working balance had been reduced by \$1,567.86; but the claims upon the fund had been fully met, and the committee were hopeful for the permanent success of the scheme in the Lower Provinces.

Dr. Cochrane, Convener of the Home Mission Committee, West, presented his annual report in a closely printed pamphlet of 68 pages, which, of course, was held as read. In calling attention to some of the details of the report, *Dr. Cochrane* warmed up to his subject with his wonted enthusiasm, and held the attention of the large audience in a racy and effective speech. In a future issue of the *Record* we hope to give a resumé of the report, but in the meantime must be content with the merest outline. The work has been carried on in all the presbyteries with good success. The total number of mission fields was 276, and of preaching stations 820. The number of families supplied with ordinances was 9,188—embracing 11,517 communicants. The number of missionaries employed during the past year, for longer or shorter periods, was 237, as follows:—78 ministers and licentiates, 120 students and 39 catechists. The receipts for Home Missions proper were \$51,877.09 and for Augmentation \$25,429.68. To this have to be added the receipts for the Lumberman's Mission and the amounts contributed through the college societies, making in all \$84,008.32. Attention was directed to the importance of the work in localities where it might seem that comparatively small results were being achieved, but just because of isolation and the hopelessness of becoming self-sustaining, some of these congregations had a strong

claim on those who were more favourably situated. The progress of the work in MUSKOKA and ALGOMA is described very lucidly in the report by *Rev. Allan Findlay*, who superintends the work in those districts, where 28 missionaries found employment last year. *Dr. Robertson's* account of the work in MANITOBA and in the NORTH-WEST is a very comprehensive and valuable document, full of useful information regarding the climate, the resources and capabilities of that great country, where, in 1871, there were only nine preaching stations, whereas now there are five hundred and ten! In BRITISH COLUMBIA the changes had been even more marked and rapid. Up to a very recent date we had only *one* congregation on the western side of the Rocky Mountains; now there is a presbytery comprising sixteen charges, besides a large number of mission stations and fourteen ordained ministers on the roll. And, what was most satisfactory, Presbyterianism in that Province was now a unit. *Dr. Cochrane* made grateful acknowledgment of grants received from the Irish Presbyterian Church, the Free Church of Scotland, and the Church of Scotland, and dwelt with special emphasis on the liberal response which the people in the maritime provinces had made to *Dr. Robertson's* appeals last winter.

Rev. D. J. Macdonnell, Convener of the Sub-Committee on Augmentation, West, in his own inimitable, magnetic style, called the attention of the Assembly to the statements contained in the printed document, while he entreated the ministers to read for themselves, and to communicate the substance of it, at least, to their respective congregations. If there was a lack of interest in regard to this branch of the work, he suspected it was largely due to the want of *information*. If the intelligent and well-to-do members of the wealthier congregations only knew the real state of matters in some of the smaller congregations that looked to this Committee for assistance, they would not—they *could* not—withhold their practical sympathy and support. It was not encouraging to learn that there were last year no fewer than 163 congregations in the western section of the Church who made no contributions to the Augmentation Fund. The Committee would like to know what reasons they had, if any, for withholding their

assistance, so that they might, if possible, come to a better understanding in regard to this matter. The number of congregations at present receiving aid is 137; and owing to the deficiency of the funds at the disposal of the Committee, a very considerable reduction had to be made in the payments to the ministers. This was greatly to be deplored. It was hoped that from this time forth there would be no similar cause for complaint. "It is a long lane that has no turning." The racy discussion and friendly criticism that have been evoked will certainly do good.

Dr. Warden moved the adoption of the Home Mission report, which he characterized as, on the whole, the most satisfactory that had been presented to the Church since the union of 1875.

Third Day.

THE event of the forenoon was the appearance on the platform of a deputation from the Methodist Church of Canada, consisting of four deputies, representing as many different nationalities, two of them being ministers and two laymen. The ministers were Rev. Geo. McRitchie and Dr. Ryckman, who conveyed the greetings of their Church to the General Assembly in a truly fraternal manner, giving expression in no doubtful terms to their earnest desire that the two Churches may ever be found cultivating the things which make for peace and co-operating in every possible way for the extension of the Redeemer's Kingdom in every part of this country. "Their aims and hopes were one with ours; and though the day of organic union may be still distant, the spirit of unity was yearly increasing, and with it the spread of religion." The Venerable Mr. Lescours, a descendant of the Huguenots, made a telling address, and was followed by Mr. Robbins, an Englishman by birth and a Methodist by choice, who, if circumstances rendered it necessary for him to leave his own Church, would not find it very difficult, he thought, to transfer his allegiance to Presbyterianism as he saw it here represented. The Moderator responded in suitable terms, while the mem-

bers manifested their appreciation of this pleasant interlude by repeated and hearty applause.

A MEMORIAL from the Presbytery of Halifax, asking leave to retain the name of *Rev. Robert Laing* on the roll of the presbytery, was unanimously acquiesced in, the occasion calling for this action being Mr. Laing's appointment as Director of the Ladies' College, Halifax—an institution that has been very successfully carried on for some years past under the auspices of the Presbyterian Church.

OVERTURES were read from the Presbytery of Toronto and from members of the Synod of Manitoba and the North-west asking the Assembly to recommend the institution of Young Men's Societies in the congregations of the Church, with a view to the dissemination of missionary intelligence among the young people of the Church and of enlisting their active interest in Home Missions as well as in all the other missionary and benevolent schemes of the Church. The Assembly evidently favoured the proposal, as indeed it could not fail to do, without committing itself on the spot to the particular form which such organizations should assume. The impression seemingly prevailed that it might be well for the Assembly's Home Mission Committee to consider the whole question and report to next meeting of the Assembly.

THE PERTH APPEAL CASE cropped up in the afternoon and claimed consideration. The manner in which it was brought up being somewhat involved, if not irregular, had first to be passed upon; it was then relegated to a special committee to examine the documents, judge the case on its merits, and report to a future sederunt.

TRINIDAD—The special committee appointed to consider the validity of *Mr. Grant's* commission from the Presbytery of Trinidad gave in a report that, with a few verbal explanations, satisfied the House and maintained Mr. Grant's status. The case is an anomalous one, presenting complications that are liable to occur only on missionary ground. It was therefore recommended that it be remitted to the Foreign Mission Committee to consider in what way it may be best to define the relations of our missionaries in Trinidad, or others who may be similarly situated, to the General Assembly, and report to next meeting.

OUR FOREIGN MISSIONS.

Under any circumstances the FOREIGN MISSIONS of the Church constitute an attractive theme of discussion. The interest on this occasion, however, was heightened from the announcement that several of our missionaries would address the meeting. Consequently, at the appointed hour for commencing the proceedings the church was filled, galleries and all, by a sympathetic audience. The ladies were present in full force, as well they might, seeing that the Women's Missionary Societies of the Church had provided nearly one-third of all the money expended by the Foreign Mission Committee during the past year! Undoubtedly, "the women who publish the tidings are a great host."

Dr. Wardrope, of Guelph, and *Rev. E. Scott*, of New Glasgow, the joint conveners of the Committee, introduced the subject in brief but earnest and admirable addresses. The former called attention to three salient features of the printed report, covering fifty-two pages:—(1.) The duty of the Church to the Chinese and Indians on the Pacific Coast. The Committee were fully alive to the importance of doing something for the heathen population in that remote part of our country; they even had a suitable missionary in view to whom such a work could be safely entrusted, but they had hitherto been deterred by want of the necessary funds, and now they hesitated to proceed without the express sanction of the General Assembly. (2.) The proposition of a mission to the Jews, now for the first time definitely made to the Assembly, called for the special attention of the Court. (3.) In view of the rapid extension of the work, the Committee had found it necessary to recommend that immediate steps should be taken to appoint a convener whose whole time and services shall be given to this department of the Church's work. Without enlarging on these topics, *Dr. Wardrope* conveyed to the Assembly his grateful acknowledgments for the uniform encouragement and support he had received at the hands of the Church during the seven years of his convenership. The work, though laborious, had indeed been to him a labour of love, and profitable to himself in many ways, but it would neither be just to his office as minister of a large congregation, nor to the great and growing interests of

the missions, that he should longer be charged with the supervision of the work. He therefore hoped that the Assembly would accept of his resignation in accordance with the recommendation of the committee. And here we may venture the remark that it will be very difficult to find a successor to *Dr. Wardrope* in this behalf, who will discharge the duties which he now wishes to be relieved from with a loftier sense of the responsibility attached to the office, or who will enter upon those duties with greater earnestness and enthusiasm than he has displayed.

Mr. Scott, in moving the adoption of the report, made special reference to the missions of our Church in the NEW HEBRIDES and in CHINA, leaving the missionaries who were to follow to speak of their respective fields. We regret our inability to reproduce *Mr. Scott's* eloquent address. We can only say that it produced a profound impression on the audience, and exhibited very clearly the remarkable progress that had been made in this department of the Church's work within the last few years. At the time of the Union, in 1875, the expenditure of all the Presbyterian Churches in Canada for foreign missions did not exceed \$25,000; during the past year the Synod of the maritime provinces had contributed as much for this purpose, while the contributions of the whole Church had risen to \$103,000. A reference to the Jubilee of Missions in the New Hebrides, in November, 1889, led *Mr. Scott* to remark on what had been accomplished during fifty years in these islands of the South Seas. The success of missions there had been marvellous. During the past year a new arrangement had been entered into for a monthly steam service between Australia and the New Hebrides, which will not only conduce largely to the comfort of the missionaries, but which would also greatly facilitate their work, and hasten the time when the glorious light of the Gospel will enlighten these dark abodes of heathenism.

Rev. Kenneth J. Grant, of San-Fernando, Trinidad, gave a most interesting account of the work carried on among the 68,000 coolies in that island, where they had now upwards of forty well-organized schools attended by some two thousand scholars, and the nuclei of so many congregations that

they might before long entertain the idea of erecting a synod. Their hope was in the young men of Trinidad, Hindoos by birth, many of whom had already come to occupy positions of usefulness in the community and were ornaments to the Christian religion. He spoke in high terms of Rev. Lal Bihari, Mr. Ragbir, Mr. Corsbie, and other converts whose services to the mission were simply invaluable. Surveying the whole field of missionary activity, he pronounced the prospect to be "grand," and the result as certain as the promises of God. What they wanted in Trinidad, more than anything else at the present time, were greater facilities for educating and training a native ministry, and the hint was kindly given that a cheque for four or five thousand dollars from any lady or gentleman in the audience would be highly appreciated and would be a great boon to the mission.

Rev. John Wilkie, of Indore, Central India, was the next speaker. He was glad to say that his appeal for his College Fund had been nobly responded to. In all there had been subscribed \$11,804 for this purpose, of which \$10,432 had been paid, and he would go back to his loved work in India in a few weeks hence, filled with gratitude to his friends in Canada who had in this way manifested their interest in the work he and his co-labourers were trying to do in the strongholds of heathenism. It was yearly becoming more apparent that secular education combined with religious instruction was what they required in Central India; and the Presbyterian Mission was looked to by at least three millions of the natives as the only source from which they were likely to get any kind of education worthy of the name. When he left India, he had a school in which 150 intelligent young men were receiving a liberal education; when he returns, he hopes to see erected a hall capable of containing an audience of 1,000, and a school for at least 500 pupils!

Rev. Hugh MacKay, of Broadview, one of our missionaries to the Indians of the North-west was next introduced—a tall, fine looking man, with a flowing beard and a face well bronzed with exposure to prairie blizzards as well as scorching suns. He left on the minds of the Assembly a very vivid

picture of what life among the Indians really is, and what the duty of the Church is to races that have been in the past too much neglected at our hands—a people having many noble traits of character, and who are by no means beyond the reach of Christian influences. He thought it was well enough to be concerned about mission work in foreign countries, but he thought the work should be more active at home. There were 121,000 Indians in Canada, and 24,000 in Manitoba and the North-west, among whom the work was being carried on. He referred to the difficulty of dealing with the paganism of the North-west. Not twenty miles from his own mission he knew that to-night a "sun dance" was going on, whereat there were scenes of torture and other frightful rites of paganism being enacted that it was shameful should still be practised almost in our midst. He gave several illustrations of the progress of the work in his district, and recounted individual instances of conversion and regeneration among the pagan Indians.

Mr. Mortimer Clark, of Toronto, then gave a most interesting address, based on a recommendation of the Foreign Mission Committee's report, that this Church should institute a mission to the Jews in Palestine. Mr. Clark during his recent visit to the Holy Land had used his best efforts to obtain reliable information in regard to this proposal, and he had been led to the conclusion that JERUSALEM would be the place in which such a mission might be established with the best hopes of success, for two reasons. (1) The large number of Jews who are gathering together in that city at present, and the small efforts that are being made for their conversion. (2) The increasing number of tourists from Protestant countries who visit the Holy City, many of whom would doubtless lend their aid in support of a Presbyterian Mission. The fact that this Church had adventitiously come into possession of a sum of money, amounting to about \$6,000, expressly designated by the donor for a mission in Palestine, removed the financial objection, as that would be enough to begin with in a quiet way and to serve as a stimulus for whatever effort the Church might put forth in this direction. Mr. Clark's statement was listened to with great interest, and the

whole question of inaugurating a mission to the Jews came up again for further consideration.

Fourth Day.

THE "order of the day" called for the presentation of the REPORTS ON COLLEGES. While the Principals, however, were marshalling their forces, permission was granted to submit the annual statement of the *Record* Committee. The average monthly circulation for the past year was said to be some 4,000 copies in advance of last year; the number issued for the month of June being 46,500. In compliance with a remit from last General Assembly the Committee had considered a proposal for publishing an Illustrated Missionary Record for the Young, and recommended that steps should be taken to commence such a publication under the sanction and control of the General Assembly. *Rev. E. Scott*, of New Glasgow, who has for some years published a monthly magazine of this description with marked success, very kindly stated his willingness to place his publication, which is now on a paying basis, with a circulation of about 11,000 monthly, at the disposal of the Church with no other condition than that it be continued under the auspices of the Assembly. A committee was then named to consult with Mr. Scott, to consider preliminary details, and to report at a future sederunt.

THE COLLEGES.

This was a field-day with the "Schools of the Prophets"—six in number—and the reports conveyed the gratifying intelligence that the past year had been the most successful in the history of each and all of them. It is not necessary to enter into minute details. Copies of the reports and of the calendars can be easily obtained from the Chairman of the Board, or the Registrar, of the respective colleges, but in the meantime a few figures respecting each of them may be given.

PRESBYTERIAN COLLEGE, HALIFAX.—*Rev. Dr. Burns, Chairman*.—Twenty-eight regular students with three general students, were in attendance. The library contains upwards of 9,000 volumes. The question of enlarging the building has received much attention from the Board, and an additional story is to be put on. These improvements will cost about \$4,000. The receipts exceed the expenditure, \$315.11, and the debt is reduced from \$7,709 to \$7,394.

MORRIN COLLEGE, QUEBEC.—The attendance last session was twenty-eight, of whom a number were young ladies, who are in increasing numbers availing themselves of the exceptional advantages offered in this college for the attainment by them of a university education and degree. In the theological department there were nine students; of whom four were in the third year, three in the second and two in the first. The *Rev. A. T. Love, B.A.*, has been appointed Professor of Church History and Pastoral Theology, with the cordial concurrence of his Session and Congregation. The receipts were \$8,827.82, expenditure, \$8,827.82. This College is affiliated with McGill University. *Mr. A. C. Cook* is Secretary-Treasurer.

PRESBYTERIAN COLLEGE, MONTREAL:—Of the 83 students in attendance last session eleven completed their course and have been licensed to preach the Gospel. The Endowment Fund has reached the sum of \$179,007.32. The ordinary receipts for the year met the expenditure. A gift of \$20,000 was received from Mrs. Redpath, of Montreal, which added to her previous gifts of a like sum, makes \$40,000 for the endowment of the "John Redpath Chair." The Board have had under consideration the question of an increase in the salaries of the professors, and unanimously agreed to recommend the General Assembly to add \$250 per annum to the salaries of the existing staff. They further intend to make application to the friends of the College for funds to enable them to add to the teaching staff and better equipment of the College. *Mr. David Morrice*, Montreal, is Chairman of the College Board.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON:—*Mr. Justice MacLennan, Chairman*.—There were 415 students in attendance, and 78 are preparing for the ministry. Last year it was reported that the sum received from the General Assembly's College Fund was \$1,612, instead of \$2,819, the average for the seven years previous. This year the congregations contributed \$2,059.64. Benefactions amounting to \$3,500 had been received during the year. The entire expenditure was \$41,693.32. The University celebrated its Jubilee last December, and its finances are in a highly satisfactory condition. The Registrar is *Rev. Geo. Bell, LL.D.*, Kingston.

KNOX COLLEGE, TORONTO:—*Mr. Mortimer Clark, Chairman*.—The number of students in attendance last session was 101; of whom 73 were in Theology and 28 in the Preparatory Classes. The College residence was filled to overflowing. The ordinary receipts were \$18,629.46, and the expenditure \$16,892.17. The paid up Endowment Fund is \$189,870.18. The Assembly is asked (and has agreed) to appoint *Rev. R. Y. Thomson* as Professor of Apologetics and Old Testament Literature at a salary of \$2,500, with the understanding that *Dr. Gregg* will henceforth restrict his professorial

work to Church History and conducting the Mathematical classes in the Preparatory Course.

MANITOBA COLLEGE:—*Mr. Justice Taylor* Chairman.—The number of pupils of all classes last session was 114, of whom 22 were enrolled in the Theological classes. The ordinary expenditure was \$15,069.34, leaving a balance on hand of \$788.84. During the past seven years Principal King had received \$45,000 in all towards the maintenance and equipment of the College. There was still, however, a debt of some \$5,000 which the managers are very desirous to have paid off. The thanks of the Board are recorded to the Presbyterian Church of Ireland, the Church of Scotland and the Free Church of Scotland for the continuance of generous donations, and to the American Presbyterian Church, Montreal, for a gift of \$250. An alumnus of this College, *Mr. Norman H. Russell*, has offered himself as a missionary to Central India and has been accepted by the Committee, the congregation of Central Church Toronto, having undertaken to provide for his outfit and salary.

COLIGNY COLLEGE:—The proceedings of this College Day were appropriately concluded with a conversation at the Ladies' College in Ottawa which has recently entered on a new departure under the auspices of the Board of French Evangelization. The large building was handsomely decorated for the occasion and was filled by a brilliant assemblage of the members of Assembly and their lady friends, and also by many of the *élite* of the capital. *Dr. Laing*, Moderator of the Assembly, and *Principal MacVicar*, the Chairman of the Board, *ex-officio*, had prominent places assigned to them. *Dr. Laing* having been the first Principal of the old Ottawa Ladies' College, made kindly references to the past history of the institution, and expressed his best wishes for its future prosperity, which seemed already to be assured under the able management of *Mrs. Crawford*, the present distinguished Principal. *Dr. MacVicar* and *Dr. Warden* explained in a few well chosen words the aims and objects of the College and bespoke for it a generous and hearty support from the friends of higher education in this section of the Dominion. The feature of the evening was a choice literary and musical programme carried out by the young ladies of the college. After which refreshments of the most *récherché* description were served. There must have been nearly five hundred

guests, and all were delighted with their reception and with the evidence afforded them of the high tone of the institution.

The Sabbath.

BY appointment of the Assembly, *Rev. Thomas Sedgwick* of Tatamagouche, N. S., conducted the services in Bank Street Church in the morning, and *Rev. Dr. Thompson* of Sarnia, in the evening. Nearly all the other city churches (the Episcopalian excepted) were supplied by members of the Assembly. The Sacrament of the Lord's Supper was observed in Bank Street Church in the afternoon when the body of the Church was filled by communicants, and, the galleries by spectators of the solemn rite. The Moderator presided and was assisted by *Principal Grant* and *Dr. Burns* of Halifax. The attendance was probably larger than on any similar occasion and the service,—beautiful in its simplicity as it always is in the Presbyterian Church—was deeply impressive. The Sunday-schools were not massed together as is sometimes done with good effect at such times, but each school, in its own place, was addressed by ministers and elders selected for their aptitude for this kind of service. So the children of the Church had a good time nevertheless.

Fifth Day.

THE Assembly resumed consideration of the recommendation contained in the *Foreign Mission Report*, dealing first with the proposal of the Committee anent A MISSION TO THE JEWS. *Mr. Mortimer Clark*, seconded by *Dr. MacVicar*, moved,

“That a mission be established in Palestine, in accordance with the recommendation of the Foreign Mission Committee; that Jerusalem should be chosen as the centre, and that further plans regarding the mission be placed in the hands of a special committee.”

After lengthened discussion in which many of the members took part, it became evident that while the members individually recognized the debt of obligation which rests

upon all Christians to preach the Gospel of Jesus Christ to God's ancient people, the Assembly, as a whole, is not yet fully prepared to institute a distinct and separate mission for that purpose. The following resolution moved by *Principal Grant*, seconded by *Principal Forrest*, was adopted by a large majority:

The General Assembly expresses its gratification at the success which has attended the enquiries prosecuted by the Foreign Mission Committee, and its special thanks are due to Mr. Mortimer Clark; that the Assembly instruct the Foreign Mission Committee to appoint a sub-committee to prosecute enquiry further, and especially to ascertain whether it would be desirable to co-operate with the Free Church mission in Tiberias, for a time; and whether there are promising candidates for such a mission, and to report to next General Assembly.

THE AGED AND INFIRM MINISTERS' FUNDS, east and west, were passed under review. The receipts for the former were \$3,904, and the expenditure \$3,547. Referring to the financial condition of the latter, the report says that it leaves a heavy moral debt against the church in favour of those claimants on the fund who have laboured longest in the work of the ministry. The ordinary receipts were less than last year. A vigorous effort has been made to secure the additional \$200,000 aimed at for the endowment fund. The bequest of Mrs. Nicholl's—\$20,000—and a promise of a like sum from Sir Donald A. Smith, have greatly encouraged the committee.

THE NEXT PLACE OF MEETING was decided to be in St. Andrew's Church, Kingston, and the time, the second Wednesday of June, 1891.

FRENCH EVANGELIZATION.

The annual report was presented by Rev. Principal MacVicar, Chairman. Dr. Parsons, of Toronto, and Dr. Burns, of Halifax, spoke eloquently in moving and seconding the adoption of the report, a summary of which is given in previous pages of this number to the *Record*. Dr. Warden retires from the secretaryship in favour of Rev. S. J. Taylor, of Moose Jaw, N.W.T., but will continue to act as treasurer and director of the Pointe-aux-Trembles schools and Coligny College, Ottawa.

The *Globe* reporter makes this reference to the proceedings of the evening:—

Rev. Dr. Burns, too, made an eloquent speech and a witty one. Rev. Father Chiniquy had just been invited to the platform, and Dr. Burns, turning to him, said, "I am glad to see our holy and venerable father," but Dr. Burns could get no further for the roars of laughter at his attempt to term the aged convert holy father. Dr. Burns referred to "the iniquity" of accepting that \$60,000. He knew there were men who tried to reconcile it to their consciences. They were, he supposed, honest, but he recalled the words of Nehemiah, "So did not I, because of the fear of the Lord." That was a grand text on many practical questions, especially on this one. (Applause.) "It happens that our friends on the other side are very skilful in keeping in with both," said the doctor, and thereupon told a story of a man at dinner, asked if he would take pudding or pie, who replied, "a little of both, if you please." So the Church of Rome always took a little of both. It kept in with the Provinces, but when the time came for a Dominion election it was another story. Referring to Coligny College, whose conversazione Dr. Burns attended the other evening, he testified that there were 80 or 90 "charming girls" there, and he noticed among the young ministerial brethren a spirit of union. (Laughter.) Dr. Burns bore strong testimony to the services and ability of Rev. Drs. MacVicar and Warden in connection with this work, and referring to the Equal Rights agitation said, although they had received a set back it was not the end of it; only the beginning.

"Freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft is ever won."

TEMPERANCE.

Rev. D. Stiles Fraser, of Springside, N.S., convener, presented the report on temperance, which elicited a lively discussion, Rev. D. J. Macdonnell, Mr. Justice Taylor and others deprecating the appeal to the Scriptures for "prohibition," and suggesting that what they all wanted—the suppression of intemperance—would be better secured by a slightly different wording of the appeals annually made to the members of the Church. The substance of the report and the deliverance of the Assembly will be given next month. It must suffice for the present to say that, however much members may differ as to their modes of expression, the Church will not recede from the advanced position it has taken on this subject, and will use its influence, not only for the

suppression of intemperance, but in support of any practical measures, having in view the total abolition of the liquor traffic throughout the Dominion, past legislation having shown the inefficiency of half-way measures.

Sixth Day.

THE committee appointed at a previous sederunt to consider the application of *Mr. Charbonnel* to be received as a minister of this Church, was presented by *Dr. Campbell*, of Renfrew, and gave rise (inevitably) to a long and heated debate, which ended in its being re-committed for further consideration, and a more distinct deliverance in light of the discussion. The report of the BRANTFORD LADIES COLLEGE was cordially adopted. *Dr. Waters*, of Newark, N.J., formerly of St. David's Church, St. John, N.B., was introduced to the Assembly and made an interesting address. *Dr. Chambers*, of New York, and *Dr. Matthews*, secretary of the Presbyterian Alliance, were also introduced, and spoke of the aims and objects of the alliance of the Reformed churches, the next meeting of the council of which is to be held in Toronto in 1892. *Rev. J. Greenfield*, of Stornoway, Scotland, formerly a minister of the Canadian Church in Glen-garry, conveyed the greetings of the Free Church of Scotland to the Assembly. At the evening sederunt *Dr. Armstrong* presented the annual report on SABBATH OBSERVANCE, which contained a loud call to the pulpit and the press to discourage the evils complained of. *Dr. Armstrong* commended the press criticisms on the conduct of the Duke of Connaught in visiting Niagara Falls on Sunday, adding that "the attention of his mother should be called to it."

Rev. T. F. Fotheringham presented an elaborate report on SABBATH SCHOOLS, the substance of which will be given to our readers in a future issue.

STATISTICS.

The annual report was presented by *Rev. Dr. Torrance*. It states that during the year 1889 there were added to the church represented by the Assembly now in session, 11,302, as against 11,832 in 1888, a comparative decrease of 530, to which the presbytery of Ottawa alone con-

tributes a decrease of 420. The total membership of the church is estimated at about 415,500. There are 1,920 churches and stations reported, against 1,837 for the preceding year, an increase of 83. The total sitting accommodation of the churches is 454,207, against 435,177 the previous year, an increase of 19,030. There are 83,100 families connected with congregations, against 79,678, an increase of 3,422, or about 17,110 souls. The number of single persons is placed at 13,719. There are 157,990 members in full communion, an increase of 5,977 since last year. The whole number of removals by death, discipline and certificate, was 10,279, or 502 less than the year previous. Baptism was administered to 10,605 infants, an increase of 515; and to 1,004 adults, an increase of 65 on the preceding year. The total number of elders is given at 5,632, an increase of 251. Office-bearers number 8,447. The Sabbath School attendance is 124,310, an increase of 4,325. The number of teachers has decreased 5,197, the total in 1888 being 20,022, and 14,825 in 1889. The number of volumes in Sabbath School libraries is 191,398, an increase of 17,280. There are 331 Missionary Associations, 502 Women's Foreign Missionary Societies and 438 Mission Stations.

FINANCES—The total amount of stipends from all sources is reported as \$777,199; increase, \$32,527. The amount of arrears for stipend throughout the church is reported at \$12,865. The total outlay for church or manse building or improvements was \$517,509. The total expenditure on manse, church, etc., was \$1,555,867. The total contributions for all purposes aggregated \$2,054,951, an increase of \$112,228 over the year 1888.

The Presbyterian Record.

MONTREAL: JULY, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month-at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

AT the date of our going to press, the General Assembly had not completed its deliberations; from the outline of its proceedings, however, so far as we have been able to give them, it is evident that the meeting was from every point of view a most satisfactory one. The attendance was probably the largest since the union;

and another marked feature was the close attention of the members to business. We do not remember ever to have seen this better exemplified. Too much praise cannot be given to the Committee of Arrangements for the accommodation of the commissioners. In the published list are the names of some 450 delegates, many of whom were accompanied by wives or daughters, and all were hospitably entertained. Then, the arrangements at Bank Street Church seemed to be as nearly perfect as could be—the handsome and commodious new hall affording unlimited facilities for the meetings of committees, while Dr. Moore, pastor of the Church and master of ceremonies, and those associated with him, earned the thanks of all by their courtesy. The city of Ottawa, proper, is said to contain about 40,000 inhabitants, but including the immediate suburbs, the population is now close on 60,000—irrespective of the city of Hull, only separated from it by the river, and which has some 12,000 inhabitants. The population of Ottawa is divided nearly equally between the Catholics and Protestants. Of the latter, the Episcopalians, Methodists and Presbyterians are about equally numerous—each having six churches.

IMPORTANT ANNOUNCEMENT.

THE RECORD FOR JULY must be a few days later than usual of reaching subscribers, as we are desirous of giving as full an account of the General Assembly in this number as possible. The back numbers are completely exhausted. New subscribers may commence with June, by giving early notice, *but all subscriptions must terminate in December.* IN ORDER TO MAKE THE EXPERIMENT EASY FOR THOSE WHO ARE DESIROUS OF INTRODUCING THE RECORD INTO EVERY FAMILY, ANY NUMBER OF ADDITIONAL COPIES WILL BE SUPPLIED FROM JULY TO DECEMBER, INCLUSIVE, AT THE NOMINAL RATE OF TEN CENTS PER COPY!

Literature.

THE SUCCESS OF CHRISTIAN MISSIONS, by Robert Young, F.R.S.G.S., author of "Modern Missions," and "Light in Lands of Darkness;" London, Hodder & Stoughton, 1890; pp. 278; price \$1.50. The author's idea is to illustrate the success of missions by independent testimony as to their beneficent results from parties whose personal acquaintance with the work in heathen countries entitles them to speak on this subject. The "Testimonies"

are culled from Government Blue Books books of travel, and other sources in no way connected with missionary societies, and are thus all the more valuable. The witnesses are statesmen, politicians, colonial governors, editors of secular papers and literary men in general, and their evidence is spontaneous and conclusive. Among them are some illustrious converts to Christianity, whose opinions are entitled to great weight, and some who, like Mr. Darwin, in spite of their religious scepticism, are constrained by what they have seen with their own eyes to admit the benefits accruing to heathen races by Christianity. Perhaps the most satisfactory evidence of all is that given by Prince Harnan Singh, late Maharaja of Kapurthala, a feudatory state in the Punjab, who said at a meeting of C. M. Society, in 1887:—"Had it not been for the knowledge imparted by the missionaries, English laws and English science, no, nor British arms, would have effected such changes in the social condition of India, as are evident to all observing men in these days." This man, speaking for himself, says, "Thanks be to God for His unspeakable gift," and feels sure that "the time is not far distant when the full light will shine in India. Then my country will throw away its idols and bow itself before the unseen God, who makes Himself known in His revealed Word, and by His Spirit which dwelleth in man." Wm. Drysdale & Co., Montreal.

PRESBYTERY MEETINGS.

Whitby, Whitby, 15th July, 10.30 a.m.
Guelph, Knox ch., 15th July, 10.30 a.m.
Maitland, Wingham, 8th July, 11.15 a.m.
Truro, Economy, 8th July.
London, 1st Presby. ch., 8th July, 2.30 p.m.
Glengarry, Alexandria, 8th July, 11 a.m.
Bruce, Tara, 8th July, 1 p.m.
Chatham, St. Andrew's, 8th July, 10 a.m.
Saugeen, Harriston, 8th July, 10 a.m.
Kingston, Belleville, 1st July, 7.30 p.m.
Sarnia, St. Andrew's ch., 1st July, 1 p.m.
Regina, Moosomin, 8th July.
Brockville, Morrisburg, 8th July.
Peterboro, Port Hope, 8th July, 9.30 a.m.
Calgary, Calgary, 3rd September.
Columbia, New Westminster, 9th Sept. 3 p.m.
Minnedosa, Neepawa, 23rd July, 2 p.m.
Ottawa, Knox ch., 5th August, 10 a.m.
Halifax, Chalmers Hall, 17th July, 10 a.m.
Quebec, Morrin College, 26th Aug. 3 p.m.
Winnipeg, Knox ch., 22nd July, 7.30 p.m.
Stratford, Knox ch., 8th July, 10.30 a.m.
Hamilton, 15th July, 10 a.m.
Lindsay, Cannington, 26th Aug., 10.30 a.m.
Brandon, Portage la Prairie, 21st July, 3 p.m.
Huron, Goderich, 8th July, 11 a.m.
Orangeville, St. Andrew's, 8th July, 10.30 a.m.
Toronto, St. Andrew's, 8th July, 10 a.m.
P.E.I., Montrose, 1st July, 2 p.m.
Lan. & Ren., Renfrew, 25th Aug., 7 p.m.

Acknowledgments.

Received by Rev. Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto street. P.O. Drawer 2307.

ASSEMBLY FUND.

Eadies' Ch.....	\$ 4 01
Warkworth.....	5 50
Hills Green.....	1 66
Embro.....	9 00
London, 1st Ch.....	8 00
Admaston.....	3 60
Walkerton, Knox Ch.....	10 00
Strabane.....	4 00
Kilbride.....	1 65
Wroxeter.....	7 25
Newbury.....	1 62
Cedar Grove.....	2 00
Carlisle.....	4 36
	\$ 62 05

HOME MISSION FUND.

Innerkip.....	\$ 21 80
Warkworth S S.....	4 60
Proof Line.....	28 00
Watford.....	25 00
A well-wisher, per Mrs H M Parsons, Toronto.....	50 00
Feversham.....	10 00
London, 1st Ch.....	80 00
Poland.....	13 50
Calgary.....	15 00
Wm Little, Millbrook, Man.....	1 00
Strabane.....	31 50
Kilbride.....	5 10
Oneida.....	2 00
Oneida S S.....	12 00
McKillop.....	11 00
Metis.....	2 00
The late G E Coverly, Bur- ford.....	50 00
Osgoode.....	8 00
Arden, etc.....	10 00
Stratford, Knox Ch.....	100 00
Black Bank.....	10 00
Petrolea.....	8 00
Exeter.....	30 00
Three Friends, York Townline.....	11 00
Aylwin.....	5 55
Botany.....	14 47
Turin.....	20 00
Markham, Melville Ch.....	15 70
Bristol.....	33 00
Winthrop.....	8 50
English Settlement.....	57 00
English Settlement, B Class.....	20 00
Cedar Grove.....	15 00
A D Ferrier, Fergus.....	50 00
Sandhill.....	10 00
	\$ 788.72

STIPEND AUGMENTATION FUND.

Mainsville.....	\$ 3 50
Watford.....	14 00
Feversham.....	7 20
London, 1st Ch.....	50 90
Walkerton, Knox Ch.....	30 00
Strabane.....	13 10
Kilbride.....	1 95
Hamilton, McNab St Ch.....	145 10
Hensall.....	31 18
McKillop.....	4 00
Arden, etc.....	5 00
Stratford, Knox Ch.....	25 00
Scarboro, Melville Ch.....	4 33
Hillsdale & Elmvale.....	13 00
Turin.....	13 00
Bristol.....	8 00
Elkhorn.....	5 25
Ottawa, St Pauls.....	25 00
A D Ferrier, Fergus.....	50 00
Maxwell.....	7 00
Warwick, Knox Ch.....	3 50
	\$ 460 01

FOREIGN MISSION FUND.

Greenbank.....	\$ 33 32
Cote St Antoine, Melville Ch.....	30 00
God's debtor, Rapid City.....	10 00
God's debtor, Rapid City, N West.....	5 00
Mosa, Burns Ch.....	30 00
Feversham.....	6 00
London, 1st Ch.....	50 00
Newmarket.....	15 00
Poland.....	5 00
Calgary.....	5 60
Wm Little, Millbank, Man.....	1 00
Miss Duncan, Fisherville.....	5 00
McKillop.....	8 00
Metis.....	2 60
Neil Gilchrist, Firebaugh's, Cal.....	25 00
The late G E Coverly, Bur- ford.....	50 00
Wick.....	61 00
Beaverton.....	34 00
Gamebridge.....	11 50
Osgoode.....	8 00
The late Eliza Magill, Norval Stratford, Knox Ch.....	100 00
Chas McLanaghan, Balderson Black Bank.....	20 00
A Friend of missions, Hullett Montreal, Crescent St Ch.....	9 08
Petrolea.....	20 00
Markham, Melville Ch.....	100 00
Per Mrs Builder (Builder memorial ch).....	3 30
N P Norwood, Formosa.....	14 45
N P " India.....	542 00
N P " China.....	8 02
The late Wm Byers, St Andrews Ch, Stratford.....	8 00
Bristol.....	7 17
Winthrop.....	1500 00
Woodland.....	32 00
North Luther.....	8 00
Cedar Grove.....	12 16
A D Ferrier, Fergus.....	6 11
Sandhill.....	10 00
Montreal, Stanley St Ch Wide Awake Mis Band.....	50 00
Warwick, Knox Ch.....	10 00
	\$ 2930 71

INDORE COLLEGE.

Toronto, Central Ch.....	\$ 132 72
Cornwall, St John's S S.....	14 00
Per Rev J Wilkie.....	20 00
Madoc.....	45 00
West Flamboro S S.....	8 00
Pembroke.....	42 25
Chesterfield Bible Class.....	10 00
Scarboro, Knox Ch.....	57 40
Matthew Paterson, Montreal.....	20 00

KNOX COLLEGE FUND.

Streetsville.....	\$ 10 00
Rev S Fenton.....	1 00
London, Knox Ch.....	10 00
London, 1st Ch.....	40 00
Strabane.....	1 85
Kilbride.....	1 32
McKillop.....	4 00
Stratford, Knox Ch.....	25 00
Markham, Melville Ch.....	9 45
Winthrop.....	8 00
Cedar Grove.....	8 00

QUEEN'S COLLEGE FUND.

Strabane.....	\$ 1 75
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MONTREAL COLLEGE FUND.

Strabane.....	\$ 14 75
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MANITOBA COLLEGE FUND.

Hills Green.....	\$ 1 76
London, 1st Ch.....	15 00
Strabane.....	6 15
Kilbride.....	1 33
McKillop.....	1 00
A D Ferrier, Fergus.....	50 00

KNOX COLLEGE ENDOWMENT FUND.

Seaforth.....	\$ 120 00
Kilsyth.....	9 00
Alex Leask, Wick.....	11 00
Wm Watson, Woodbridge.....	1 00
W A Copeland, Collingwood.....	20 00
Owen Sound.....	30 00

WIDOWS' AND ORPHANS' FUND.

Warkworth.....	\$ 8 25
God's debtor, Rapid City, Man.....	5 00
Feversham.....	1 00
Mrs McKeracher, Campbellton.....	10 00
Manitou.....	15 00
Metis.....	2 00
Keene.....	20 00
Petrolea.....	5 00
Cedar Grove.....	2 00

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Rev James Black, 2 yrs.....	\$ 16 00
" W M Christie.....	16 00
" D G Cameron.....	8 00
" D L MacKechnie.....	8 00
" D Davidson.....	12 00
" J Carswell.....	8 00
" J Ross.....	8 00
" Hugh McLean.....	10 00
" John McClung, 2 yrs.....	16 00
" R M Croll, 3 yrs.....	24 00
" Dr MacVicar.....	8 00
" D Mitchell.....	10 00

AGED AND INFIRM MINISTERS' FUND.

Warkworth.....	\$ 8.25
D. B. Dick, Toronto.....	20.00
Feversham.....	1.00
London, 1st Ch.....	16.00
Poland.....	10.00
Walkerton, Knox Ch.....	18.00
Hamilton, McNab St Ch.....	106.50
McKillop.....	3.00
Metis.....	2.00
Wroxeter.....	.75
Keene.....	27.00
Guillimbury, 1st Ch S S.....	5.25
Hymnal Committee.....	149.65
Petrolea.....	8.00
Cedar Grove.....	2.00

AGED AND INFIRM MINISTERS FUND.

Ministers Rates.

Rev F M Dewey.....	\$ 8.00
" S Mylne.....	2.25
" Dr Wardrope.....	8.00
" W M Christie, (2 yrs).....	6.00
" D L MacKechnie.....	4.00
" D Davidson.....	3.00
" J Carswell.....	3.75
" J Ross.....	5.00
" Hugh McLean.....	3.50
" Evan Macauley.....	4.00
" Rev Jhn McClung (2 yrs).....	8.00
" J H George (2 yrs).....	15.00
" R M Croll (3 yrs).....	10.00
" D Mitchell.....	10.00

AGED & INFIRM MINISTERS ENDOW- MENT FUND.

B E Walker.....	\$ 100.00
The late Sarah McCallum, } Milton.....	100.00
W R, Bros.....	25.00

AGED AND INFIRM MINISTERS' FUND.

Credited to last year's account.

Point Edward.....	\$ 5.46
London, Knox Ch.....	22.00
Hymnal Committee.....	550.35

COLIGNY COLLEGE—OTTAWA.

Wm Hunter, Underwood.....	\$ 2.50
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MOBRIN COLLEGE.

Metis.....	\$ 2.00
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JEWISH MISSION.	
M J Charlton, St George....\$	5.00
Wm Hunter, Underwood.....	2.50

McALL MISSION.	
God's Debtor, Rapid City....\$	5.00

REV. CHAS. CHINIQUY.	
God's Debtor, Rapid City...	\$10 00

CHURCH AND MANSE BUILDING FUND.	
A D. Ferrier, Fergus.....\$	50.00

TRINIDAD.	
Niagara Falls, South S.S....\$	12.00

Received during May, by Rev. P. M. Morrison, Agent at Halifax office, Chalmers Hall, Duke st. P. O. Box 338.

FOREIGN MISSIONS.	
Summerside.....\$	50 00
Master Harry Marshall (spe'l)	1 00
Hamilton, Bermuda.....	25 44
J Hinson, Bermuda.....	1 20
Kamloop's S.S. (special).....	15 00
Friend of Missions, per Rev S D Millar.....	5 00
Earlton.....	3 00
Fredericton.....	4 22
J McK Darnley, P E I.....	2 50
Bequest of late Archibald Campbell.....	3,000 00
Springfield and English Settlement.....	5 00
Mid Musquodoboit.....	12 32
G H Moser, Harrigan Cove..	5 00
Flora C Rosborough, Mission box.....	1 71
Quoddy.....	5 00
Clifton, N.S.....	40 56
A Friend of Missions, Watertord, N.B.....	10 00
Synd of the Maritime Provinces, in connection with Church of Scotland:	
Gairloch, 1889.....\$	56 90
1890.....	64 50
Barney's River.....	4 14
McLellan's Mountain.....	10 83
St Andrew's, Pictou.....	98 43
St David's S S, St John (for Missionschools).....	234 80
	35 00

HOME MISSIONS.	
Summerside.....\$	18 00
J Hinson, Bermuda.....	1 20
Fredericton.....	21 02
J McK Darnley, P E I.....	2 50
Rev A P Logan.....	5 00
I O U.....	10 00
Springfield and English Settlement.....	15 00
Middle Musquodoboit.....	8 43
John Kirker, Quoddy.....	5 00
Mrs Christopher Fisher, Bay of Islands.....	5 00

FOR THE NORTH-WEST.	
Summerside.....	25 00
St Stephen's, St John.....	20 00
W F M S, Baddeck.....	20 00

AUGMENTATION FUND.	
Five Islands.....\$	14 17
Hamilton, Bermuda.....	25 00
A Friend of Missions, per Rev E D Millar.....	5 00
Greenock, St Andrew's.....	20 00
Dalhousie.....	3 50

COLLEGE FUND.	
Parsboro'.....\$	14 00
Int, Amasa Durkee.....	30 00
Gay's River and Milford....	37 61

Orwell.....	10 00
Rev J F Smith.....	5 00
Thorburn and Sutherland's River.....	29 00
Middle Musquodoboit.....	1 75
Div Canadian Bank of Commerce.....	143 50

BURSARY FUND.	
Mira.....\$	10 00
Thorburn and Sutherland's River.....	5 00
St David's S S, St John (a prize).....	25 00

AGED MINISTERS' FUND.	
Int Murdoch Campbell.....\$	18 00
Int J H Hall.....	21 00
Premium on Hall's Insurance Policy.....	5 25
Dr McKnight rate.....	7 00
Tryon and Bonshaw.....	3 00
Orwell.....	7 00
Middle Musquodoboit.....	0 50
Mabou.....	4 00

MANITOBA COLLEGE.	
Orwell.....	5 00
Rev S Rosborough.....	5 00
Mabou.....	5 00

Received by Rev Dr Warden, 198 St James Street, Montreal, Treasurer of the Board of French Evangelization to June 6th, 1890.

Ordinary Fund.	
New Glasgow, N S, United Ch.....\$	241 80
Pembroke, Calvin Ch.....	20 00
Beverly.....	30 00
Warkworth.....	27 65
Hopewell, St Columbia Kirk	8 72
W McD Turner, French River, N S.....	1 00
Poland.....	3 00
Lowries & Kinburn.....	11 00
Mrs McNaughton, Dominionville.....	5 00
Portage la Prairie.....	20 00
Beverly.....	25 00
Greenwood Group M.....	6 00
W Guillimbury, 1st S.S....	6 00
Motherwell.....	9 65
Avonbank.....	7 25
Member Knox Ch, Woodstock, Ont.....	20 00
M Hermiston, Cornwall.....	15 00
Bristol.....	22 00
Ladies Barrie Presby Ch....	24 65
A D Ferrier, Fergus.....	50 00

Per Rev. P. M. Morrison, Halifax:—	
Summerside.....	30 00
New Glasgow, United Ch....	10 00
Tryon & Bonshaw.....	3 00
J Hinson, Hamilton, Bermuda	1 20
Orwell, P E I.....	40 00
I O U.....	10 00
Springfield & English Sett'l't.	5 00
Middle Musquodoboit.....	4 25
Tangier.....	2 37
Quoddy.....	4 90
A friend of Missions.....	5 00
Per Rev. Dr. Reid, Toronto, Ont.:—	
London, Knox.....	25 00
God's debtor, Rapid City....	10 00
Feverham.....	5 00
C McQuarrie, Milton.....	2 00
London, First.....	25 00
McKillop.....	4 00
Late G E Coverly, Burford..	50 00
Toronto, old St Aws.....	110 00
Black Bank.....	9 08
Petrolea.....	3 00
Cedar Grove.....	6 00
Maxwell.....	6 00
Westmeath.....	5 30

POINTE AUX TREMBLES SCHOOLS.	
Ordinary Fund.	
Toronto, West Ch S S.....\$	25 00
Watford S S.....	12 50
Beq of Mrs Rt Cunningham, Ormstown.....	100 00
P A McGregor & J W Carmichael, N Glasgow.....	50 00
Thorold S S.....	25 00
Montreal, Chalmers Juv M S	25 00
Mrs J H Fidler, Marmora....	2 00
Two friends, Stonewall M....	5 00
A friend, Alberton, Ont.....	2 00
White Lake S S.....	4 60
Noel.....	9 14
Moose Brook.....	3 35
Spring Hill.....	19 99
Berlin.....	7 50
God's debtor, Rapid City....	5 00
Friend of Missions, Hullett..	10 00
	\$ 505 48

Building Fund.	
Vaughan, Knox.....\$	42 00
Bolton, Caven.....	19 35
A Kennedy, Charlottetown..	5 00
Brucefield, Collectors.....	3 00
Little friends.....	75
Per Mrs Short and Miss McMullen, Woodstock, O.....	20 00
Mrs Angus McIntosh, Alvena, N W T.....	5 00
Hamilton, Knox S S.....	6 71
Millville, N S, proceeds of concert by Miss Porteous..	10 00
Highland Creek, O.....	8 80
Per Mrs Dr Thorburn, Ottawa	1 00
Perth, St A's & Knox Ch....	39 00
Mrs M E Brebner, Sarnia....	1 00
Mrs Hendon, Toronto.....	200 00
Ladies N Easthope, W F M S.	22 62
Per Mrs Lord & Mrs Johnston, Grafton.....	26 00
Wm Mackintosh, Belleville.	5 00
Per Mrs Urquhart, Chalmers Ch, Dunwich.....	9 00
Per Mrs D H McKenzie, Lancaster.....	4 00
J P Watson, Cornwall.....	5 00
Friends, St Stephen, N B, per W H Clark.....	3 00
One interested in the work..	1 00
Per Miss Marg't Fulton, Up Stewiacke, N S.....	6 50
Per Mrs B Kirkman, Seaforth	3 00
Per Miss J A Waddell, Whitechurch.....	1 00
A friend.....	10 00
Dufferin Road, N S, per Lucy I Hayward.....	1 44
M D Blair, London.....	1 00
Mrs J T Duncan, Toronto....	1 00
A friend, Toronto.....	1 00
Mrs Fraser, London.....	5 00
A friend, Woodstock.....	2 00
Brucefield.....	0 56
Wm W Oliver, Agincourt....	1 00
Mrs G Elliott, ".....	1 00
Mrs S Rennie, ".....	1 00
Miss J Henry, ".....	1 00
Miss A Davidson, ".....	1 00
A friend, ".....	1 00
Friends, Malvern, per Miss A Ferguson.....	2 00
	\$ 477 73

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Received by Rev Dr Warden, Montreal, Treasurer.	
Mrs Young, Blyth.....\$	2 00



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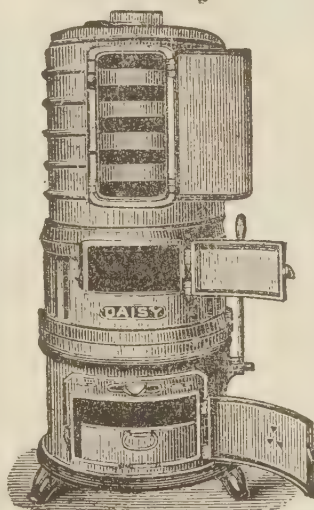
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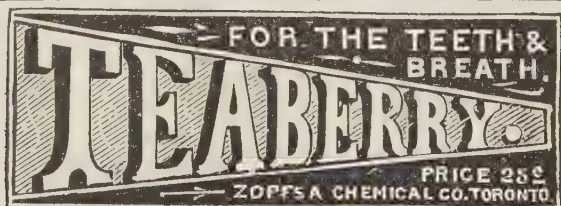
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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

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Our Home Missions.

WHAT a magnificent field is that given the Presbyterian Church in Canada to cultivate! The more one thinks about it the more is one impressed not only with its magnitude but its grand possibilities. The reports presented to the General Assembly from the Committees on Home Missions and Augmentation of Stipends, if printed in type similar to what the reader has before him, would fill a volume of several hundred pages. Hence the impossibility of reproducing them in the *Record*. But, supposing we could do so, it would not be safe to say that anyone looking for information would be able readily to obtain such a bird's-eye view of the home missions of the Presbyterian Church in Canada as might be desirable. The truth is, that instead of one report we have nominally four, yet in reality more than that number; and as there is a want of uniformity in presenting the statistics of the different parts of the Church, the result is, that while the reports are all prepared with great care, and while each is doubtless faultless in respect of the data which it furnishes, it requires a certain amount of time and patience, and a familiarity with the machinery of the Church possessed by few, to master the situation. Much of the difficulty arises

from the perpetuation of lines of demarcation betwixt "East" and "West," which, however indispensable in the meantime, are bound to disappear eventually. In the eastern section of the Church, "operations were conducted in every presbytery within the bounds of the Synod;" in the western section, in all save five. The presbyteries of Whitby, Stratford, London, Huron and Maitland have no mission stations within their bounds. The number of mission fields in the 32 western Presbyteries is 276, and of preaching stations 820. In the eastern section there are apparently 45 fields and 170 preaching stations, which gives us in all 321 distinct fields and 990 preaching places. The number of missionaries employed last year, for longer or shorter periods, in both sections, was 329, of whom 121 were ordained ministers and licentiates and 208 students and catechists. The average Sabbath attendance at all these stations was 43,065, the number of families connected with them, 11,701, and of communicants, 13,997. The receipts by the Boards of Management, including the College societies and Lumberman's mission (but irrespective of contributions by the people in the mission fields for local supplies), were \$66,475.60, — namely \$55,159.60 from the western section and \$11,316 from the eastern, for purely home mission purposes. Adding the amounts received for the augmentation of

stipends in the smaller congregations of the Church that are not yet self-supporting, say \$25,429.68 in the west, and \$8,082.14 in the east, we reach the respectable amount of \$99,987.42 contributed for these two kindred purposes during the past year. This does not of course include sums expended by individual churches on town and city missions, of which no proper estimate can be made, nor the considerable sums given since April by many Presbyteries to make up the amounts deducted from augmentation grants. But if we include the sums paid by the stations for supply (including board), we must add \$65,739.71, which brings up the sum total to \$165,727.13 for the year.

The amount required to carry on the home mission work proper is apportioned to the several Presbyteries according to their supposed relative ability, and is disbursed after careful enquiry into the requirements of the several fields, due regard being had to what may reasonably be expected from themselves.

The largest grants were made last year to the following Presbyteries in the western section:—Barrie and Bruce—including Muskoka and Algoma—\$8,388.73; to Regina, \$4,915.20; Minnedosa, \$3,355.50; Winnipeg, \$2,581.45; Calgary, \$2,527.20; Rocklake and Brandon, \$3,606.05; Quebec, \$1,143.38; Montreal, \$1,945; Lanark and Renfrew, \$1,894.50; Glengarry, \$1,615.55; Kingston, \$1,939.60; Columbia, \$3,222.64. Toronto was the largest contributor, giving \$8,149.64, and only receiving \$644 from the fund; Montreal gave \$3,218.30 and received \$1,945; Hamilton gave \$2,706.69 and received \$648; Paris, \$2,452.47, receiving only \$25; London, \$1,970, and taking back only \$32; Kingston gave \$1,126.54 and received \$1,939.60; Ottawa gave \$1,845.77 and received \$49 more than it gave; Glengarry, Whitby, Guelph, Stratford, Huron and Maitland together contributed \$5,706.36, and drew nothing from the fund.

As by far the largest amount of money is spent in support of missions in Manitoba and the North-West, it is gratifying to find that the results have been correspondingly large.

It is now nineteen years since the Presbytery of Manitoba was formed. Winnipeg had then a population of 421, now it has 22,892; Manitoba had then 19,000, now it has 150,000. Relative to the other denominations we stood third in 1871, now we stand at the head of the list. In 1871 we had only nine congregations and mission stations, now there are 510 within the bounds of the Synod of Manitoba and the North-West. Then we had 189 families, now

7,081; then very few communicants, now 8,218; then six churches, now 144; then two mansees, now 30; in 1871 the contributions for Church purposes were \$2,000, in 1890, \$129,535.

During the past year the committees have been encouraged by grants of money from the Presbyterian Church of Ireland, the Church of Scotland and the Free Church of Scotland. The Synod of the Maritime Provinces showed its sympathy with the work in the North-West by contributions from the congregations amounting in aggregate to \$3,419.04. The students' missionary societies of all the colleges rendered valuable aid in furnishing both men and means to aid in carrying on the work. The committees have also received valuable assistance from individual congregations, and from women's missionary societies and bands, who, besides contributing money, supplied boxes of clothing for the use of the missions.

Brieflet No. 18.

STRASSBURG IN 1865.

THIS fine old city is not far from the Rhine, and about two hours by rail from Heidelberg. It has long been famous for its grand Cathedral, its lofty, steep-roofed, red-tiled houses, elaborately embellished with antique wood-carving, its storks' nests, and its wonderful astronomical clock. It has changed owners many times. For two hundred years it was the capital of a department of France. As a result of the Franco-Prussian war, it reverted to Germany in 1870. During the siege a large portion of the city was destroyed; the Cathedral also suffered severely, but immediate steps were taken to repair the damage; handsome new streets were built up, the suburbs were beautified with parks and gardens, and the magnificent new Kaiser Wilhelm University was opened in 1872.

I shall never forget my first visit to Strassburg. On arriving late one evening in August, 1865, the city was in a blaze of lights: even the Cathedral spire—the highest then in the world—was illuminated with thousands of tapers to its topmost pinnacle. What did it all mean? It was the Emperor Napoleon's fête day. His popularity had begun to wane, so it was considered *safer* for him to be here than at home; for in those days the report of a royal progress in Paris would sometimes be concluded with a sentiment like this: "Nous remarquons avec plaisir que sa

Majesté n'a pas été assassinée." Early next morning we had a good look at this remarkable man and his beautiful consort as they walked up the central aisle of the Cathedral. This noble edifice is accounted the grandest creation of mediæval architecture in Germany. It has stood a finished and unique work of human skill for nearly five hundred years. The material of which it is built is so durable that the elaborate external carvings remain as perfect as when they left the sculptors' hands. As for the spire, which rises to a height of 466 feet, it has been aptly compared to Brussels lace done in stone. The top of it is reached by a flight of 660 steps, which gradually narrow to about one foot in width and, for the last stage, wind round the outside of the gossamer structure, making the ascent difficult and dangerous. The recollection of reaching the summit, clinging to the slender pinnacle with both arms, while endeavouring to survey a panorama of two hundred and fifty miles in diameter, is the more vivid that it happened just then to be blowing a gale of wind, and it was bitterly cold.

The celebrated clock stands in one of the transepts, in an oaken case about sixty-five feet high and twenty-four feet wide. It has ever so many dials, and besides giving the time of day at Strassburg and every place else, it indicates the revolutions of the planets and many other things hard to be understood. At noon each day it enacts a pantomimic performance as instructive as it is ingenious. Above the hour dial stands the grim figure of Death—a full-sized skeleton. Before him, at the four quarters of the hour, four several figures march past—childhood at the first quarter, youth at the second, manhood at the third, and, at the full hour, old-age—a venerable white-haired pilgrim, staff in hand. Above this Christ, the Conqueror of Death, is seen resting on a cross. At noon, Death strikes twelve on a deep-toned gong. Then begins the procession of the twelve Apostles. Each life-like figure in turn emerges from behind the stage, walks up to the figure of Christ, turns short round, makes obeisance to Him, and passes on—the Saviour meanwhile blessing each one by imposition of hand. As Peter approaches, a door suddenly opens on the balcony overhead. Satan appears, tempting the rash disciple to deny

his Master, which he does by turning his back upon Him, at which a wooden cock perched on the top of a tower flaps his wings and lustily crows thrice. Last of all, Judas sneaks across the platform unblest; the great bell that has tolled one for each Apostle now gives the signal that the procession is over; the crowd of spectators disperses, the doors are closed, and silence reigns in the vast Cathedral.

Our Honan Mission.

REV. JAMES FRAZER SMITH, M.D., writes as follows:—I have no doubt many of your readers will be pleased to hear of progress in the work in Honan, and therefore I send you a short account of our recent tour.

We left Lin Ching Feb. 21st, by house-boat, which, although a much slower mode of travelling than by cart, is much more comfortable, besides affording us a place of retreat, from the inquisitive gazing throng, after our day's work is done. Dr. McClure and Mr. McGillivray went northward to Chang-te-fu etc., while Mr. Goforth and myself went farther south to Hsüin-Hsien and Wei-hui-fu. Our reception at Hsüin-Hsien was very good indeed, although on the eighth day of our stay among them the gentry came to the inn, and through our helper informed us that it was too small a place for two distinguished men to work in. This was their polite way of telling us that they wished us to leave as quickly as possible. However, we gave no heed to them and remained four days longer, as we had intended. We had large orderly crowds every day, and they listened attentively to the preaching of the Gospel, and two at least appeared deeply impressed and seemed anxious to know the doctrine. In Wei-hui-fu the people appeared more indifferent at first, and we heard several rumours of an uprising among the gentry; but we worked there without any annoyance for sixteen days, and there was evidence of a spirit of earnestness and inquiry abroad, and four or five were anxious to become enquirers. One of these, with more zeal than knowledge, went home and commenced to smash his idols, which at once brought down the wrath of his brothers on his head. This is what we may expect, and we pray that God by His Spirit may lead those thus impressed into the truth as it is in Christ.

Through the kindness of Dr. Nevius of Chefoo, we have an earnest Christian as helper, and we only hope that he may be able to remain with us. The opium curse in

Honan, although not as bad as in one or two other provinces, is much worse than in many of the provinces in China, and is going to be a terrible drawback to our work. It not only wrecks the mind and body of the victim, but also destroys his whole moral nature and renders him almost unopen to conviction. The first morning after we reached Honan soil, we were out walking by the river when we heard a man calling at the top of his voice. We had no idea that he was calling to us, therefore walked on; but his cries became louder, and we slackened our pace and he soon overtook us. He at once got down on his knees before us and begged for medicine to cure his opium habit. He had the usual appearance of an opium wreck, and was poorly clad, although from his appearance we knew that he had seen better days. He was told that it was useless to give medicine unless he was under the supervision of a doctor for at least a month. "Well," he said, "I will soon be ruined. I have but little left, and I am now on my way to town to pawn the only spare garment I have left." The garment which he showed us would not bring more than 100 small cash (about five cents), but it would buy enough opium to satisfy his terrible craving for a little while. Nor does it stop with the men alone, for on this trip I saw three women who were slaves to this terrible habit. In the towns and cities it is estimated that seven men out of every ten use such quantities as to make their reformation almost impossible. I treated, while on the tour, twenty-nine days' work, 1380 patients, about 300 of whom were women, and out of the above number of patients I saw 350 twice or oftener. Extracting teeth is at a discount in North China, and I was called upon to extract only 35 teeth; however, I had 105 other surgical operations as follows:—Entropium 38; Pterygium 18; Cataract 10; Tridectomy 4; Blepharophimosis 2; Hare-lip 1; Nasal polypi 10; Necrosed jaw 3; Cleft palate 1; Opening abscess 7; Tapping in Ascites 1; Removal of tumour 4; Fistula in ano 5; Artificial nasal orifice 1. We have good hopes of being able to secure a place in a village about one mile out from Wei-hui, and we ask an interest in your prayers. We thank God for His goodness during this trip, and are encouraged to press on and expect greater blessings in future.—J.F.S.

Missionary Cabinet.

ROBERT AND JAMES ALEXANDER HALDANE.*

THESE honoured servants of the Lord began their religious career about the time that John Wesley finished his brilliant course. They were not great preachers in

the sense that Wesley, Whitefield and Rowland Hill were such, but they were consecrated men, and had the power of drawing crowds to listen to their simple and earnest presentations of Gospel truth. They were the means of reviving the Churches in Scotland and on the Continent at a time of great spiritual declension.

Robert Haldane was born in London, 28th Feb., 1764. James was born at Dundee, 14th July, 1768. They were descendants of an old family of Scottish barons. On the death of his father, Robert succeeded to the beautiful estate of Airthrey in the south of Perthshire. At the age of seventeen, both brothers went to sea. Robert entered the royal navy, and was distinguished for bravery in several naval actions under Admirals Duncan and St. Vincent. James joined the East India Company's service and rose to be Captain of the *Melville Castle*, with the prospect of soon acquiring an ample fortune. Both brothers, about the same time, and by a way that they know not, became the subjects of deep religious experience, and both resolved to exchange a sea-faring life for employment of a very different kind. They took a new departure as evangelists. This implied no great pecuniary sacrifice. They had ample means. Robert was indeed wealthy; but when he resolved to consecrate himself to Christ, he also consecrated his purse and all that he had. Shortly after retiring from the sea, he married a daughter of Mr. Oswald, of Scotstown—a beautiful property on the banks of the Clyde. This lady entered heartily into Mr. Haldane's "Eutopian" plans, for the people called him "mad" when he proceeded to sell his magnificent paternal estate in order that he might devote himself more entirely to the path of duty that seemed to open before him. He had spent much time and displayed great taste and skill in improving the lands of Airthrey, which he now sold for a sum of about \$750,000, the proceeds being invested so that they could be drawn upon as occasion required. During the next twelve years he spent nearly half of that amount in erecting churches, educating and supporting preachers, printing and distributing religious literature, and establishing Sunday-schools. Besides some fifty or sixty chapels, he erected large "tabernacles" in

* MEMOIRS OF ROBERT AND JAMES A. HALDANE, by Alexander Haldane; Edinburgh and New York, 1858; pp. 604.

Edinburgh, Glasgow, Dundee, Perth, Wick, Thurso and Elgin. He also founded three training schools for preachers, undertaking the whole cost of their maintenance. About eighty young men were educated for the ministry in these colleges. Evangelistic work was begun in Edinburgh in the circus fitted up for the purpose. It was opened by Rowland Hill in 1798. Three years later, the spacious Tabernacle erected on Leith Walk, seated for 3,200, was dedicated, and his brother James was ordained and installed as the pastor of this the first of the new Congregational churches of Scotland.

Robert Haldane betook himself to study. He read much and thought deeply. The result was a profound conviction of the divine origin and supreme importance of the Holy Scriptures. His motto was—"Christianity is everything, or nothing. If it be true, it demands every sacrifice to promote its influence; if it is not true, then let us lay aside the hypocrisy of professing to believe it." At an early stage in his studies he came to embrace Baptist views. His brother James also did the same, but neither of them ever laid much stress on this distinguishing tenet in their public addresses. While they firmly adhered to the Baptist persuasion as long as they lived, they attached less importance to the outward form of religion and more to the paramount duty of calling sinners to repentance. Robert had at the commencement of his religious life intended going to India at the head of a missionary party, the whole expense of which was to be borne by himself. Benares, the metropolis of oriental paganism—the holiest city of the Hindoos—was the spot where they were to unfurl the standard of the cross. But he was obliged to abandon that enterprize on account of the shamefully obstructive policy of the East India Company, who then ruled India. He next took up the idea of importing a number of African youths, educating them in England, and sending them back to their own country as native evangelists. Owing to some misunderstanding with his associates in this matter, it did not prove successful. Perhaps the most important service which Mr. Haldane rendered to the cause of Christianity—measured by its results—was by his visits to Geneva and Montauban, 1816-1819. At Geneva, especially, he was

eminently useful in stemming the tide of rationalism. His "parlour-lectures" on the Epistle to the Romans drew around him the students attending the theological classes, who listened to his earnest and practical discourses with great relish. Few of them had ever studied the Bible at all before this, and none of them attached much importance to its teachings. Mr. Haldane's expositions were to them an entirely new inspiration, and resulted in the conversion of sixteen at least out of the twenty-five who attended his lectures. Among these were young Merle D'Aubigne, the future historian of the Reformation, the celebrated Frederick Monod of Paris, and Francis Gaussen, the pastor of Satigny and founder of the Evangelical Society and College at Geneva. Cæsar Malan also acknowledged having received unspeakable benefit from his interviews with Mr. Haldane. It may be added that twelve young men were educated for the ministry in France at his expense. This good man died in 1842, in the 79th year of his age.

James A. Haldane, after being installed as pastor of the Edinburgh Tabernacle, divided his time between his congregational duties and in making preaching tours through Scotland from the southern borders to John O'Groats. He attracted large audiences wherever he went. Though often exposed to obloquy and derision, he never for a moment faltered, but resolutely persevered in his work. Having ministered for upwards of fifty years *gratuitously*, he rested from his labours in 1851. His remains were followed to the grave by a large concourse of ministers and elders of all denominations in Edinburgh—"a spontaneous tribute of respect such as has rarely been paid to any private individual."

Thus lived and died these two noble brothers. They never aspired to be the founders of a new sect or leaders of a new party. Their single desire was to do good to their fellowmen, and in this they were largely successful. Their works followed them in the renewed impetus given to evangelical religion by the bright example of their devoted lives.

"I gave thee of My seed to sow,
Bringest thou me thy hundred fold?"
Can I look up with face aglow,
And answer, "Father, here is gold"?

Presbyterianism on the Prairie.

SOUTHERN MANITOBA.

THE region known as Southern Manitoba lies south and west of Winnipeg. On its eastern side it includes a large number of French and Mennonite settlers, among whom no Presbyterian missions are carried on. The western part of the region, extending for some two hundred miles to the western boundary of the province, is one of the finest sections of Manitoba, and is settled by an excellent class of settlers, the largest element being from the Ontario counties of Huron and Bruce. Indeed the enormous immigration from Huron and Bruce to Manitoba justifies the remark of the observant Indian chief who said: "Canada—very large place—many people—Huron and Bruce more!" Southern Manitoba is reached by five railway lines radiating south and west from Winnipeg. These are Emerson branch, Gretna branch, and Glenboro branch of the C. P. R.; and the main line of Manitoba and Northern Railway, and Morris branch of the same. The vast importance of Southern Manitoba is thus seen. The chief centres of Southern Manitoba are Emerson, Morris, Gretna, Morden, Miami, Carman, Glenboro, Manitou, Pilot Mound, Boissevain and Deloraine. Its importance is further shown by the fact that it comprises 12 out of the 36 constituencies into which Manitoba is divided. The region is noted for its agricultural productiveness. It is chiefly a wheat-growing section, though cattle, sheep and pigs are reared in abundance. In poultry-raising it takes the first place in Manitoba. Lately a coal mine has been discovered near Deloraine which will be of enormous service to the prairies of this region.

As might be expected from the several considerations named, Presbyterianism is strong. A portion of Winnipeg and Brandon Presbyteries and the whole of the Presbytery of Rock Lake lie in this district. The whole of Southern Manitoba may be said to have been untenanted on the formation of the province in 1871. The writer remembers the time when the whole western part of the region now regarded as so important was entirely unexplored, and that only seventeen years ago! The first mission work done was by a student of Manitoba College in Boyne (Carman) settlement in 1873. Rev. John Scott took hold of the work in Emerson, in 1875, and his name

has 'a sweet fragrance still all along the boundary line. The next missionary was Rev. H. J. Borthwick (1876), who was sent to the Boyne field, including Pembina Mts., which had then scattered settlers through it for forty miles, and included twenty-eight townships. In 1877, Rev. W. R. Ross, formerly of Pickering, Ont., was given the northern half of this vast field, and Mr. Borthwick retained the south. On the Red River, Rev. James Douglas, formerly of Port Perry, was stationed at Morris in May, 1878, and it was reported that the new Rock Lake district contained 200 families, many of whom had no service. During the next year there was the ever-increasing cry of new settlements in Turtle Mountain and Cypress River districts, but the shortage of the funds of the Home Mission Committee did not allow an extension of the work. In the summer of 1880 James Farquharson, a student of Knox College, occupied the Rock Lake district, and to this locality in the following year he returned to be ordained in it and to make it his home. He had a wide field, which has already been divided up into four if not five separate charges. Settled now at Pilot Mound, Mr. Farquharson has been by far the most outstanding figure in the mission work of Southern Manitoba. The era of railways brought in a new set of conditions, and the rising towns already named form strong Presbyterian centres. Either as settled charges or as vacancies able to support ministers as soon as these can be obtained, there are now *fifteen*, and in the region to which a solitary Manitoba College student went in 1873, and Rev. John Scott in 1875, the Gospel is now preached regularly at upwards of one hundred points. The extension of branch railways is going on rapidly, and a whole handful of new churches are opened every year. Indeed it has become hardly necessary to ask in the several towns as they are reached on the railways, when the most handsome church of the place rises into view, whether it is Presbyterian or not. To the Church and Manse Building Fund is the Church largely indebted for its progress in this respect. A tribute of heartiest praise is due the self-denying missionaries, who have faced unflinchingly and bravely the cold blasts of the open plains of Southern Manitoba to carry everywhere the blue banner.

GEORGE BRYCE.

Siam, fifty years ago, excluded all foreigners. Now all nationalities have equal rights, and instead of the missionaries being driven out, they are encouraged and invited to remain. The king himself, an educated and progressive sovereign, favors and encourages education, giving from his private funds a handsome sum for the erection of a hospital. The government also gave a large grant of land to our Presbyterian missionaries on which to erect educational buildings. Siam has 1,500,000 to each missionary.

Household Words.

WHEN WILL IT BE.

Of that day and hour knoweth no man! No, not the Angels of Heaven, but my Father only, Matt. 24: 36.

When will it be!

Just at the nightfall, when all work is done,
And rest comes, following the vanished sun,
Bringing its peace to those who weary grew,
With labour lasting all the 'long day through;
Will it be Then?

Or will it be at midnight's solemn hour,
When earth seems sleeping as a folded flower?
Then will there come a knocking at the door,
And the soul start at sounds unheard before,
And listen for a voice in terror dumb,
The dreaded voice of Death that says, "I come,
Art thou ready for the journey thou must take
Before the cock crows and thy friends awake?"

Or will it be at morning, when the sun
Rises on golden tasks anew begun?
Will it be standing at the plow when he
Whose face we dread so much shall come to me
And say, "Give o'er thy labour; say good-bye
To these, thy comrades?" Will I shrink and cry,
"Oh, spare me yet a little while, I pray.
I am not ready. Wait till close of day?"
Ah, soul! not ready? Will the plea avail
Uttered by lips that terror has made pale?
No! He will say "Thou knowest soon or late,
My feet would tarry at thy soul's closed gate,
Wast thou not bidden to be ready? Lo!
I come and find thee unprepared to go.
Thou askest time. Was time not given thee?
Too late regret, and all in vain thy plea!"

Rise, soul, and set thy house in order, lest
At any moment Death should be thy guest.
Be ready for the journey thou must go
At morn or midnight. If he finds thee so,
Brave with a faith in things thou canst not see,
What does it matter when he comes to thee?

—*Advance.*

REJOICE AND BE GLAD.

Sunshine makes glad the heart not only of him who carries it about, but the hearts of others likewise. God did not intend that we should be amiable of disposition, kind, tender-hearted, cheerful and happy merely for our own peace and contentment, any more than he made the sun merely for the purpose of shining because it was bright, or the violet to have a sweet perfume just for its own sake. There was a wise purpose in all this. God had in view our relation to our fellowmen. And we doubt not that it is an established law that we cannot be happy ourselves if we do not make others happy, and one way in which we can accomplish this is by bringing to bear upon them the radiance of a sunny life. How cruel we are when we withhold this blessing. We might hold back that which sustains life, and yet the heart could be joyous, for man

does not live by bread alone, but to withhold that which can make the spirit glad, this is the basest of all our actions.

Again, we say that sunshine has its uses in making our religion what it should be, a thing of brightness. There is danger in making it too cold and gloomy. God did not intend it to be thus. It is a difficult matter at any rate to bring men to accept religion, and if they are left under the impression that when they unite with the Church they are going into the sunless and gloomy regions of an Arctic land, it will make it all the more difficult to induce them to accept the better part. Let joy, brightness, geniality, tempered by the spirit of Jesus, characterize our religion, and these persons will lay hold of it with earnestness. Let us make use of sunshine everywhere. Do cares come, let us go at them with sunny hearts, they will soon melt away under its power. If afflictions come, nothing will so brighten the sick-bed as sunshine. Is the home darkened by the shadow of Death, sunshine will lighten it, and show the golden stairway up which our departed have gone. Sunshine, sunshine everywhere—in the world, in the home, in the Church. There is joy and brightness in heaven, why should it be wanting here?—*Pres. Banner.*

SURPRISED AT BEING BELIEVED.

Mr. Willington, an evangelist, observes: "A friend of mine was preaching one day by the side of the river Clyde, and, illustrating how the people could take Christ as their Saviour, he held out his Bible towards a little fellow of twelve years, saying, 'I will show you what faith is. Here, my lad, is a Bible for you.' 'Thank you, sir,' said the boy, and he was about to walk off with it under his arm. 'Wait a bit, wait a bit!' exclaimed my friend, 'I don't mean you to take that Bible.' The lad looked at him for a moment, then turning to the now smiling audience, who had witnessed the scene, said simply, 'He gave it to me.' 'But, boy,' replied the evangelist, 'I would not part with that Bible for a great deal of money; I never expected you to take it,' and he held out his hand for the book. But the only answer was a sceptical smile from the little fellow. 'Look here,' said my friend, advancing towards him, 'Give me back that one, and I'll buy you another.' 'All right,' was the reply, 'but I keeps this one until I gets the other.' After the meeting my friend and his follower went to a bookseller's and there they were shown some pocket-Bibles at various prices, and the boy calmly chose the most expensive one he was shown, to the surprise of the preacher, who had not expected such faith from the boy. Just as simply as that little fellow believed the offer that was made to him, we ask you to believe the offer God makes to you, and accept the gift He presses upon you."

TEMPERANCE REFORM.

Here are a few clear and indisputable reasons for preaching abstinence in the pulpit, and teaching it in the Sabbath-school. Scripture truth, medical science, and human experience, all agree that the one absolute safeguard against the perils of intoxicants is to let them alone. He that never drinks is safe; he who ever drinks incurs a risk. Good people may differ as to their motives in becoming total abstainers. Some of us refuse to touch alcohol because it is a poison to the brain. Others—like Theodore Frelinghuysen and Bishop Alonzo Potter, and the late eminent English Bishop Lightfoot, of Durham, discard the wine glass for the sake of example to their neighbors. There are two good reasons why I have never touched alcoholic stimulants: First, I am afraid of them; and secondly, I am afraid that my example might decoy somebody else into danger. The decanter and the theatre are two perils that I have always warned young Christians against; in these days the Church of God cannot go into fellowship with either of them and maintain its purity and power.

The temperance reform has reached a crisis in its history. Started originally by such eminent Christians as Dr. Justin Edwards, Dr. Lyman Beecher and Albert Barnes, as a distinctively moral enterprise, it has come to be associated chiefly with legislative measures and political action. Some godly folk are bitterly prejudiced against it as a partisan "game," or a foot-ball of the politicians. Some churches are closed against its advocates. In the meanwhile, every community is suffering frightfully from the curse of the bottle and the dramshop. What is the duty of Christ's Church? Are we excused from doing anything to arrest this monster curse simply because there may be those who are fighting it unwisely? Can the pulpit be silent, and the prayer room be silent, God's people shirk their duty without bringing guilt upon our skirts? The pendulum is on the right swing now. Let us grasp it in Christ's name, and give it a strong impetus against the decanter, and the drink customs and the dram dens.

Vote against the bar, or the "saloon" whenever opportunity offers; fight against license; fight ten fold harder against illicit traffic; but all that is not enough. The root of the whole matter is moral and religious reform.—*Dr. Cuyler.*

BE CONTENT.

Be content with such things as ye have. Some people have better things, others have worse. You perhaps can not have the better, and you have no desire for the worse; then be content with what you have. You may have had better things in the past, you may have worse things in the future. Be thankful

for the present, and be content. If your lot is a hard one, you may improve it, but not by murmuring, fretting, or repining. Just here to-day learn the lesson of contentment, and wait on God for brighter days, for richer fruits, for purer joys.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil demon of discontent has entered into the soul, nothing is right. Even the "angel's food" was not good enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found its rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a hallowed confidence in the kind providence of Him who hath done all things well. "Let your conduct be without covetousness, and be content with such things as ye have; for he has said, I will never leave you nor forsake you. So that we may boldly say, The Lord is my helper, I will not fear what man can do unto me."—*The Christian.*

WAIT PATIENTLY FOR HIM.

"Rest in the Lord, and wait patiently for him" is a Divine command. The waiting-time may seem long and weary, but it is not in vain; and we may be sure that He who bade us wait will not forget us nor abandon us.

There is a story told of Havelock and his son, who were one morning crossing London Bridge. Suddenly Havelock thought of something forgotten, and for which he needed to return. Leaving the boy on the bridge, he bade him wait till he should come back. He was detained by business, and, his mind being occupied, he forgot the boy and did not return to the bridge at all, but went another way. Reaching home late in the evening, his wife inquired where Harry was. In a moment it flashed upon him.

"Why, Harry is on the London Bridge!"

And hurrying away to the bridge, he found him just where he had left him in the morning. The boy had waited all day, and at last his patience was rewarded.

Know then this truth—enough for man to know—

Virtue alone is happiness below.—*Pope.*

To be silent, to suffer, to pray, when there is no room for outward action, is an acceptable offering to God. A disappointment, a contradiction, an injury received and endured for God's sake, is of as much value as a long prayer; and time is not lost which is spent in the practice of meekness and patience.—*FENELON.*

The Rich Man and Lazarus.

AUGUST 10. A.D. 33. LUKE 16: 19-31.

Golden Text, Mark 10: 24.

THE Love of God, exhibited in the parables of Ch. 15, made no impression on the rich and proud Pharisees. They openly derided Jesus' advice, to the right use of riches, ch. 16: 9. He now draws aside the veil of futurity, and sets before them the wrath to come. He shows that in the end the state of a godly man, poor and despised in life, is better than that of a rich voluptuary whose good things were only the pleasures of this present world. He illustrates the Divine law of Retribution, showing something of its rewards and punishments, Rom. 2: 6-10. V. 19. *A rich man*—Type of a class. He gives him no name. He does not charge him with any positive wickedness. There was no sin in wearing fine clothes or faring sumptuously, if he had come by his wealth honestly. But he lived for himself only. His riches made him forget both God and his neighbour. Lazarus might live or die at his gate for all he cared, Luke 14: 13. V. 20. *A beggar*—Poor, sick and hungry, the dogs his only friends. Yet, blessed, for from what follows we see he was rich in faith, Jas. 2: 5. V. 22. *Died*—The common lot of rich and poor, Eccl. 8: 8, Job 21: 23-26. *By angels*—Heb. 1: 14. *Abraham's bosom*—Figurative expression for Heaven, Matt. 8: 11, John 13: 23. *Buried*—Had a pompous funeral. Nothing is said of the burial of Lazarus. V. 23. *In Hell*—R.V., Hades, the place of the dead, where the conscious soul of the wicked awaits judgment in anguish, afar off from the resting place of the blessed. *He seeth*—The knowledge which the wicked will have of the blessedness of God's people is in itself a torment. V. 24. *He cried*—The Jews believed such communications possible. Jesus conforms himself to the prevalent opinion. *Father*—As a Jew, the rich man may have thought that to have belonged to the chosen people insured salvation. Comp. John 8: 39, Matt. 3: 9. *Flame*—Fire is the synonym of suffering, 1 Cor. 3: 13, 1 Pet. 1: 7; it is the image of the greatest pain we can feel. V. 25. *Remember*—Memory surviving death is one of the torments of the lost. V. 26. *Gulf*—A chasm. *Cannot*—Their doom is irrevocably fixed, Eccl. 11: 3, Matt. 25: 46. V. 27. *I pray thee*—Both this prayer and the former one are refused. They are the only instances in Scripture of prayer to departed saints. V. 29. *Moses etc.*—We have the Bible, let us attend to it. A man coming to us from the dead, might excite wonder, but not necessarily, faith. When Jesus raised Lazarus of Bethany, the Pharisees did not renounce their hostility to Christ, but remained hard and impenitent, John 11: 44, 47, 53, and even took counsel together how they should kill both, John 12: 10.

The Ten Lepers.

AUGUST 17. A.D. 33. LUKE 17: 11-19.

Golden Text, Luke 17: 17.

THE journey that the Lord was now taking seems to have been the same mentioned in Matt. 19: 1, Mark 10: 1. It was His last through that region. Instead of crossing Samaria, which would have been His direct road to Jerusalem, He followed the northern boundary to the Jordan, crossed into Perea, then went South until He recrossed opposite Jericho, ch. 18: 35. V. 12. *Lepers*—Leprosy was very prevalent in the East. It is a disease of the skin, hereditary and contagious, exceedingly hard to cure even if not incurable. *Afar off*—Lepers were forbidden to approach other men, for fear of contagion. They had to warn people of their presence by crying out: "Unclean, unclean!" Lev. 13: 45, 46. They associated with each other, 2 Kings 7: 3. V. 13. *Lifted up their voices*—Being at some distance. Comp. Luke 19: 33. They may have heard of His wondrous power, Luke 7: 22. V. 14. *To the priests*—Jesus did not, as on another occasion touch them, Matt. 8: 2, but sent them to the priests, in obedience to the law, Lev. 14: 2, as a test of faith, as in Naaman's case, 2 Kings 5: 10, being told to go before the cure had taken place. V. 15, and as a proof of the reality of it, Matt. 8: 4. Also as a lesson to the priests, who usually belittled Jesus' miracles, Matt. 12: 24, and fiercely opposed Him, John 7: 32-48. V. 15. *Turned back*—Showing that the healing had come gradually as they were moving away. *Glorified God*—A lesson to all to whom God grants special mercies, Ps. 103: 2. *fell down*—prostrated himself before Jesus, a token of deep reverence and humility. *A Samaritan*—Although the other nine had kept his company, whilst suffering from the same disease, they are hardly cured, when they appear to conclude to have nothing more to do with him, John 4: 9. V. 17. *Where are the nine?*—Many call loudly to God for help in times of sickness or affliction, who when He has granted their prayers, forget Him. How many Christians also there are, who having believed and been relieved of their burden of sin, add no works to their faith, and show but little gratitude to God who has done so much for them. V. 18. *This stranger*—By Jews, the Samaritans were treated as aliens, and in no sense as children of Abraham. Yet many of these strangers showed more faith in Christ than the Jews, John 4: 39, Is. 56: 6, 7. V. 19. *Made thee whole*—Has saved thee in the higher as well as in the lower meaning of that word. The others truly obtained bodily health—he, in addition, received the health of the soul. Thus, all who come to Jesus, and keep coming, receive of His fulness, grace for grace, John 1: 16. He is not only able but ready to do for us.

Prevailing Prayer.

AUGUST 24. A.D. 33. LUKE 18: 1-14.

Golden Text, Luke 18: 14.

IT is said of God in Ps. 145: 19, that "He will fulfil the desire of them that fear Him." Yet, many prayers of God's people are apparently in vain, Job 13: 25, Ps. 22: 1, 2. This gives rise to doubts as to the efficacy of prayer. Jesus, by the parables of this lesson, points out what prayer should be, to prevail with God. Each parable is introduced by a statement of its purpose. V. 1. *Always*—At all times, Ps. 55: 17, in all circumstances, 1 Tim. 2: 8, without giving up, 1 Thess. 5: 17. *Not to faint*—Even if God tries faith by delaying His answer, Hab. 2: 3. V. 2. *Avenge*—Do me justice against an unrelenting and merciless enemy. V. 3. *Though, etc.*—This wicked man's conscience was seared, 1 Tim. 4: 2, he cynically boasts of his shame, Phil. 3: 19. V. 5. *She weary me*—He grants to her importunity what he would otherwise have refused; his motive, pure selfishness. V. 7. *Shall not God*—If persistent prayer prevailed with such a man, how much more with a Just and Holy Judge like God, Gen. 18: 25, Ps. 89: 14. *Elect*—Those who when they hear God calling, obey the call, Rom. 8: 30, 1 Pet. 1: 2. *Which cry*—Rev. 6: 10. *Bear long*—R.V., he is long-suffering over them, 2 Pet. 3: 9. Through this long-suffering of God, many obtain salvation, Rom. 2: 4, Acts. 2: 37, 41. V. 8. *Find faith*—Comp. 2 Pet. 3: 3, 4. God will remain faithful, even though His people grow weary under trial. Persecution especially tries men's souls, 1 Peter 6: 7. Such trials were near, Acts 8: 1. V. 9. *Certain, etc.*—In this second parable, Jesus shows what must be the disposition of the heart of those who wish their prayers to be heard. *Trusted in themselves*—Instead of trusting in the righteousness of Christ, Rom. 3: 25, 26. *Despised others*—Is. 65: 5, Rev. 3: 17. *As other men*—To know ourselves we have to compare our fancied goodness, not with the imperfections of other sinners, but with the perfection of God. V. 12. *I fast*—Strict observance of forms of religion is not the most important thing in the eyes of God, Zech. 7: 5-10, Matt. 23: 23. *Tithes*—His generosity is to be commended, but not the spirit in which he boasted of it. V. 13. *Afar off*—Mark the penitent spirit and deep humility of the publican. They are essential accompaniments of prevailing prayer, Ps. 51: 17. *A sinner*—To confess our sin is to be in the right way to have it forgiven, 1 John 1: 9. V. 14. *Justified*—Forgiven. His prayer had been heard. *Abased*—R.V., humbled, Luke 14: 11. If humble, earnest prayers remain unanswered, we must remember that we often know not what we should pray for as we ought, Rom. 8: 26, and like Jesus humbly say, "Thy will be done," Luke 22: 42. God knows best what is good for us.

Entering the Kingdom.

AUGUST 31. A.D. 33 LUKE 18: 15-30.

Golden Text, Luke 18: 17.

COMP. Matt. 19: 13-25, Mark 10: 13-22. To show men the way to Heaven is the purpose of all the teaching of Christ, John 20: 31, Rom. 15: 4. Simple faith, humility and self-denial are pointed out here as indispensable conditions of salvation. V. 15. *Infants*—Little children, Matt. 19: 13, not old enough to come of their own accord, but brought by their parents that *He might touch them*—i.e., lay His hands upon them, and pray, Gen. 48: 14, Matt. 19: 13, a consecration to God. The disciples *rebuked* them, at which Jesus was much displeased, Mark 10: 14. He took them in His arms and blessed them. V. 16. *Of such*—Members of the Christian Church, which is the visible Kingdom of God on earth, must like little children be humble, tractable and trusting. The children of believers belong to the Church, Gen. 17: 7, Acts. 2: 39. V. 17. *As a little child*—With humility and gratitude, as an undeserved gift, Matt. 18: 3, 4. V. 18. *Ruler*—He came running, and knelt, Mark 10: 17. *What shall I do*—Although he had tried earnestly to keep the commandments, he had not found peace, Rom 3: 20. V. 19. *None good*—This answer would help to destroy false hopes founded on his fancied goodness. V. 21. *I kept*—He had not yet understood that "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all," Jas. 2: 10. V. 22. *Sell all, etc.*—Equal to saying to him: Which will you choose, My service with poverty or the world with wealth? As the ruler aimed at perfection, this was a reasonable answer, Matt. 19: 21. Jesus by His omniscience may have seen that his riches were a snare to him. The counsel was kindly given, for Jesus loved him, Mark 10: 21. V. 23. *Sorrowful*—He could not make up his mind to give up so much even for Christ, Matt. 19: 22. V. 24. *How hardly*—Because the danger is great that they will trust in their riches, Mark 10: 24. The love of money is the root of all evil, 1 Tim. 6: 10. V. 25. *A camel*—Proverbial expression to say that a thing is very difficult. V. 26. *Who then*—Knowing how much men cling to wealth, the disciples thought that that saying of Christ was "hard," John 6: 60. V. 27. *Possible*—In fact many wealthy Christians have consecrated their riches to God, and even given them all up for Christ, Acts 4: 34, 37. V. 28. *Left all*—Matt. 4: 20, Mark 2: 14. Although what they had left for Christ may not have been much, yet being all they had to live upon, it was their wealth. V. 30. *Manifold*—Answer to Peter's question in Matt. 19: 27. The peace of God is worth more than all the world can give, Phil. 4: 7. *Life everlasting*—With a richer inheritance than the best on earth, 1 Pet. 1: 4.

Ecclesiastical News.

SCOTLAND:—Stanley holds sway over the public mind just now. Edinburgh, Glasgow, Dundee and Aberdeen have shown him all honour, and we see by the Government programme of to-day that African matters are likely to assume a more satisfactory form, for which desirable result, Stanley has done his best. . . . Mr. Williamson, St. Cuthbert's, is off to Australia, and among those who supply the pulpit in his stead are Dr. Landels, (Baptist), Principal Cairns and Rev. John Smith, Broughton Place (both U.P.) and Professor Momerie, London. A good *consensus* of differing men. Professor Drummond is also in Australia doing good work in his own wide sphere. . . . At the close of the F. C. Assembly, Dr. Walker, of Dysart, the esteemed editor of the Monthly Record of his Church, was presented with a purse of \$2,500 in acknowledgment of his valuable services. The Rev. James Paton of St. Paul's, Glasgow, having attained his semi-jubilee, was presented by his congregation with a purse of \$750, whilst Mrs. Paton was presented with her husband's portrait, together with some silver ornaments. Mr. Paton is well known as the sympathetic and loving editor of his brother's autobiography, the most thrilling incidents of which occurred in Tanna and Anitooa. . . . An illuminated address was presented by former St. Andrew's students to the Very Rev. Dr. A. K. H. Boyd at the close of the Assembly of which he was moderator. Dr. Bannerman of Perth, has been elected Chairman of the College Committee by the Free Church. The Rev. Dr. Menzies, Professor of Biblical Criticism in St. Andrew's University, entertained his congregation at Abernethy to a garden party, previous to resigning his pastorate. . . . We have to record the death of the Rev. Mr. Alexander of Duntocher F. C., at the age of 83; the Rev. John Calder, Partoch, at 91, and in his 96th year, Sir George Burns of Wemyss House, Wemyss Bay, son of the late Dr. Burns of the Barony, and one of the founders of the Cunard S. S. Company. The Rev. James McCole, formerly of Kilchoma, Isla, has been restored to the office of the ministry. D.

ENGLAND:—The laying of the memorial stone of the new Presbyterian church at Cambridge was an occasion of special interest, and not without some significance. The policy of the Cambridge authorities for some time past has been to remove the barriers which confined the advantages of its University training to members of the Established Church of England, and to open its doors to persons of all creeds and denominations. This has brought to Cambridge and Oxford, too, a very considerable number of Presbyterian students, and was the immediate cause of forming a Presbyterian congregation in this citadel of Episcopalianism. The Rev. Principal Dykes, in the course of an interesting address, stated that it was at Cambridge where their Presbyterian forefathers of the reign of Queen Elizabeth and the subsequent reigns found their natural allies and their strongest supporters in the faith, both of ecclesiastical reform and of spiritual teaching. He thought that that spirit which animated the University of Cambridge and distinguished it

during the latter part of the sixteenth century and during the greater part of the seventeenth century, had continued substantially to be characteristic of the University in still later times. . . . The Revised Directory of Worship for the Presbyterian Church is now running the gauntlet of the Presbyteries. Dr. Donald Fraser says that the movement is not pro-liturgical. "The Westminster Directory had practically become obsolete. The committee had so far dealt somewhat with the regular service. The first point was how to call on the people to worship. The reading of Scripture sentences formed the best beginning, to be followed by a prayer of confession of sin. This confession represented the Reformation feeling, and did not occur in the ancient liturgies. It was due, mainly, to the influence of Calvin, who also approved of the minister then giving a comfortable declaration of forgiveness. In the subsequent part of the service a place was made for the repetition of the Apostles' Creed. This was agreeable to the feelings of English people who liked to take part orally in the service." . . . Rev. John McNeill has ceased his evangelistic services in Exeter Hall and betaken himself to open-air services in the parks. S.

IRELAND:—The successive numbers of the *Witness* (Belfast) are full of reference to the coming jubilee of the union of the Synod of Ulster and the Secession Synod, which took place in the first week of July, 1840. In the last issue, just to hand, there is a list of ministers that were ordained prior to the union and that still survive. This list is over the signature of Dr. Orr, the Clerk of the Assembly, and may be taken as thoroughly accurate. The dates of ordination are also given in every case. There are many interesting things in the list, dry as it may seem, and there are surprises. It is a surprise to find that thirty of the nestors of a former age are still in the land of the living. If anybody had asked me yesterday how many pre-union ministers survive, I would have answered about a dozen, certainly not more than fifteen; yet here are thirty, and the names of all familiar to me. Here is another surprise, that one of the thirty was ordained away back in Nov. 27th, 1820. Just think of it, if he lives to Nov. 27th next, he will have spent three score and ten years since the hands of the Presbytery were laid on his head in the act of ordination. That is a story that can be told of very few. Why the youngest of the thirty who was ordained June 30th, 1840, seems a boy beside him. Yet a son of that boy sat beside me in the classes nearly thirty years ago. He lived but to enter on the work of the ministry and was then called up higher. Of the survivors twenty-two belonged to the larger Synod and but eight to the smaller. These numbers do not represent the comparative strength of the Synods, which were in the proportion of two to one. There were on the roll of the Synod of Ulster at the time of the union 295 ministers and 292 congregations, and on that of the Secession Synod 146 ministers and 191 congregations. Of the thirty survivors, twenty-four are still on the roll of the General Assembly of the Presbyterian Church in Ireland; three on the roll of the Free Church of Scotland; two on the roll of the Presbyterian Church in Canada, and one on the roll of the Presbyterian Church in the United States.

The three on this side of the Atlantic are Thomas Lowry, formerly of Brantford, Thomas Macpherson of Stratford, and William Blackwood of Philadelphia. Of the twenty-four resident in Ireland five are still in harness, though some of these are asking now for leave to retire. Dr. Blackwood is still in harness. We do not know about the three in Scotland. In looking back over the half-century that has elapsed since that union, our brethren in Ireland may well say:—"Goodness and mercy have followed us."

N.B.—To the list of ministers of our Church who have survived their jubilee should be added the name of *Rev. Dr. McCulloch* of Truro, N.S., ordained in 1839. The date of *Rev. Thos. Macpherson's* ordination was 1836, not 1838 as stated in June Record.

UNITED STATES:—The proposed union of the four "Psalm-singing" denominations is "off" for the present. These bodies are the United Presbyterians, the Associate Reformed (in the South), the Reformed Presbyterian in its two branches—old side and new side Covenanters. They are all agreed as to the usefulness of using hymns in the service of God other than the psalms of David. The great obstacle to their union is the objection of the old side Covenanters to swear allegiance to the Constitution of the United States, because of its alleged want of an explicit acknowledgment of the Headship of the Lord Jesus Christ over the nations of the earth. Along with this, they deem it inconsistent with their peculiar views to entertain fraternal relations towards other ecclesiastical bodies. And so history repeats itself. It sometimes looks as if the shadow on the dial has gone back to the year of grace 1746, when Burgher and Anti-burgher withstood each other to the face, and, proceeding from censure to excommunication, the one solemnly consigned the other to Satan; yet there are many excellent godly ministers in these Churches, and their union would be a distinct gain to Presbyterianism. The United Presbyterian General Assembly, which met in Buffalo in the end of June, is said to have adopted an overtone against ministers and elders using tobacco. The decree will not be retro-active. Such office-bearers as have already contracted the habit will not be dealt with, but it bars the door against all new comers who are addicted to the weed. Professor Francis L. Patton, D.D.,—a graduate, I believe, of your Knox College, Toronto,—took perhaps the most distinguished place of any member of the late General Assembly at Saratoga in connection with the great Revision debate. He was admittedly the controlling spirit of the movement and handled the reins with consummate ability. Dr. James Moffat, emeritus Professor of Church History in Princeton Seminary, died on June 7th in his 81st year. He was a native of Galloway-shire, Scotland; an excellent scholar, and author of a number of valuable works on ecclesiastical history. Mrs. Susan Brown has just given \$100,000 for another dormitory at Princeton. This is her second gift of same kind.

CANADA:—Our friends in Toronto have already begun to consider what arrangement may be necessary for the meeting of the Pres-

byterian Alliance which is announced to meet there in September, 1892. A Committee has been appointed of which Mr. Mortimer Clark is Chairman. One of its first duties will be to provide an 'expense fund'—the sum required being in the neighbourhood of \$6,000. . . . Methodism is making rapid strides in its development. At the laying of the corner stone of a new church in Montreal recently, the venerable Dr. Douglas said:—It was now fifty-eight years since, a little Scottish lad, he had come to this city. Then there had been but one small church with a very limited congregation. Now—and he had been at the founding or opening of every one of them—he had seen that one church develop into twelve or fourteen prosperous churches. He knew that their brethren of other denominations rejoiced at their success, as they in theirs, because they were one in the essentials of Christianity. They should go on from triumph to triumph, from the Atlantic to the Pacific, adding conquest to conquest, until every acre of this great Dominion of Canada had been won for the Church of the Living God. . . . The Episcopalian King's College at Windsor, Nova Scotia, has celebrated the hundredth year of its existence. It is in a less flourishing condition than its best friends would like to see it, being much in need of endowment and additions to its teaching staff.

Our Own Church.

THE GENERAL ASSEMBLY in appointing the annual collections to be taken up in all the congregations on the third Sabbath of August for its HOME MISSIONS, thus signifies its desire that attention should be given to this branch of the Church's work early in the ecclesiastical year. There is no need for us to emphasize the importance of the work. The underlying principle rests on the very highest authority:—"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." It is right and proper that the Church should obey its great commission to "disciple all nations." Its own vitality, indeed, depends on her doing this. The Church that ceases to be a missionary Church must die. But the same authority that bids us rescue the perishing heathen in far off lands very explicitly says:—"Beginning at Jerusalem." The whole work of the Church will be better done if we first of all do our duty to our own countrymen. And it is well that the congregations should be informed as early as possible, and as fully as possible, as to the requirements of our Home Missions in both its branches for the current year. If it is too much to expect that every member and

adherent of the Church shall commit to memory the whole of the elaborate report which the Committee presented to the Assembly, and which will be found in the printed minutes, there is no good reason why they should not become acquainted with at least the general scope of the work, the manner in which it is carried on, and the amount of money that is required for it. Every minister should feel bound to give his people this information, and unless that is done it is not to be expected that there will be very much interest taken in the matter. It should be clearly understood, that the Home Mission work is distinct and separate from the scheme for the Augmentation of Stipends. Both are necessary, and the claims of each are based on principles of equity that cannot be gainsaid. The amount required by the Committees for Home Missions this year is \$55,000 in the western section and \$8,000 in the eastern; and for Augmentation of Stipends, \$30,000 in the west and \$9,500 in the east.

PERSONAL:—Knox College, Toronto, is to be congratulated on the appointment by the General Assembly of *Rev. R. Y. Thomson, B.D.*, formerly minister of Hensall, Ont., to the Chair of Apologetics and Old Testament Literature. Mr. Thomson is a young man yet, having been ordained in 1883, but he is said to be a fine scholar and eminently qualified to fill the important position to which he has been called. *Rev. S. J. Taylor* of Moose Jaw, N.W.T., has accepted the secretariat of the Board of French Evangelization and enters on his duties immediately. In addition to his other gifts Mr. Taylor speaks French fluently. *Rev. C. A. Doudiet*, so long connected with the French work has been inducted to the congregation of Buckingham, Que., in the Presbytery of Ottawa. *Rev. John W. Black* of the English Presbyterian Church has been received as a minister of this Church by the Presbytery of Montreal; also, *Rev. Alexander Barclay*, late assistant minister at Dumfries, Scotland. He supplies St. Paul's Church, Montreal, during the holidays. *Rev. Dr. Jenkins* of London, England, formerly of Montreal, is on a visit to Canada at present. Professor Weir of Quebec, Dr. Campbell of Montreal, Rev. James Hally of St. Therese; Rev.

Messrs. R. P. Mackay, John Neil, William Frizzell, William Patterson, and Dr. McTavish, all of Toronto, have crossed the Atlantic this summer, and doubtless many others of whose movements we have not heard. The Cummings of Nova Scotia have arrived home after a fine excursion to the Continent, Italy, Egypt and Palestine. *Rev. M. G. Henry* has returned from Harbour Grace, Newfoundland, and *Rev. E. McNab* late of Newport, N.S., has gone to take his place. *Rev. John Rannie*, formerly of Chatham, Ont., is still doing duty at New Amsterdam, British Guiana. One of his daughters is in South Africa, and the other members of his family are in Scotland.

TRINIDAD:—Rev. Kenneth J. Grant's impromptu appeal to the General Assembly for means to assist in establishing a training school for native missionaries in Trinidad has already borne fruit—more than one contribution of a thousand dollars having been promised.

AUSTRALIA:—We are sorry to hear of the death of MRS. STEEL, wife of *Rev. Dr. Robert Steel* of Sydney, N.S.W. Dr. Steel has acted many years as agent for the missionaries in the New Hebrides, and by his writings has done much to commend their work to the Presbyterian Churches. He has sympathies of many in the Canadian Church in his bereavement.

EDUCATIONAL:—The Ladies College, Halifax, concluded a remarkably successful session in the end of June. The whole number of students in the different branches was 364, of whom ninety were resident students. King's College, N.S., has entered upon the one hundredth year of its existence as an educational institution, and is said to be flourishing in old age.

ORDINATIONS AND INDUCTIONS.

WHITE LAKE, Lanark and Renfrew:—Rev. Donald Stewart of Finch, Glengarry, was inducted on June 24th.

KIRKLAND, St John:—Mr. F. W. Murray of the Presbyterian College, Halifax, was ordained and inducted on the 27th of May.

CARLUKE, Hamilton:—Mr. Walter Muir was ordained and inducted on the 3rd of July.

LONDON, Ont.—Mr. W. J. Clarke was ordained and inducted to Park Avenue Church last month. Mr. Clarke succeeds the Rev. J. A. Proudfoot, D.D., long known and highly esteemed as pastor of this congregation, formerly called the "First Presbyterian Church."

CALLS:—Rev. W. F. Allen of Newburg to Newcastle, Ont. Mr. M. P. Tolling of Knox College, Toronto, to St. James Church, London, Ont. Mr. C. J. Hastings of Presbyterian College, Montreal, to Constable and Westville, N.Y., United States, and was inducted on June 17th. Rev. Dr. Campbell of Collingwood, to Erskine Church, Hamilton, Ont. Mr. Walter Muir of Knox College, Toronto, to St. Paul's Church, Carluke, Hamilton. Rev. Godfrey Shore to the West End Presbyterian Church, St. John, N.B. Mr. Neil Shaw of Knox College to Tilbury Centre, Chatham.

DEMISSIONS:—Rev. A. McLelland of Ashburn and Utica, *Pres. of Whitby*. Rev. Robert Knowles of Rosebank and Clayton, *Lanark and Renfrew*, to take the position of ordained missionary at Alice and Pettawawa, and to reside at *Pembroke*, which is his post-office. Rev. Alexander Ross, formerly of Knox Church, Pictou, N.S., now of Woodville, Ont.

CHURCH AND MANSE.

ST. JOHN'S CHURCH, Toronto, having undergone extensive alterations and repairs—to secure increased accommodation for its flourishing congregation—was re-opened for worship on a recent Sabbath. This is one of the new Congregations in Toronto that is putting a copy of the *Record* into every family. Rev. J. McP. Scott is the minister. The new church at Five Islands, in the Presbytery of *Truro* (Rev. J. A. Cahill, pastor), was opened for worship on the 9th of July. The manse at Musquodoboit Harbour, N.S., has been destroyed by fire. It is only a few years since the church at that place shared a similar fate. The new manse at Kirkland, N.B., is accounted one of the best in that section of the Presbytery. A handsome stained glass window has been placed in St. Stephen Church, St. John, N.B., in memory of late Mrs. D. Macrae.

PRESBYTERIAL ITEMS.

MONTREAL:—Fourteen congregations on the south side of the St. Lawrence are moving to be disjoined and erected into a separate Presbytery. Rev. James Fraser of Chatham, Que., addressed the Presbytery at considerable length on the subject of recent Jesuit legislation, dwelling upon the historical aspect of the questions involved, and arguing that the basis upon which the legislation proceeded as a settlement of the so-called Jesuits' estates was thoroughly unsound.

LANARK AND RENFREW:—Arrangements have been made to celebrate the jubilee of Presbyterianism in this Presbytery at Renfrew during the present month. New churches

are to be built at Middleville, Arnprior and Almonte. The subject of missionary meetings throughout the bounds is engaging much attention.

Obituary.

MR. JOHN HOUSTON, eldest son of Rev. Samuel Houston, of Cooke's Church, Kingston, Ont., met his death by drowning on the 24th of June. By this sad event the promising career of a bright, steady and industrious young man has been suddenly arrested, and the dark shadow of bereavement has fallen on the manse family, who have the sympathies of many friends in their sore affliction.

MR. JAMES BUCKHAM, elder in the congregation of First Chinguacousy, died on the 3rd of February, 1890, in the 60th year of his age, leaving a widow and family to mourn his loss. Mr. Buckham, in the position of elder, enjoyed the full confidence and respect of the people. Throughout a protracted and very trying illness he exhibited great patience. Jesus was to him "a very present help in trouble," and his end was peace.

MR. DONALD STALKER, an elder in St. Andrew's Church, Huntingdon, Que., died at Port Lewis on the 17th of June last, in the seventieth year of his age. He was a native of Argyleshire, Scotland, and came to Canada more than fifty years ago. He taught the Sabbath-School at Port Lewis for years with good results, and was ever a sympathetic friend and wise counsellor to the members of the Church there.

French Evangelization.

THE annual collection on behalf of French Evangelization is appointed by the General Assembly for Sabbath, July 27th. The number of missionaries employed at present is sixty-three, thirty of whom are able to preach in both French and English. In most of the fields the only Protestant service held is that conducted by the Missionaries of the Board. There are now thirty-six mission schools under the Board. In these there are 1020 pupils, of whom 423 are Roman Catholics. Applications have recently been received from two other districts for mission teachers. The girls school at Pointe-aux-Trembles is now being greatly enlarged. When this is completed there will be room in the buildings for nearly 200 pupils. Of the amount required for the extension, there is yet required \$3,000. The cost of supporting a pupil at Pointe-aux-Trembles is \$50 per annum. The Board are anxious to admit at least 180 next session, which opens in October. Every person or Sabbath school becoming responsible for the support of a pupil, will have a particular boy or girl assigned to them, concerning whose progress reports will be furnished, and from whom letters will be sent, from time to time.

Full particulars as to the Pointe-aux-Trembles Schools will be found in the Annual Report of the Board. An average contribution of \$1 per Sabbath from the teachers and scholars of a School, will suffice to support a pupil, and it is confidently believed that if the attempt is made this can be accomplished in many Sabbath schools that hereto have done little for missions. To guide the Board in deciding upon the number of pupils to be admitted next session, superintendents are asked to bring the matter, without delay, before their Sabbath School and to *intimate the result to the Secretary of the Board as early as possible*, stating whether they prefer to pay the amount in quarterly, half-yearly, or annual instalments, and when the first instalment may be expected.

In Schools where it is found impossible to obtain the full amount requisite to support a pupil a liberal contribution is earnestly solicited on behalf of the work.

The General Assembly some time ago adopted the following resolution:—"That for the purpose of cultivating the missionary spirit among the young, all Sessions and Superintendents be required to see that the Schools under the charge give SOMETHING, however little, to the missionary enterprises of the Church."

The total amount required this year for the several departments of the work of the Board is \$70,000, or about forty per cent. in excess of the receipts of the past year. To obtain this largely increased amount the Board appeal to all who desire the furtherance of the Lord's work among our French-speaking fellow-countrymen. The most effectual way to counteract the aggressive efforts of the Jesuits is to give the people of the Province of Quebec and of the whole Dominion the pure Gospel of Christ.

Copies of the Annual Report of the Board can be had from Rev. Dr. Warden, 198, St. James Street, Montreal, to whose address contributions should be forwarded. A copy has been sent to the Superintendent of every Sabbath-School addressed to the care of the minister or missionary in charge.

COLIGNY LADIES COLLEGE, OTTAWA.

As our readers are aware this Ladies College is now the property of our Church. The buildings occupy a most eligible site in the capital and are admirably adapted for educational purposes. They are spacious, well furnished, lighted with gas, heated by steam and hot water, and provided with all modern conveniences for health and comfort. The grounds contain several acres, and are utilized for lawn tennis, croquet &c.

The success last year was most gratifying, there being in all eighty-seven pupils, and the progress made was very satisfactory. The staff of teachers has been selected with a view to thoroughness and efficiency and the terms are made so low as to remove all pretexts for parents sending their daughters to convents. The next session opens on September 16th, and consists of three terms, averaging thirteen weeks each. The prospects for the future are very hopeful, there being already many applications for next session. Circulars can be obtained from Rev. Dr. Warden, 198 St. James St., Montreal.

Echoes of the Assembly.

THE ASSEMBLY travelled four days—five if the Sabbath is included—before it reached debatable ground, but when it did, it entered the arena with a will—it may even be said with a distinctively Presbyterian *relish*. Not that anything transpired unworthy the occasion, or the men; on the contrary, nothing was said or done inconsistent with that "charity that thinketh no evil." If there was some plain speaking and tenacity of opinion that is characteristic of such assemblies, there was also much forbearance, a tender respect for the feelings of those who found themselves in the minority, and, on the whole, a fine conciliatory spirit was manifested from first to last.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—We have already explained that this subject came up for discussion by a side wind, as it were. It was competent for the Assembly then and there to have settled this vexed question, by calling for the yeas and nays, as to whether or not the laws of the church, as they now stand, permitted marriages of this kind. But tender regard for the conscientious convictions of all concerned dictated a milder course, namely, that it be remitted to the Presbyteries, in terms of the Barrier Act, to define the meaning of the deliverance on this subject agreed to by last General Assembly, which reads as follows:—

In view of the fact that 25 out of the 29 presbyteries have reported approval of the remit on marriage with a deceased wife's sister, namely, whether subscription of the formula in which office-bearers accept the Confession of Faith shall be so understood as to allow liberty of opinion in respect to the proposition, "A man may not marry any of his wife's kindred nearer in blood than he may of his own," the committee recommend the General Assembly to discern that the subscription of the formula shall be so understood as to allow liberty of opinion in respect to said proposition.

The point which Presbyteries have really to decide seems to be this—Does liberty of opinion extend to liberty or practise in this behalf?

SHALL WE INSTITUTE A MISSION TO THE JEWS?—Weighty arguments had been advanced in support of the recommendation of the Foreign Mission Committee that steps should be taken for the establishment of such a mission—"beginning at Jerusalem." Not only was there a certain sum of money in hand for this purpose, but there was growing evidence of a desire on the part of many members of the Church to contribute towards it. Hence the propriety of providing an outlet for this spontaneous generosity. On the other hand, it was stated that the Church has as many foreign missions in hand as can well be attended to at present; that missions to the Jews are attended with great difficulties; and that Jeru-

salem is not the most eligible place to begin such a mission. The question was re-committed to the Foreign Mission Board, with instructions to consider the whole matter in the light of the discussion now had upon it and to report to next Assembly.

TEMPERANCE.—The substance of the committee's report will be found in another part of this issue. The following is the form in which the deliverance was finally adopted, by a vote of 153 to 42:—

This Assembly believes that the general traffic in intoxicating liquors is a source of terrible and enormous evils;—that it blights the prospects, destroys the health and character, and ruins the soul of the individual;—that it mars the happiness, wastes the resources, and degrades the life of the family;—that it lowers the moral sentiment, and endangers the peace and safety of society;—that it greatly increases the number of the "lapsed masses," intensifies every evil, and is a most fruitful source of crime;—that it not only hinders most seriously, and in many ways, but antagonizes the Church in her work of uplifting the race, and winning souls for Christ;—and that it is contrary to the teaching of Scripture, and the spirit of the Christian religion.

There was, as usual, a very lively discussion over this deliverance—not a very large minority, indeed, as the vote indicates, but an influential one, objecting to the extreme views, contained in the deliverance, and especially that part of it which declares the liquor traffic to be "contrary to the teaching of Scripture." It is certainly desirable that the terms employed in a deliverance of this kind might be such as to command entire unanimity. The recommendations contained in the report and adopted by the Assembly are, briefly, these:—

(1) That the faithful preaching of the Gospel is the essential element in the work of building up a prosperous and godly nation. (2) That office-bearers and members of the Church should practise and inculcate Total Abstinence. (3) That the pure fruit of the vine should be used in the Sacrament of the Supper. (4) That in all public schools the evil effects of alcohol on health and morals should be specifically taught. (5) That as no legislation short of Prohibition, rigidly enforced, will ever be sufficient to free our land from the terrible evils of intemperance, it is the duty of the Dominion Parliament to enact such a law. (6) That the co-operation of the other Churches of the Dominion should be secured in petitioning the Government in favour of prohibition.

CIVIL AND RELIGIOUS RIGHTS.—The report of the committee appointed by last General Assembly for the Defence of Civil and Religious Rights was presented by Principal MacVicar. The following are some of the objects which the Committee think the Church ought to aim at furthering by all legitimate means:—1. The complete separation of Church and State—each to be independent in its own sphere—a free Church in a free State. The mutual rights of each to be respected, but neither to invade the prerogative of the other. 2. The abolition

of all grants from the public exchequer for ecclesiastical or sectarian purposes." 3. The abolition of compulsory tithes and other ecclesiastical dues. 4. The providing of elementary education by the State; and, while recognizing the propriety of giving instruction in the truths held in common by Christians, in no case shall money raised by taxation be devoted to the propagation of peculiar religious dogmas or denominational views. 5. The re-organization of the Council of Public Instruction in the Province of Quebec in such a manner as to secure the educational rights of the minority. 6. The abrogation of the offensive clauses in the Order of Precedence for the Dominion, which recognize certain ecclesiastics and utterly ignore the great Protestant Churches, which represent the majority of the people of Canada. The report says:—"The first protests against the Jesuits' estates emanated from one of our presbyteries; so it may be fairly claimed that the firm attitude assumed by our several church courts combined with the influence exercised by the outspoken deliverances of the annual assemblies of the other Protestant churches of the Dominion and of the several societies of a non-ecclesiastical character which have dealt with the matter, has contributed not a little to awaken the attention of the people of Canada to the importance of maintaining unimpaired their heritage of civil and religious liberty. It is manifest that the aggressions of Ultramontaniam have received at least a temporary check, and that the public mind is more thoroughly alive than it has been for a long time to the necessity of guarding vigilantly the legislation of the country and the education of our youth from the undue influence of Romanism. The tone of the discussions in the Federal Parliament as well as the several local legislatures in the past year has made this apparent and gives hope for the future.

The part of the report relating to separate schools led to a very lengthened and lively debate. *Mr. Sedgwick* spoke strongly against interference with separate schools. *Mr. D. J. Macdonnell* defended the resolution as it stood in the report. *Dr. MacLaren* objected to an abstract resolution decreeing complete separation between Church and State—which would apply to Indian schools, for example. *Principal Caven* had grave doubts as to the propriety of receiving money even for Indian schools from the Government. He wanted to hold himself perfectly free of the whole matter. It was finally resolved to re-appoint the committee with instructions that they use diligence in watching the course of events and report to the next General Assembly.

CHRISTIAN UNION.—*Principal Caven* moved the adoption of the report of the committee, of which he is convener. He invited the Assembly to express its opinion on some points, so as to put aside any false hopes, even at this stage

of the negotiations. He would not say just now that they did not hold the Historic Episcopate. They must begin with the apostles, and there they were willing to rest themselves. They were all Episcopalians. The greatest scholars were agreed that the bishop and presbyter were the same. His whole heart and soul desired the outward union of the Christian Church, already united in the mystical body of Christ. He did not desire to see an immense ecclesiastical organization covering and dominating the whole earth, but to see the last of the sad spectacle of a number of bodies on the same territory all striving keenly for possession of the same people, and, in some instances, to do the same work. He longed to do anything consistent with truth in the direction of securing the union of the Church of Christ, if the providence of God should open up the way. *Principal Grant* would like their action to be such that no one could say that the responsibility for any failure of Christian union lay at the door of the Presbyterian Church in Canada. In terms of the report, which was unanimously adopted, the General Assembly expresses its earnest desire for the more perfect fellowship of all who hold to one Head, even Christ; so that as there is and must be essential unity in the Redeemer's mystical body, there may be the more complete manifestation of that unity and the Church, freed from the distractions of division, may be the better prepared for the great work which her Lord has appointed her to do in the world, and re-appoints the Committee on Union, with instruction to hold itself in readiness to meet with any similar committees which have been or may be appointed by the other churches, and to report to next Assembly.

THE CHINESE IN BRITISH COLUMBIA.—An overture was read and discussed respecting the establishment of a mission to the Chinamen living in British Columbia, of whom there are some 5,000 or 6,000. *Dr. Robertson* and *Professor Hart*, in supporting the overture, looked upon this as a providential call to duty which should not be neglected unless there were serious objections to it. *Principal King*, *Dr. Armstrong*, *Messrs. D. J. McDonnell* and *W. T. Herridge* spoke in favour of the enterprise. *Dr. Moore* and others emphasized the financial difficulty and deprecated adding to the number of our Foreign Missions, especially as the Methodists have a mission on the Pacific coast, which, to some extent, at least, meets the case in question. The overture was remitted to the Foreign Mission Committee, which has already undertaken a mission to the Indians on the Pacific coast.

STATE OF RELIGION.—In the absence of *Rev. James A. R. Dickson* (convener), the report was presented by *Rev. Dr. James*, of Walkerton. A discussion ensued in regard to the Christian Endeavour movement, which was on the whole favorable to such societies, provided they were

amenable to and under the guidance of kirk-sessions.

FOREIGN MISSION SECRETARIAT.—The proposal of the committee to appoint a paid general agent, who should give his whole time to the interests of the work, was fully discussed and in the main approved, the committee being instructed to consider details and report to next General Assembly. The name of *Dr. John Morton*, of Trinidad, was favorably entertained for the secretaryship. That something of this kind must be done soon is evident, at the same time it implies a new departure in the administration of our Foreign Missions and involves inter-synodical issues of a delicate kind that will need to be carefully considered.

MINISTERS RETIRING.—The following obtained leave to retire from the active duties of the ministry:—*Rev. George Christie*, of Bedford, N.S., *Rev. W. A. Johnston*, of Marlow, Que., *Rev. George Crombie*, of Smith's Falls, Ont., *Rev. Archibald Currie*, of Sonya, Ont., *Rev. D. Gordon*, of Harrington, Ont., *Rev. George Bremner*, of White Lake, Ont., *Rev. Robert Wallace*, of Toronto, *Rev. A. W. Waddell*, of Blenheim, Ont., and *Rev. A. McLelland*, of Ashburn, Ont.

MINISTERS RECEIVED.—*Revs. G. Waddell Black*, from the English Presbyterian Church, *D. C. Jones*, from the American Presbyterian Church, *John Sutherland*, from Australia, and *Alexander McGee*, from the Presbyterian Church of Ireland.

CHURCH ARCHITECTURE.—*Rev. James Cumberland*, of Stella, presented the report of the committee. It recommends a scheme which the committee believed will have the hearty co-operation of the architects of Canada and would result in the improvement of their church buildings. Designs are to be called for from architects of Canada for churches of all descriptions, the sums of \$75, \$50 and \$25 to be given as premiums for the three best designs, not as a recompense, but as an acknowledgment of assistance. A book of designs and pamphlet is to be published by the committee. The Ontario Association of Architects has undertaken to conduct the competition. A motion directing the committee to carry out the scheme and appropriating \$175 for the purpose was adopted.

PEACE ON EARTH.—An overture was read from the United States General Assembly asking co-operation in petitioning the Governments of the earth in behalf of peace. The overture aimed at the settlement of international questions without recourse to war, but by reference to a Christian tribunal. It was stated that a conference would take place in July, 1891, to which the Assembly was invited to send a delegate. This is a new movement, and a motion referring the matter to a committee, consisting of the *Rev. Dr. Laing*, *Rev. Dr. Reid*, *Rev. Dr. Fraser* and *Principal Grant*, was adopted.

COMMISSIONS.—*Revs. Messrs. Patterson and Frizzell*, of Toronto, were appointed a deputation to represent the Presbyterian Church in Canada at the Jubilee meeting of the Presbyterian Church of Ireland. *Dr. Warden* and *Rev. D. J. Macdonnell* were appointed to proceed to Prince Albert, N.W.T., to enquire into the condition of the academy and other matters connected with the church which want looking after.

CLOSE OF THE ASSEMBLY.—The business being finished, the Moderator briefly addressed the Assembly. Part of the 122nd Psalm was then sung:—

Pray that Jerusalem may have
Peace and felicity:
Let them that love thee and thy peace
Have still prosperity &c.

Prayer was then offered by the Moderator after which the Assembly was dissolved and another appointed to meet in the city of Kingston, and within St. Andrew's Church there, on the second Wednesday in June, 1891.

HIGHER RELIGIOUS INSTRUCTION.

The friends of higher religious instruction no doubt read with pleasure the report which the committee were able to lay before the General Assembly and noted the flattering reception which it obtained from that venerable court. The Assembly has done all it can for us in passing the following resolution:—

"That the work of the committee be recommended to the liberality of our Sabbath Schools, and that a collection be invited towards the expenses of the scheme of higher religious instruction on a day to be named by the committee."

The Committee has acted upon this authority and has designated *the last Sabbath of September* (th 28th), requesting that on that day the Syllabus be brought once more under the notice of the scholars, and candidates be encouraged to enter their names for next examination, and also that a collection be taken up towards defraying the expenses of the scheme. A copy of the report for last year will be sent in good time to every minister and superintendent. The Assembly declined to set apart, authoritatively, a "Children's Day," but there could be no objection to churches and Sabbath-schools holding such services on September 28th as might be deemed by them to edification. It certainly cannot be inappropriate that on that day parents and congregations generally should be reminded of their duty to the

young and of the importance of thorough efficiency in the Sabbath-school, and that all should "with one accord in one place" invoke the Divine blessing. Many in our congregation would esteem it a privilege to assist our work if it was explained to them and an opportunity of contributing afforded.

The diplomas are ready and will shortly be filled up and signed. A sub-committee is engaged in selecting books for the prize winners, and another is entrusted with the choice of a design for the medal. The die will then have to be cut and the medals struck and engraved with name of medallist and department, but we hope to have them distributed for presentation by the end of September. Should any minister or Sabbath-school superintendent wish a blank copy of the diploma for framing, as a stimulus to his school, I shall be happy to send it at cost price, ten cents.

T. F. FOTHERINGHAM,
Convener.

State of Religion.

THE following summary of the report is taken from the *Toronto Globe*, and gives a faithful resumé of its more salient points:—

The Committee sends out a formidable-looking list of questions, upon the answers to which they base their report. The Committee makes no general summary, but gives extracts from the statements of synods regarding the several questions. It is impossible, owing to the number of questions and the different state of affairs in different districts shown by the answers, to give more than a general summary. The first series of questions relates to religion in the family. The testimony shows that on the whole parents fulfil fairly well their duty in the matter of home instruction in Scripture truth, in the use of the catechism and in family worship. Regarding the last, the Committee speaks of "an improving state of things." As a rule the children attend church with their parents. In regard to the fulfilment of "the solemn vows parents have taken upon them at the baptism of their children," the answers show a far from satisfactory state of things, though this may be because the congregations have found it difficult to answer the question categorically in the affirmative, and thus leave an unfairly unfavorable opinion. Regarding the state of religion in the congregation, reports show that the ministers are diligent and faithful, and generally the elders carry on their work systematically and earnestly. The sessions in most cases ascertained the number of families observing family worship,

and their reports show that from 50 to 75 per cent. are mindful of this ordinance. The attendance at the Sabbath services is reported good as a rule, and the exceptions are usually accounted for by bad roads or the fact that the congregation is scattered. A prayer meeting after evening service is held in many cases, but it does not seem to be the rule. The communion is generally largely attended, but the prayer meeting seems to attract comparatively few members in too many cases. The Sabbath Schools as a rule are well attended, many of them by grown people as well as children. The spiritual condition as a rule gives ground for encouragement. Many people are lead through the Sabbath School to membership in the Church. There are many missionary organizations among the Churches, and, as a rule, intelligence regarding missions is received gladly and interest in missions is deepening. Regarding the state of religion in the community, as might be expected in a country like Canada, the prevailing feeling is that the community favour the work of the Church, though one session in Toronto Presbytery declares: "No; the community everywhere hate Christ." At many points evangelistic services have been held with good results. In Ontario generally the Sabbath is well observed except in lake ports and railway centres, and the same is true of the Maritime Provinces. Manitoba and the Northwest make no complaints, but the Columbia Presbytery's report would indicate that in the Pacific Province the Ontario Sabbath is an almost unknown institution. Among the hindrances to Christian work are worldliness, intemperance, gambling, denominational rivalry, Romanism, national dishonesty and sickly morality, inconsistency of professed followers of Christ, and others. The Committee makes the following recommendations:—(1) That sessions very specially call the attention of parents to the privilege and duty of family worship and family religious instruction. (2) That as a means of developing the gifts and graces of the young people a Young Peoples Society of Christian Endeavor or similar association be organized in all congregations. (3) That sessions be enjoined to take pains to ascertain the religious condition of the congregation in terms of the queries sent down to them, by all means evading general answers which mean nothing.

Sabbath Schools.

THE annual report of the Assembly's Committee on Sabbath-schools, presented by Rev. T. F. Fotheringham of St. John, N.B., Convener, is an elaborate and carefully prepared document, taking cogniz-

ance of two distinct organisations—the Sabbath-school, and the Society for promoting the Higher Religious Instruction of Youth. The statistical returns from the former are confessedly incomplete, and many of the answers to questions are indefinite. No reports were received from the Presbyteries of Brandon and Columbia, nor from the Synod of the Maritime Provinces, which does not meet until October. The estimated total number of Sabbath-schools is 1718, of which 281 sent in no returns.

The number of officers and teachers is 15,434, or 583 more than last year. The estimated number of scholars, including primary and Bible classes, is 139,135, being 6,927 more than last year. Sixty per cent. of the scholars are in the habit of committing the shorter catechism to memory. More than this is surely desirable. About sixty per cent. of the scholars seem to have, in some sort, studied the lesson for the day before coming to the Sabbath-school. That forty per cent. come unprepared is a sad revelation of the decline in home religious instruction.

CHURCH RELATIONS:—It is estimated that some 2468, or forty-five per cent. of the total eldership of the Church, are teachers and are thus obeying the Master's injunction to one who was 'also an elder,' "Feed my lambs." Fifty-three per cent. of the scholars attend the ordinary Church services. In connection with only 93 schools (fifty-four per cent. of the whole) is a communicants' class reported.

Yet the Committee feel that instead of omitting this question because so few have replied, special attention should be drawn to the importance of forming classes for the study of some such text book as Prof. Macadam's "The Master's Memorial." A clear and detailed exposition of the ordinance of the Supper and the baptismal relations of the young would dispel many errors and prejudices. It would fortify the Church of the future against sacramentarian superstition and anabaptist individualism and lead to a richer, because more intelligent, appreciation of the blessings which are "represented, sealed and applied" in the Sacraments of the New Covenant. One Presbytery suggests that the question be omitted because it does not fall within the scope of the Committee's commission. We submit that our field should not be narrowed, but rather broadened, so that we may legitimately take cognizance of all that concerns the religious welfare of the youth of the Church.

There is reason to believe that some 4193 scholars have become communicants during the past year. The total number of communicants on the rolls of 913 schools is 13,335. Few of our schools have reached the standard

attained by that at Waddington, N.Y., in the Presbytery of Brockville, where all are enrolled either as scholars or teachers, yet this is certainly the goal for which we should strive. In some form or other, the systematic study of God's Word should engage the attention of every Christian on the Sabbath day, and this is more likely to be attended to if there is concerted action under earnest-minded instructors.

CONTRIBUTIONS:—1,143 schools (66.5 per cent.) report that \$69,130 have been raised for all purposes. Since officers and teachers have contributed to this amount as well as scholars, we must take the average for the whole membership of the Sabbath-school. This will be 48 cents apiece; last year the average was 45 cents nearly. Estimating the unreported schools, as before, we obtain a grand total of \$3,626, an increase of \$8,066 over last year.

Only 577 schools (33.6 per cent.) are reported as contributing to any of the Schemes of the Church. We have reason to hope that our returns on this are very defective, but dealing with them as we are in duty bound, we add a quota for the unrepresented schools and obtain a total of \$27,662, or \$662 less than last year. The average contribution per member of the Sabbath School was 17 cents, or less than one cent for every three Sabbaths. Many schools have not informed us as to the proportion contributed to each scheme. Of the sum mentioned above, \$22,816 have been allocated as follows:—Home Missions and Augmentation, \$5,239; Foreign Missions, \$8,942; French Evangelization, \$6,275; Colleges, \$582, and the remaining schemes, \$1,778.

HIGHER RELIGIOUS INSTRUCTION.

The Committee have given special attention to the institution of the scheme of Higher Religious Instruction. As soon as possible after the rising of last Assembly, copies of the syllabus and Regulations were mailed to all ministers and Sabbath-school superintendents whose post-office addresses your Convener could ascertain. Collecting cards for the purpose of soliciting subscriptions towards defraying the expenses of the Committee were also issued. Meetings were held during the session of the Synod of the Maritime Provinces on October 4th, and also at Toronto on 23rd and 24th of the same month. At these meetings the Committee made all the necessary arrangements connected with the examinations for 1890, and appointed sub-committees to mature certain matters requiring more lengthened consideration.

The total number of candidates who applied for examination was 1,087, but 1,156 are reported as having given more or less attention to the subjects laid down. Of those who entered, 634 chose the Biblical Department, 361 the Doctrinal, and 92 the Historical. Many were ambitious enough to try two depart-

ments, so that the actual number of separate individuals was less than the numbers mentioned. Only 600, however, sent in papers to be examined. This falling off is easily explained. Some, no doubt, sent in their names in order to secure a place, without having very clearly decided to study. Others may have been persuaded by enthusiastic companions or teachers, but having no taste for hard work, however desirable a diploma might be, they drew back when the day of examination approached. Few took the matter up in earnest until near the end of the year, and the time for preparation was so short that some did not feel themselves ready to face the ordeal. In certain cases we know large classes were disappointed in not being able to procure the text books laid down. The scheme created a larger demand for these volumes than booksellers anticipated, and the sources from which supplies could be most readily obtained were not known to everybody.

The hearty thanks of the Assembly are due to the chief examiners who set the questions, to their colleagues who read and valued the answers of candidates, and to the presiding examiners for their able assistance so cheerfully given. The question papers were fully up to a college standard, and the answers were reported upon with mingled justice and mercy. The scheme has met with a success far beyond the expectations of its promoters, and there is an increasing interest in it manifesting itself. Your Committee heartily recommend the Assembly to continue it as a permanent agency in the religious instruction of our youth.

RECOMMENDATIONS:—*Inter alia*, (1) Sabbath schools are urged to adopt the system of registers recommended by the Assembly. (2) Teachers and office-bearers are urged to impress the young with the duty of cultivating the grace of liberality, by frequently bringing before them the claims of the schemes of the Church. (3) That the Assembly expresses its satisfaction at the success which the Scheme of Higher Instruction has attained, and instruct the Committee to publish another Examination Syllabus for 1891, not later than December next. (4) That the examinations for 1890 be held on some day not during the Christmas holidays. (5) That Sabbath-school teachers be urged to hold weekly meetings for lesson study, and to form normal or other classes designed to promote their efficiency. (6) That the Committee be empowered to elect an Executive Board of five members, besides the Convener, which shall meet as often as necessary, and whose travelling expenses shall be paid out of the funds of the Committee. (7) That the Committee be instructed to enquire in regard to the number, names and contributions of the various organizations of a religious or literary character existing amongst our young people, and more or less avowedly in

connection with the Church, and report the result of its enquiries to next Assembly. (3) That the work of the Committee be commended to the liberality of our Sabbath schools, and that a collection be invited towards the expenses of the Scheme of Higher Religious Instruction on the last Sabbath of September.

Temperance.

ABSTRACT OF REPORT OF COMMITTEE OF GENERAL ASSEMBLY.

REPORTS were forwarded by 40 out of the 43 Home Presbyteries of our Church, and, with few exceptions, they were full and carefully prepared. All these reports show that returns were received from much more than the usual number of Sessions,—but why not from all? The deliverance of the Assembly on this important subject has much weight; and as it is based on the information furnished by sessions in their returns, it is important that every session should do its share in helping to make that deliverance a fair representation of the mind of the whole Church. In the Summary that follows, your Committee has tried to place before you facts and conclusions justified by the reports that have been received.

Question 1.—“To what extent does the liquor traffic affect public morality and domestic happiness in your congregation and community?”

1. IN THE CONGREGATION.—The effects appear only to a limited extent, so far as communicants and their families are concerned, although, even here, there are many sad objections. Congregations lose in two ways. Many are hindered from becoming members, and some, after years of moderate drinking, drop from the membership of the Church. Country congregations, as a rule, are less affected than those in villages, towns, cities, and along railroads. The reports all regard the situation as hopeful, as the improvement, of late years, has been very marked. 2. IN THE COMMUNITY.—Here the unanimity of the reports is depressing. Only from a very few quiet country districts, where congregation and community are nearly identical, is there any other than the one sad story,—that the evil effects are great, both as regards public morality and domestic happiness. The reports warrant your Committee in concluding. (1) That the Church, in its attitude towards the liquor traffic, is hopefully widening the line between it and herself, so much so that those alive to her interests soon cease to look favourably upon that traffic, and that those who become its friends soon lose interest in religious matters. (2) That, with but few exceptions, the liquor traffic has been driven from the country districts, and is now confined to villages, towns and cities. (3) That the

evils of intemperance are most apparent where liquor saloons are within easy reach. In places far removed from them these evils are comparatively little seen. (4) In proportion as the prohibitive features of our existing liquor laws prevail, the evil effects of the traffic are reduced.

Question 2.—“In what forms are the evils of intemperance more specially manifested?”

The answers to this question, although they profess to specify only some of the forms, and do not therefore reveal the whole truth, are full enough, and terrible enough to show that the liquor traffic, judged by its fruits, fully justifies the earnest cry, heard on every side, that it be rooted up.

1. IN THE INDIVIDUAL.—Formation of depraved appetite and vicious habits—Idleness.—Waste of strength, time and talent.—Ruin of business.—Discontent.—Obliteration of the moral powers, and the loss of manliness.—Hardness of heart.—Untruthfulness.—Imbrutening of character.—Unchastity.—Loss of health and life.—Loss of the soul. 2. IN THE FAMILY.—Neglect of parental duties.—Domestic strife.—Wretchedness, misery, want, suffering and death.—Cruel ill-treatment of wives and children.—Degradation of family life. 3. IN SOCIETY.—Drunkenness.—The use of profane and obscene language.—Neglect of social duties.—Frequent accidents and injuries to property and life.—Demoralization and ruin of promising young men.—Paralyzation of business.—Brawls in the street.—Rowdiness on public highways.—Cruelty to animals.—Theft.—Rioting.—Gambling.—Lowering of public morality.—Poverty.—Increasing the number of the “lapsed masses.”—Perjury in courts of justice by liquor dealers and liquor drinkers.—Intensifying the social evil.—The reckless use of firearms.—Assault.—Murder. 4. IN THE CHURCH.—Indifference towards spiritual things.—Blunting of the religious feeling.—The young are estranged from the Church.—Indifference to the Gospel call.—Neglect of the House of God and means of grace.—Disregard for religion.—Sabbath desecration in its worst forms.—Antagonism to the Church on the part of liquor drinkers and liquor sellers.

Question 3.—“Is there in your congregation a Band of Hope, a Prohibition League, a Woman’s Christian Temperance Union, or any other Temperance Society?”

Some congregations have large Bands of Hope, and some have Societies for old and young; others have pledge books in Congregations and Sabbath Schools, but Congregational Societies are, as yet, not at all general. Nearly all the different Organizations, however, for men, women and children are mentioned as doing good, active work, within the great majority of our congregations. Very few indeed report no Temperance Society of any kind within their bounds.

Question 4.—“Do any members of Session or any of the Sabboth School Teachers take an active interest in Special Temperance work?”

In many congregations all the Elders and S. S. Teachers, and in a great majority some of the Elders, especially the younger men, and nearly all the S. S. Teachers, are active temperance workers. At the present time there must be about 19,000 elders and S. S. workers in our Church, and the reports on Temperance show that a large proportion of these are actively engaged in Temperance work, principally among the children and youth.

Question 5.—“What is the law in your municipality as to the sale of intoxicating liquors? How is it carried out? Give reasons for any failure observed.”

Four classes of laws are in force in the Dominion. (1) PROHIBITION in the North-West Territories, which, however, reports claim to be rendered largely ineffective by the “four per cent. beer licenses,” and the use and abuse of the “permit system.” 2 THE CANADA TEMPERANCE ACT OF 1878, or “SCOTT ACT,” which has done much to aid in advancing the cause of Temperance and Prohibition. In Prince Edward Island, where it has had a pretty fair trial, the results have been good, although from having to depend so largely on private enterprise for carrying it out, its enforcement has been somewhat spasmodic. (3) LOCAL OPTION.—In Manitoba seventy-three out of one hundred and ten municipalities are under this form of law, which is reported to be “fairly well enforced.” The testimony from Ontario and the North-West is that the results, from even a partial enforcement of a partially prohibitory law, were better than are now obtained under a license law. (4) LICENSE LAWS enacted by the different provinces, varying somewhat in the stringency of their restrictive features, that of Nova Scotia being the most advanced in this respect, and that of British Columbia the least stringent. “Any who pay a license fee can sell seven days of the week, and twenty-four hours of the day.” During last winter important amendments, increasing the restrictive features, were made in the liquor laws of Nova Scotia and Ontario. In the case of Ontario these amendments “sweep away all licenses for vessels,—make it more difficult to obtain tavern or shop licenses,—and authorize local prohibition by municipal by-law.” Reports show that in portions of Quebec, and in four of the six counties in Nova Scotia under the License Law, the majority of the rate payers have refused to grant any licenses.

A variety of reasons are given for failures to enforce the law, the principal of which may be thus briefly summarized. (1) The abuse of the “permit system” and “four per cent. beer licenses” in the North-West. (2) Lack of enforcing provisions in the Scott Act. (3)

Want of fidelity and courage on the part of some officials. (4) Lack of sympathy with the temperance movement on the part of municipal authorities, and of magistrates, constables and inspectors. (5) Annoyance and discouragement to temperance workers from technical objections and delays in the courts. (6) Difficulty in getting reliable witnesses. (7) Political influence, especially at election times. (8) In some places a lack of public sentiment, and (9) The impossibility of enforcing a license law, itself wrong in principle.

Question 6.—“What are the regulations in your Province as to teaching scientific Temperance in the Schools? How are they observed in your own schools?”

The reports clearly indicate that the interest taken in this phase of the question by temperance workers has not been sufficient to make such teaching at all general. There is much room for improvement in this respect.

Question 7.—“State your views on the whole Temperance question, with any suggestions as to what should be further done?”

(1) There is general dissatisfaction with the present state of the liquor traffic and the liquor laws. Local and partial prohibition is insufficient, and license laws are less effective than local and partial prohibition. (2) Decided expression is given to the opinion that to license the sale of intoxicating liquors is wrong in principle. (3) The general tone of the reports is hopeful. Nowhere is there evidence of any setting back in the public sentiment, but, on the contrary, there are clear indications of a determination to press on to higher attainments. (4) Without exception, so far as your Committee has the means of judging, the reports declare that nothing short of “PROHIBITION” will satisfy. “Onward to Prohibition” is the cry all along the line.

What now of the means to be employed? Here also there is a marked unanimity. (1) The preaching and teaching of the Gospel of Christ. Great stress is properly laid on a faithful and unremitting pulpit, and on giving the young the proper start. (2) A good suggestion is that “every congregation should have a standing Committee on Temperance, as in Presbyteries, Synods and Assembly, to report on the subject at each annual meeting.” (3) More faithful efforts are urged in endeavouring to secure total abstinence on the part of all communicants, and to get all uniting with the Church to become, if not already so, total abstainers. (4) Let there be no relaxation in the use of “moral suasion,” public agitation and public education on the whole question of Temperance. (5) Let the existing laws be rigidly enforced. (6) Let wisely directed efforts be made to have the restrictive features of these laws still further improved. (7) Let there be no halting until

an efficient prohibitory law shall have been obtained and enforced, and (8) That, with these ends in view, our people, in choosing men to fill public positions, vote only for those who are well known to be in full sympathy with Temperance and Prohibition.

CHINESE IN BRITISH COLUMBIA.

BY REV. JAS. ROBERTSON, D.D.

The number of Chinese in British Columbia is estimated at between five and six thousand. Of these, from 2,500 to 3,000 are in Victoria, 500 in Vancouver, over 500 in New Westminster, over 1,000 along the line of the C.P.R., and the rest scattered over the Province at different points. They are employed in clearing the land, canning fish, working on railways, lumbering, mining, laundrying, as domestics, etc. The Methodist Church has recently established a mission among them at Victoria; a European who was born in China being placed in charge. Another mission has been begun in Vancouver by a Chinaman under the care of the Victoria missionary. Two women are doing some work in New Westminster. These are the only missions begun so far, and they are wholly inadequate, considering the work to be done. The Synod of Manitoba and the North-West Territories consequently ask that a mission may be established among these people at a point to be afterwards determined. They ask that the mission be under the charge of the Foreign Mission Committee, like any of the other missions, so that the moral as well as the financial support of the Committee may be behind the enterprise. Their opinion is that a young man of missionary spirit who would give himself wholly to the work would be most likely to meet the requirements. Since many of the Chinese can speak English, he would be able to enter upon his work without much delay. It may be added that at Winnipeg, Calgary, Banff and other points, our home missionaries and others have been doing good service among these people, and with gratifying success.

New Hebrides.

REV. JOS. ANNAND, in the *Halifax Witness*, says:—It is quite a privilege for us to have our mails now delivered every four weeks. Three mails already this year and another due next week make us feel as though we were in civilization again. We sincerely hope that we may not be compelled to return to the old sailing ship. So far as we can judge from the prospects commercially at present we have good reason to believe that the steamer will continue to run. If the present arrangements prove satisfactory then our *Dayspring* fund may cease, and with about £75 added to our salaries, making in all £250 per year, we can pay our own expenses of shipping and passages, and dispense with the services of the paid agent in Sydney. Thus far the steamship service has been very satisfactory. Mr. A. H. Macdonald writes me from Victoria that he hopes to settle

on Santo this season. We sincerely hope he may. There is nothing transpiring here of much interest. Just now there appears to be a struggle between the powers of evil and the Gospel. We know who must come off the victor. Heathenism for some few weeks past has been rampant around us. The temptation was too strong for the Tangoan youth who was with us for ten months. When the night dancing began he left us, and joined it. Our school and Sunday services have been less satisfactorily attended of late. However, we always have at least thirty at church and generally more. We are not the least discouraged, for we always expected to see some open opposition before the victory was gained. None but the inexperienced anticipate gathering in these people rapidly during the first five years of labour among them. It takes the truth a long time to find its way to their hearts and consciences. The reason of this is evident. Their minds are so deadened by a lifetime of sin and devil service, and their habits of life so degraded, that it is really wonderful that the Gospel changes them at all. Then, perhaps, the greatest difficulty of all in the way of evangelizing them is their language. It is so imperfect and cramped that nothing but constant drilling can bring home to their minds the real truth that we wish to impart.

Missionary Outlook.

THE CONFERENCE IN CHINA.

THE China Missionary Conference, which was held in Shanghai last month, is of world-wide interest. Nearly every Christian denomination in the world has representatives in the missionary work in the great Empire of China, and large sums of money are expended annually in its support. China has been an extremely difficult field for Christian missionaries—the most difficult, perhaps, of all fields.

It has been now more than eighty years since the first missionary landed on the shores of the Empire, though China has not really been open to missionary work for much more than half of that period. For many years after the missionaries had access to the people of the five ports, results were very few, and but little impression was made upon these strange and inhospitable people; but in later years the progress has been much more rapid.

The first Conference of Protestant missionaries was held in 1877. According to the statistics then presented, there were in all China but 13,515 Protestant communicants. According to the report presented to the second Conference last month, there are now 37,287 Protestant communicants. This is a gain in thirteen years of 23,772, or nearly 200 per cent. In 1843 there were but six converts, it is said, in the whole Chinese Empire. In thirty-four years the increase was upward of 13,500, or at the rate of 397 a year. The rate of increase for the last thirteen years has been 1,828 a year. This is a very remarkable rate of growth.

It is full of encouragement both to the missionaries who have been working in the field for so many years, and to those Christians at home who have been giving liberally in support of the work. We may expect that this rate of increase will not only be maintained in the future, but that year by year it will become higher and higher. This is the tendency in fields which offer extreme opposition to the spread of the Gospel in the beginning. When once the crust of opposition is pierced through, the process of conversion becomes greatly accelerated.

There is now a very large force, comparatively, of missionaries in China. In 1887 there were 473 foreign missionaries, including the wives of missionaries. Now the total has advanced to nearly 1,300, of whom 589 are men. This shows an increase in thirteen years of nearly 300 per cent. Thirteen years ago there were only 73 ordained preachers and pastors; now there are 209, with 1,260 unordained ministers and 180 female helpers. Then there were 312 organized churches, of which only 18 were wholly self-supporting; now there are 520 organized churches, of which 94 are wholly self-supporting. Then there were 16 hospitals; now there are 61. Then the total contributions by native Christians for all purposes was \$9,272; now it is \$36,884. A statistical comparison would show many other items in which there has been a remarkable advance.

During these thirteen years there has also been growth in the feeling of fellowship between the missionaries of the different denominations represented. When the first Conference was organized in 1877 there were some missionaries who doubted both the expediency and practicability of such a conference. They did not see how it could do any good, and they feared it might do harm. There is probably to-day not a missionary in China who is not thoroughly convinced that the Conference is both a wise and helpful institution. The harmony that marked the proceedings of the Conference amounted to unanimity on all important questions.

JAPAN TO BE CHRIST'S BY 1900.

DR. VERBEEK, the distinguished missionary, who was one of the very first along with Dr. Brown to enter Japan with the glad tidings of salvation, and who has been of such inestimable service to that empire by his work in aiding to translate the Scriptures, is now here visiting the Reformed Churches of this country. He gives the most clear, connected, satisfactory and thrilling accounts probably yet heard here of the progress of Christianity from the beginning in Japan. It is his firm and joyful belief that before or at the end of the

present century, *i.e.*, in about ten years, there will be no more need to send missionaries from this or any other country to the kingdom of the Mikado. The Doctor is intensely earnest in urging that many missionaries should be sent new and with all speed. Now is the all critical hour. The iron is hot, the blow must be struck. The empire of that deeply interesting nation is in a transition state. Public opinion shifts by the day. All the elements of society, high and low, are in commotion. It is the opportune and golden moment for proclaiming Christ.

Well, then, let it be done. Think of it!—the most progressive and noblest nation of the Orient won completely for Jesus by 1900!—*Christian Intelligencer.*

HORRID HEATHEN RITES.

By late advices from the west coast of Africa, it is learned that a most revolting sacrifice has just taken place in the interior. A few months ago the old King of Eboe died, and, as is customary, traders from New Calabar went up to pay their respects to the new monarch. On their arrival the traders found the "Ju Ju" rites, performed on the death of the native king, still in progress, and about forty victims had been sacrificed. The old king was still lying in an open grave large enough to accommodate nine of the departed ruler's youngest wives, who had been murdered in the most cruel manner. Each of them had her ankles and wrists broken, so that she could neither walk nor crawl. In this maimed condition, and suffering most excruciating pain, the poor creatures were placed at the bottom of the grave, seven of them lying side by side. The king's body was then placed on them in a transverse direction.

Then the two remaining women were laid by his side. They were left without food or water to wait for death, which, however, it is said, did not come until after four or five days of intense suffering. In the meantime four men were stationed around the grave, armed with clubs, ready to knock backward any of the women who, despite their tortures and their pain, might manage to crawl to the side of the pit. In other parts of the town other human sacrifices were taking place. Suspended from various trees were the bodies of several men. They, too, were undergoing agonizing deaths, holes having, in most cases, been bored through their feet near the ankles. Through these holes ropes were drawn, and the men were tied to a high tree, head downward, and left to die.—*Presbyterian Review.*

The silver and gold is the Lord's, and He has only to touch the hearts of our women of wealth to lead them to give largely of their abundance.

The Presbyterian Record.

MONTREAL: AUGUST, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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Literature.

MAGO CHRISTI, by *Rev. James Stalker*; A. C. Armstrong & Son, New York, 1880; pp. 298; price \$1.25. This treatise on the Mind and Teaching of Christ, fresh from the pen of one of the most eloquent preachers and best writers in the Free Church of Scotland, merits unqualified commendation. It is the most suggestive and stimulating critique on the life of Jesus we have ever met with, and will be useful not only to ministers, but to all who have any desire to imitate the example of the Great Teacher.—*W. Drysdale & Co., Montreal.*

MEETINGS OF PRESBYTERIES.

Minnedosa, Neepawa, 23rd July, 2 p.m.
Winnipeg, Knox Church, 22nd July, 7.30 p.m.
Brandon, Portage la Prairie, 21st July, 3 p.m.
Ottawa, Knox Church, 5th August, 10 a.m.
Lan. and Renfrew, Renfrew, 25th Aug., 7 p.m.
Lindsay, Cannington, 26th August, 10.30 a.m.
Quebec, Morrin College, 26th August, 3 p.m.
Calgary, Calgary, 3rd September,
Columbia, New Westminster, 9th Sept., 3 p.m.
Barrie, Barrie, 29th July, 11 a.m.
Kingston, St. Andrew's Ch., 16th Sept., 3 p.m.
Montreal, Convocation Hall, 30th Sept., 10 a.m.
Owen Sound, Divis'n St. Hall, 16th Sept., 9 a.m.
Maitland, Wingham, 9th Sept., 11.15 a.m.
Stratford, Millbank, 8 Sept., 2.50 p.m.
Sarnia, Strathroy, 16 Sept., 2 p.m.

McGILL UNIVERSITY, MONTREAL.

The Calendar for the Session of 1890-91 contains information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and Departments of the University as follows:—

FACULTY OF ARTS.—(Opening September 15th, 1890.)

DONALDA SPECIAL COURSE FOR WOMEN.—(Sept. 15th, 1890.)

FACULTY OF APPLIED SCIENCE.—Civil Engineering, Mechanical Engineering, Mining Engineering, and Practical Chemistry. (Sept. 16th, 1890.)

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FACULTY OF MEDICINE.—(Oct. 1st., 1890.)

FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE.—(Oct. 1st, 1890.)

FACULTY OF LAW.—(Oct. 1st, 1890.)

McGILL NORMAL SCHOOL.—(Oct. 1st, 1890.)

Copies of the Calendar and of the Examination Papers may be obtained on application to the undersigned.

J. W. BRAKENRIDGE, B.C.L.,

Acting Secretary.

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Page for the Young.

THE PIGEON AND THE OWL.

There once was a Pigeon, as I have heard say,
Who wished to be wise;
She thought to herself: "I will go to the Owl,
Perhaps he'll advise;
And if all he tells me I carefully do
I'll surely get wisdom." Away then she flew.

When little Miss Pigeon arrived at the barn
She found the Owl there.
Most humbly she cooed out her wish; but the
Owl
Did nothing but stare.
"Well, well!" thought Miss Pigeon, "of course
I can wait;
I won't interrupt him; his wisdom is great."

She waited and waited. At last the Owl
blinked
And deigned a remark:
"You'll never be wise, foolish Pigeon, unless
You stay in the dark,
And stretch your small eyes, and fly out in the
night,
And cry 'Hoo-hoo-hoo!' with all your might."

So little Miss Pigeon to practice began;
But all she could do
Her eyes would not stretch, and her voice
would not change
Its soft, gentle coo;
And she caught a sad cold from the night's
damp and chill,
And lacking the sunshine besides, she felt ill.

Then little Miss Pigeon gave up being wise:
"For plainly," said she,
"Though owls are the wisest of birds, theirs is
not
The wisdom for me;
So I'll be the very best pigeon I can."
And what do you think! She grew wise on
that plan!

— *Wide Awake.*

"THEN GOOD-BY."

The tower door of St. Leonard's Church, Bridgenorth, England, was left open, and two young boys, wandering in, were tempted to mount up into the upper part, and scramble from beam to beam. All at once a joist gave way! The beam on which they were standing became displaced. The elder boy had just time to grasp it when falling; while the younger, slipping over his body, caught hold of his comrade's legs.

In this fearful position the poor lads hung, crying for help; for no one was near. At

length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both "done for." "Could you save yourself if I were to loose my hold of you?" replied the younger lad. "I could, I think," returned the elder boy. "Then good-by, and God bless you!" cried the little fellow, loosing his hold. Another second and he was dashed to pieces on the stone floor below, his companion clambering to a place of safety.

This is a true story. The record of it is preserved in the Bodleian Library, at Oxford. Some tales of heroism excite us to pour forth our wonder and approval in many words, but this one strikes us dumb. Surely this little boy, in this one brief, awful act of self-sacrifice, had found his way to keep his Lord's commandment.

THE BIBLE IN THE BARN

Willie was a poor little boy who worked in a machine shop. When he was fourteen years old he gave his heart to Christ, and felt as if he must work for Him. So he left his trade and began to sell tracts and Bibles to people who did not have them, or know of them. He felt that he himself was young and weak, but every day he prayed that Christ would lead him and tell him what was the best and wisest thing to do.

One morning he called at a farm-house and wanted to sell the man a Bible. The man refused to buy, and then Willie asked to leave one there. "You can't leave one in my house; if you leave one at all, the barn's the only place that's fit for it," replied the man, expecting to drive Willie off by his wicked words.

"All right," said Willie cheerily, thankful to be allowed to leave it within the reach of the household, for in some places they refused it outright and drove him away. "Our Saviour once lay in a manger, and that will be a good place." So it was carried out to the barn, and with a prayer that it might be read, went on his way. The farmer impressed by Willie's gentle and courageous words, wondered what the Bible had to say about Jesus in the manger, and finally went out and began to read it. That reading led to his conversion, and his conversion led his family to seek and find Jesus. Was Willie wise or foolish to trust in Jesus? Could he have worked so wisely trusting in his own strength? No; it is Jesus who makes us wise and gentle and brave, and leads us always into the right way.

"Little hearts, O Lord, may love Thee,
Little minds may learn Thy ways,
Little hands and feet may serve Thee,
Little voices sing Thy praise;
Growing wiser, stronger, happier,
Loving Jesus all their days."

Acknowledgments.

Received by Rev. Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto street. P.O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th June, 1890...	\$ 62.05
North Luther.....	2.55
London, St James Ch.....	5.00
Dracon.....	3.00
East Williams.....	1.68
Aylmer.....	2.00
Beckwith.....	2.00
Donald.....	2.00
Thamesville.....	8.14
Orms town.....	4.00
Cavendish and New Glasgow	4.00
Annan.....	1.89

\$ 101.31**HOME MISSION FUND.**

Received to 5th June.....	\$ 788.72
Manitou.....	13.00
W Guillimbury, 1st Ch.....	40.00
Morrison.....	17.15
Novar.....	15.87
Sundridge.....	24.86
Burk's Falls.....	23.50
Cartier.....	15.03
Laskay.....	7.00
Markdale.....	5.00
Nassagaweya.....	20.00
Scott and Uxbridge.....	10.00
Manilla.....	2.00
Simcoe, St Paul's SS, North }	26.00
West.....	
Paisley, Knox Ch.....	45.20
Theford.....	25.00
McIntyre.....	8.00
Beckwith.....	10.00
Nelson.....	12.00
Thamesville.....	18.03
A friend, Bervie.....	10.00
Hawkesbury.....	8.35
Westmeath.....	1.64
Preceptor Senex.....	3.00
Leith.....	5.00

\$1154.32**STIPEND AUGMENTATION FUND.**

Received to 5th June.....	\$ 460.01
Beaver Creek.....	4.50
W Guillimbury, 1st Ch.....	12.00
Nassagaweya.....	7.00
Scott and Uxbridge.....	10.00
Seymour.....	4.25
Rylstone.....	5.00
Guelph, St Andrew's.....	40.00
Coulange.....	6.00
Oneida.....	11.00
McIntyre.....	6.00
Thamesville.....	20.00
Botany.....	13.00
Hawkesbury.....	12.00
Preceptor Senex.....	1.00
Annan.....	6.04
Blyth.....	19.00

\$ 637.10**FOREIGN MISSION FUND.****INDORE COLLEGE.**

Beaverton.....	\$ 10.53
A D Ferrier, Fergus.....	50.00
Brampton Y P Association..	100.00
Beaverton, Knox Ch.....	25.25
Columbus.....	36.75
Arthur Mowat, Toronto.....	2.00

Per Rev J Wilkie.....	636.78
North Bruce and Saugeen....	34.00
Donald McKay, Toronto.....	100.00

FOREIGN MISSION FUND.

Received to 5th June.....	\$2880.71
Burnside.....	1.00
Hampden.....	8.00
Laskay.....	4.00
Markdale.....	3.00
Nassagaweya.....	15.00
Scott and Uxbridge.....	12.00
Ashburn.....	12.25
Mrs P Field, Metchosin.....	5.00
Manilla.....	1.00
Turin.....	7.80
Guelph, St Andrew's.....	50.00
Lake Road.....	12.90
Dunblane.....	10.54
Paisley, Knox Ch.....	49.50
Prospect.....	103.00
High Bluff.....	20.00
McIntyre.....	8.00
Beckwith.....	10.00
Montreal, Crescent St Ch, Rev	
J H McVicar's salary.....	100.00
Ingersoll (col at Miss McKel-	
lar's designation).....	19.00
Donald SS.....	11.85
Donald, Mrs. Robertson's	
Chinaman's class.....	5.75
David Yuile, Montreal, Mr.	
McKenzie's salary.....	600.00
Crowland.....	4.50
A friend, Bervie.....	35.00
Montreal, Chalmer's JM Soc,	
Formosa.....	45.00
Cote des Neiges.....	18.00
Hawkesbury.....	3.10
Toronto, Erskine Ch SS.....	2.50
Toronto, Erskine Ch SS Honan	
Toronto, Erskine Ch SS, N W	
Queen's University Miss Asso,	
Rev Dr. Smith's salary, etc	
Carleton Place, Zion Ch.....	74.00
Osgoode Line.....	13.00
Preceptor Senex.....	1.00
Leith.....	4.00

\$4867.45**KNOX COLLEGE FUND.**

Markdale.....	\$ 2.30
Nassagaweya.....	10.00
Scott and Uxbridge.....	1.00
Lake Road.....	3.00
Caledonia.....	11.50
Welland.....	4.88
Annan.....	4.21

QUEEN'S COLLEGE FUND.

Caledonia.....	\$ 5.00
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MONTREAL COLLEGE FUND.

Caledonia.....	\$ 6.00
Beckwith.....	5.00

MANITOBA COLLEGE FUND.

Received to June 5th.....	\$ 75.24
Scott and Uxbridge.....	2.00
Guelph, St Andrew's.....	20.00
Caledonia.....	9.00
Beckwith.....	5.00
Preceptor Senex.....	1.00

\$ 112.24**KNOX COLLEGE ENDOWMENT FUND.**

Received to 5th June.....	\$ 62.00
R. Flaws, Guelph.....	7.00
McLeod Stewart, Ottawa.....	25.00
Binbrook and Saltfleet.....	5.00
David Cruickshanks, Keene..	10.00
Rev R. H Myers, Norwich...	15.00

\$ 124.00**AGED AND INFIRM MINISTERS' ENDOWMENT FUND.**

Dr. John Caven and Wife....	\$ 10.00
George Duff, Cookstown.....	50.00
A friend, Perth.....	100.00
J Henderson, Toronto.....	50.00
J L Thompson, Toronto.....	50.00

WIDOWS' AND ORPHANS' FUND.

Received to 5th June.....	\$ 68.25
Scott and Uxbridge.....	3.00
Ashburn.....	5.25
Manilla.....	1.00
McIntyre.....	4.00
Beckwith.....	5.00
Montreal, Chalmer's J M Soc	
Ottawa, St Paul's.....	15.00
Carleton Place, Zion Ch.....	13.00
Preceptor Senex.....	1.00
Annan.....	2.43

\$ 127.93**WIDOWS' AND ORPHANS' FUND.****Ministers' Rates.**

Received to 5th June.....	\$ 144.00
Rev James Sutherland.....	10.00
" Alex. Stewart.....	8.00
" J. K. Baillie.....	20.00
" Dr. Matthews.....	44.00
" J. Leishman.....	20.00
" Dr. Caven.....	8.00
" D. McIntosh.....	8.00

\$ 262.00**AGED AND INFIRM MINISTERS' FUND.**

Received to 5th June.....	\$ 377.40
W Guillimbury, 1st Ch.....	4.00
Hymnal Committee.....	300.00
Markdale.....	3.00
Scott and Uxbridge.....	3.00
Ashburn.....	5.50
Lake Road.....	1.60
Theford.....	6.75
McIntyre.....	4.00
Beckwith.....	5.00
Crowland.....	1.60
Greenbank.....	10.67
Montreal, Chalmers J M Soc	
Lachin, St Andrew's.....	44.56
Lachute, Henry's Ch.....	14.85
Ottawa, St Paul's.....	30.00
Carleton Place, Zion Ch.....	20.00
Preceptor Senex.....	3.00
Annan.....	3.79

\$ 848.72**AGED AND INFIRM MINISTERS' FUND.****Ministers' Rates.**

Received to 5th June.....	\$ 90.50
Rev James Sutherland.....	3.75
" D. McRae (2 yrs).....	8.00
" Alex. Stewart.....	6.00
" C. B. Pitblado.....	20.00
" Dr. Caven.....	11.00
" D. McIntosh.....	4.00

\$ 143.25

CHINA INLAND MISSION.

R Rouge, St Andw's P O Qu. \$ 6.00

CONTRIBUTIONS UNAPPORTIONED.

Toronto, Central Ch. \$ 500.00
 Columbus. 77.00
 Brussels, Melville Ch. 60.00
 Egmondville. 35.00
 Dundas. 78.70
 St Helen's. 29.00
 Acton. 74.25
 Acton SS. 23.75
 Toronto, Knox Ch. 717.02
 Thamesford. 107.00

Received during June by Rev. P. M.
 Morrison, Agent at Halifax. Office,
 Chalmers Hall, P. O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged... \$3456.75
 Blue Mountain. 6.00
 New Mills, Charlo & R Jacquet 30.00
 Cape North. 5.00
 W A McCarty (Taylor's Head) 5.00
 St Philip's, Westville. 46.80
 Willing Workers, St Stephen's,
 St John. 36.00
 Acadia. 35.00
 Cape North SS. 5.00
 In memoriam Mrs Geo Law-
 son from Executors. 50.00
 St Columbia, Hopewell. 57.25
 Ladies' Glengarry, Hopewell. 34.00
 St John's, Stellarton. 16.89
 Bass River, N S. 18.58
 Portauquique. 13.37
 Blackville and Derby. 14.00
 Widows and Orphans Fund. 75.00
 Geddie Memorial Fund. 90.00

\$3998.64

HOME MISSIONS.

Previously acknowledged... \$ 156.15
 Two sisters, Pictou, N S. 6.00
 Blue Mountain. 4.00
 N Mills, Charlo and R Jacquet 30.00
 Cape North. 6.00
 Acadia. 60.00
 Bass River, N S. 17.82
 Portauquique. 12.40
 Blackville and Derby. 14.00
 West River and Green Hill. 42.81

FOR THE NORTH-WEST.

W F M S, St Andrew's, Pictou \$ 45.00
 Mission Band, " 5.00
 River Louison SS. 5.00
 Lady, 1st Ch, Truro. 62.50

\$ 466.68

COLLEGE FUND.

Previously acknowledged... \$ 270.86
 Knox Ch, Pictou, ... 20.50
 W A McCarty (Taylor's Head) 5.00
 Div B of Montreal. 130.00
 Div Can B of Commerce. 24.50
 Bass River, N S. 8.00
 Portauquique. 5.70
 Coupon Moncton Debenture. 45.00
 Coupon Halifax Debenture. 26.29
 Coupon Guysborough " 232.00
 Coupon Spring Hill " 21.72
 Div Union Bank of Nfld. 821.25
 Lat estate of Judge James. 95.00

\$1705 82

AUGMENTATION FUND.

Previously acknowledged... \$ 67.67
 Barney's River. 10.00
 Blue Mountain. 4.00
 N Mills, Charlo and R Jacquet 20.00
 Acadia. 35.00
 Bass River, N S. 8.60
 Portauquique. 3.53
 Harbour Grace. 84.00

\$ 182.80

BURSARY FUND.

Previously acknowledged... \$ 40.00
 Prin and Int of money borrow-
 ed by Thos Alex Le Page. 50.00
 Coupon St John Debenture. 30.00

\$ 120.00

AGED MINISTERS' FUND.

Previously acknowledged... \$ 65.75
 N Mills, Charlo and R Jacquet 15.00
 Int John Miller. 26.04
 Rent per W McKeen. 11.00
 Int J P Jardine. 18.00
 Int St Andrew's, Truro. 125.00
 Coupon Halifax Debenture. 13.37

\$ 274.16

FRENCH EVANGELIZATION.

Received by Rev Dr Warden, 198 St
 James Street, Montreal, Treasurer
 of the Board of French Evangeliza-
 tion, to July 7th, 1890.

Ordinary Fund.

Already acknowledged... \$ 924.62
 Westmeath. 5.30
 Markdale. 4.00
 Barrie. 4.00
 Cannington SS. 4.00
 Pt Crawford, Indian Head. 5.00
 A y'ng friend, Kn'x Ch, Guelph 10.54
 Y P M A, Molesworth. 25.00
 J W. 10.00
 Hawkesbury, St Paul's. 2.00
 Executors Jas Hill, Beverly, Ont 553.33
 Brockville, St John Ch. 25.00
 A R E, Nairn. 5.00
 Exs Wm Richardson, Nichol
 Township. 100.00
 Geo D Fergusson, Fergus. 200.00
 Madoc, St Peter's. 20.00
 John Johnstone, Grafton. 50.00
 Madoc, St Columba SS. 13.00
 Valleyfield SS. 10.61
 Russell. 11.47

Per Rev. P. M. Morrison:—

Fisher's Grant. 7.00
 Blue Mountain. 4.00
 N Mills, Charlo and R Jacquet 15.00
 Amherst, St Stephen's. 65.00
 Stellarton. 37.60
 Blackville and Derby. 12.00

Per Rev. Dr. Reid, Toronto:—

Laskay. 4.00
 Scott and Uxbridge. 4.00
 Manilla. 1.00
 McIntyre. 3.70
 Beckwith. 10.00
 A friend, Bervie. 5.00
 Carleton Place, Zion Ch. 40.00
 Preceptor Senex. 2.00
 Leith. 3.00

\$2,196.17

POINTE AUX TREMBLES SCHOOLS.

Received by Rev. Dr. Warden, 198
 St. James St, Montreal, Treasurer,
 to July 7th, 1890.

Ordinary Fund.

Already acknowledged... \$ 305.43
 The endless chain. 3 50
 Motherwell SS. 20.00
 Two friends, Stonewall, M. 5.00
 Orillia SS. 15.00
 Chas Ansdel. 1.00
 Mrs H. Cooke. 1.00
 A friend. 1.00
 Brantford, Balfour St SS. 50.00
 Cape North SS. 2.00
 Oakville Seed Sowers Mission
 Band. 5.00
 Miss E'ph'a Walker, Princeton 50.00
 A R E, Nairn. 5.00
 Oshawa SS. 12.50
 Manilla. 1.00

\$ 477.43

Building Fund.

Already acknowledged... \$ 477.73
 Rev M Barr, Seaforth. 1.00
 Per Mrs J H Gray, Brampton 1.10
 Miss M Lowry, Hagerman. 3.00
 A friend. 2.00
 Fergus, St Aw's Ch Ladies
 Aid. 10.00
 A friend, Ripley. 5.00
 A friend, Exeter. 5.00
 Peterboro, St Paul's Ch Ladies 25.00
 Per Mrs E Munro, Thorold. 9.60
 Per Mrs J S Anderson, St Hel'ns 0.75
 Woodstock, Ont, Chalmers SS 25.00
 Per Mrs J Murray, Lochair, NS 10.00
 Shubenacadie, Teachers and
 Scholars. 13.00
 Friends, Oakville, per Miss
 Patton. 8.00
 Miss Lexie McLean, Scotsburn 2.00
 Per Mrs Johnstone and Mrs
 Lord, Grafton. 1.00
 Janet McLennan, Apple Hill 5.00
 Per Mrs Carrie, Blake. 14.20
 Brucefield (add'l). 1.00
 E S Howatt, Tryon. 5.00
 Red Bank. 1.00
 Dartmouth, St James Ch. 11.50

\$ 636.84

COLIGNY COLLEGE, OTTAWA.

Received by Rev Dr Warden, 198 St
 James St, Montreal, Treasurer.

Already acknowledged... \$ 2.00
 Miss M Lowry, Hagerman. 2.00
 Brockville, St John's Ch. 25.00

\$ 29.00

MINISTERS' WIDOW AND ORPHAN FUND,

MARITIME PROVINCES.

Rev George Patterson, DD, Sec'y.

Receipts from 30th May to 5th
 July, 1890. *Ministers' Rates:*—Rev J
 F Duston, Jas D Murray, T G John-
 ston, AB Dickie, Jas Fitzpatrick, Jas
 Fowler, Jas A McKeen, and Moses
 Harvey \$14 each; John Forrest \$20,
 Dan McGregor \$34, Jas Ross \$14.96,
 Thomas Downie and James Murray
 \$10.50 each, David Drummond \$7, A
 W Herdman \$10, Total \$218.96, of
 which for fines and interest \$4 96.

WIDOWS' AND ORPHANS' FUND IN
 CONNECTION WITH THE CHURCH OF
 SCOTLAND, JAMES CROIL, TREAS.,
 MONTREAL.

Wolesley, NWT, Rev A Camp-
 bell. 4 31
 Renfrew, Rev Dr Campbell. 30.00
 New Amsterdam, Rev J Rennie 12.00
 Montreal, Rev Jas Patterson 6.00



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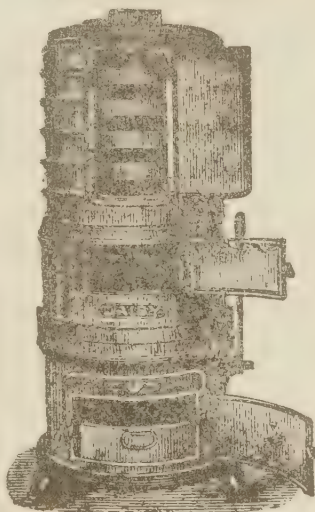
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1889.... 563,113.67....	2,250,000..	17,007,758.86

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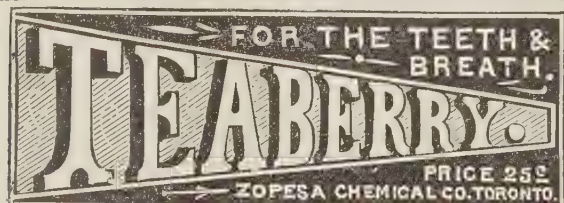
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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



SEPTEMBER, 1890

OFFICE OF PUBLICATION,
198 ST. JAMES ST. MONTREAL.

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Rev. John Wilkie.



Mrs. Wilkie.

IT affords us pleasure to present our readers with portraits of Mr. and Mrs. Wilkie of Indore, Central India, who after a sojourn of more than two years in Canada have recently left us again to resume their missionary labours. Mr. Wilkie needs no introduction from us. For ten years at least he has occupied a prominent position as an earnest and energetic missionary in a

very difficult field of labour. Having become entitled to 'furlough' he came home to rest and recuperate, bringing his family with him. But to one of Mr. Wilkie's sanguine temperament rest is not to be found in inactivity; and so he probably worked as hard here as ever he did in India—visiting presbyteries and congregations and every where giving a

fresh impetus to missionary activity by means of his interesting and instructive addresses.

Mr. Wilkie was born at Dumfermline, Scotland, in 1851. At three years of age he came to Canada with his parents who first settled at Hamilton, then Ingersoll, and finally at Guelph, Ont. From the Guelph High School he passed to the University of Toronto. At the end of his third year he engaged in teaching for three years and a half—part of the time in the High School of Almonte. On completing his University course he entered on his theological curriculum at Knox College, Toronto, where he graduated in 1878. While prosecuting his studies he spent four summers in the Home Mission field, at Kinburn, Eden Mills, Admaston, and Malton and Brampton. The better to fit him for the work to which he desired to consecrate himself, he took a course of lectures in medicine in Edinburgh. He was ordained and designated as a missionary to India, 10th September, 1879, was married to Miss Neilson of Almonte shortly afterwards, and on the 3rd of October following he and his young wife set out for Central India.

For some years after their arrival in India the local authorities at Indore obstructed missionary work in every possible way. For a length of time it seemed doubtful whether our missionaries would be allowed to preach the Gospel at all or be permitted to acquire any property. Mr. Wilkie took a prominent part in the struggle that ensued for liberty of conscience and free speech: indeed it was largely owing, we believe, to his indomitable pluck and perseverance that the restrictions which threatened the existence of the mission were ultimately removed. Mr. Wilkie all along was impressed with the importance of combining higher education with evangelistic teaching, and just as soon as it was in their power to act in that direction, a College and High School were instituted at Indore. The large measure of success which attended the effort led Mr. Wilkie to ask from the members of the Church in Canada funds to provide suitable College Buildings and equipment. His appeals met with a generous response, upwards of \$10,000 having been placed at his disposal. When this College shall be completed, the aggressive work of the mission will be immensely strengthened by the facilities which it will afford for the education of a native ministry—through whom the Gospel must be preached to the teeming millions of Central India.

Brief Survey of Missions.

PRESBYTERIAN CHURCHES and missions fairly girdle the globe. From Alaska and Labrador in the north, to Brazil and the Cape of Good Hope in the south, they have taken root and are bearing goodly fruit. In Europe, in America, in Australia, in Africa and Asia, the blue banner is held aloft "for Christ's crown and covenant," and new fields are being constantly added to the wide domains already occupied. We have our share of half a continent to possess for the Lord, and that glorious task will demand all our energies for long years to come. We have also our share of the great world's evangelization to tax our energies. Do our readers bear in mind all the fields we occupy, and the men and women who represent us in those fields? We all ought at least to be able to repeat the roll of our missionary force, and to know where each member of that force is located.

There is now no considerable branch of the Presbyterian family but has its mission to the heathen. Our sister Church in the United States is remarkable for the liberality with which she supports missions in China, India, Japan, Siam and Laos, Africa, Papal Europe, South America, Persia, Syria and Africa. The demand for more missionaries, especially in India, is very urgent. The Kolhapur Mission, for example, occupies a field which contains a population of four millions. At present the missionaries number one for every 333,000. A very pressing demand is made for sixteen new missionaries, and for the support of these the agents already in the field offer to give *one-half* their own salaries! In Japan the different branches of the Presbyterian family are now united and are meeting with a gratifying measure of success. There are Presbyterian missionaries in Corea, which is still in an unsettled condition.

Africa contains eleven million square miles of territory. Six and a-half million miles are claimed by Europeans, and half the remainder lies within the limits of the great desert of Sahara. We may therefore expect that ere long Europe will at least put an end to the traffic in slaves. Recently a Mohammedan conference was held at

Khartoum with the object of devising means to stop the liquor traffic, so disastrous to the African peoples. At the same time an anti-slavery conference has been discussing at Brussels the most effectual means of stopping the slave trade. Trade, commerce, philanthropy, the spirit of adventure, the spirit of national rivalry, are all conspiring to open up the "Dark Continent." The Gospel with its healing and saving light is peering the gloom. It has in fact been a "breaker up of the way." Stanley's explorations and narrations will do much to quicken missionary zeal and deepen among Christians a sense of responsibility.

The success of the Baptist missions in Burmah is among the brightest chapters in modern missionary history. At this moment there are nearly 400 self-supporting churches in Burmah; there are 524 native ministers and 30,000 communicants. The conversions last year numbered nearly 2,000.

It is stated that the young Empress of China is favourably disposed to the Christian religion.—A General missionary Conference was held at Shanghai in May, from the 7th to the 17th. All the interests of the Kingdom of Christ in China were taken under consideration.

Brieflet No. 19.

STRASSBURG REVISITED.

WE spent a memorable Sabbath in Strassburg, 5th September, 1886. We could hear of no English service in the city and made that an excuse for attending high mass in the Cathedral. It was a magnificent "spectacle;" but it was more than that; without feeling any sympathy for what we consider the errors of Roman Catholicism, we are free to state that it was a solemn and impressive service. The vast edifice was packed full of people—as fine a congregation to look at as could be found anywhere. The priests were arrayed in gorgeous apparel. The service was entirely liturgical, save at a brief interval when prelates, priests and people prostrated themselves in silent reverence. The responses were chanted by a white-robed choir. The whole congregation joined in the loud amens, while clouds of incense from glowing silver censers rose to the vaulted roof.

From the Cathedral we went to the Protestant church of St. Thomas—a fine old 14th century church, too, filled to the door by a congregation largely composed of soldiers in uniform who led the singing effectively with their martial band. The preacher, you could tell by his black gown, his short white muslin cassock and his manifold ruffles, was a Lutheran, and delivered an eloquent extempore oration in German. On the altar were tall lighted candles and a crucifix. The service did not last more than one hour. Before the town clock struck twelve every church in Strassburg was emptied and the Sabbath was ended. The shops were re-opened. Business was resumed as usual, with this difference that excursion parties were more numerously patronized; as the day wore on, the parks and public gardens, the picture galleries and museums drew bigger crowds than on other days, while in the evening the brilliantly lighted beer gardens, the ball rooms, the theatres, the gambling dens, and other forms of licensed sin attracted giddy multitudes, robbing the people of the Sabbath "made for man," and involving many of them in flagrant immorality. The contrast was very striking. Though it would be wrong to argue that the excesses of the afternoon and evening were the *result* of the magnificent ritual of the morning, yet it was undeniably manifest that it was powerless to stem the tide of frivolity and vice. As the Sabbath is spent in Strassburg, so is it spent in Berlin and Hamburg and all the other large cities of the Empire. It is the "Continental Sabbath," from which, we say with all reverence, "Good Lord deliver us!"

THE STORK'S NESTS. We saw plenty of them on the tops of the highest chimnies, but the birds had a few days before this time taken their departure. They come here in large numbers regularly in March, and during their stay are busily employed as city "scavengers," frequenting the market-places where they greedily devour all kinds of offal and vermin. In the end of August, as soon as their young are able to fly, they all start off on the same day for Africa, to be joined by detachments from other places until they make up an army of many thousands. True as ever to its periodical instinct, "The stork in the heaven knoweth her ap-

pointed times," Jer. 8:7. The stork is proverbial not less for its confiding disposition and absence of the fear of man than for its tender solicitude for its young, and for the old and feeble of its own race. If any of the youngsters are not strong enough to undertake the long and arduous journey to winter quarters they are killed by the parents before they migrate. It is even said that in cases of fire enveloping their nests the parent birds, failing to extricate their young, will rather perish with them than forsake them. In consequence of its humane character the stork is everywhere protected by law, though that is scarcely necessary, for the owner of a house regards it as a fortunate omen when a pair of storks first take possession of his chimney-top. Their annual return is hailed with as much interest as the opening of the navigation is in Montreal.

Missionary Cabinet.

THOMAS CHALMERS, THE PARISH EVANGELIST.*

THIS Prince of Scottish preachers was born at Anstruther in the County of Fife, on the 17th of March, 1780. He was the sixth child and fourth son of a family numbering fourteen. His parents who belonged to the well-to-do middle class were Calvinists. Thomas, when a mere child, declared that he would be a minister, and while yet a boy exhibited surprising gifts of oratory. Before he had reached twelve years of age he entered St. Andrew's University, "ill-prepared by idle and careless habits for reaping the full benefit of a college course." During the first two sessions his progress was slow. It was in his third year that his inactivity awoke to an enthusiastic love for mathematics and natural philosophy, which had far greater attractions for him than the study of theology. Yet, such was his proficiency in that branch, he was licensed to preach the Gospel by the Presbytery of St. Andrew's before he was nineteen. His first sermon, preached at Wigan, 25th August, 1799, led his friends to believe that, though he was "a little awkward," he would yet shine in the pulpit. He was ordained minister of Kil-

many, 12th May, 1803, and remained there twelve years. During the first half of that time his ministry was practically a failure. His heart and head were too full of chemistry, mathematics, and speculative science. It was not until sickness and death entered his family circle and he himself was on the brink of the grave that he realized his own spiritual feebleness and the meagre results of his preaching. After a long inward struggle he was convinced that his attempt to scale the heights of perfection by a perfunctory round of duty was an utter mistake. The result was an entire change in his pulpit addresses. "He began to preach new sermons from old texts," and very soon the profiting appeared unto all men. Not only did his church become crowded with hearers from all the parishes around, but conversions became frequent. He found that "to preach Christ was the only effective way of preaching morality in all its branches."

In 1812 Mr Chalmers married Grace, the second daughter of Captain Pratt of the 1st Royal Veteran Battalion. It proved in all respects a happy union. The ceremony took place at Starbuck, Kilmany, the officiating clergyman being Dr. Greenlaw, then in his 90th year, who made the laughable mistake of binding the lady to become a loving and affectionate "husband," to which she courtied! From Kilmany he was translated to the Tron church, Glasgow, in 1815, where he commenced an incessant round of parochial work which only an intellectual giant such as he was could hope to cope with. In 1816 he received the degree of D.D. from the University of Glasgow, and the same year was appointed a commissioner to the General Assembly. A sermon preached at that time before the Society of the Sons of the Clergy, and another before the Assembly, made a profound impression and drew from his audiences "audible murmurs of applause." About this time, too, he delivered his famous series of astronomical discourses which were pronounced "unrivalled for the grandeur and amplitude of their sweep through the depths of space." They drew merchants from their places of business at the busiest hour of the day in such numbers that there was often no standing room in the church. In 1819 he removed to the

* MEMOIRS OF THOMAS CHALMERS, by William Hanna, D.D., Edinburgh; David Douglas, 1873.

new St. John's church, the parish connected with which contained a population of 10,000, almost entirely operatives. There he inaugurated and superintended the most effective parochial organization that had ever been seen in operation, on a principle at that time entirely novel, by which all the poor of the parish were systematically visited and cared for, the expense being met by voluntary contributions at the church door. The machinery for working out the gigantic problem was elaborate and perfect in every detail and worked like a charm under his personal direction. For a short time he had for his assistant in St. John's the celebrated Edward Irving, then a licentiate, who was destined to become as brilliant an orator as Chalmers himself. The order of Deacons was revived. Day-schools and Sabbath-schools were established in each of the twenty-five districts into which the parish was divided.

The continuous strain upon his strength induced Dr. Chalmers to accept the chair of moral philosophy in the University of St. Andrew's in 1823, "when Glasgow gracefully surrendered to St. Andrew's what St. Andrew's had originally bestowed." His career there was eminently successful. Not satisfied with discharging the duties of the class-room, he entered heartily into every measure instituted in the town for the benefit of the neglected portion of the community. As president of the missionary society, composed of different denominations, he was the means of creating a revolution of public sentiment in the cause of missions to the heathen. It was by attending the meetings of this society that Dr. Duff had his enthusiasm fanned into glowing zeal, and was impelled to tread in the footsteps of his great teacher and to devote his life to missionary work in India, as the first Foreign Missionary of the General Assembly of the Church of Scotland. Dr. Chalmers was offered the parish of St. Cuthberts, Edinburgh, then, as now, one of the most desirable livings in Scotland; but his preference for what he considered the more important work of training others for the ministry made him decline the offer. Dr. Ritchie having at this time resigned the chair of Divinity in Edinburgh, Dr. Chalmers was elected in his stead and in-

stalled, 6th November, 1828, amid demonstrations of unbounded enthusiasm. In 1832 he was elected Moderator of the General Assembly. The publication of his famous "Bridgewater Treatise," shortly afterwards, gained for him "literary honours such as were never united in the person of any Scottish ecclesiastic." He was placed at the head of the Assembly's Church Extension Scheme, and in six years reported no less than 222 new churches and an endowment fund of \$1,500,000.

On the 18th of May, 1843, Dr. Chalmers, along with 470 of his brethren, severed his connection with the Church of Scotland and transferred his immense influence to the Free Church of Scotland then organized. He was immediately appointed principal of the new college, Edinburgh, and shortly afterwards embarked in what was perhaps the greatest enterprise of his life, by which he solved the problem of thoroughly organized "Territorial evangelization"—the West Port—one of the most poverty-stricken districts in Edinburgh having been selected for the experiment. In the midst of an unexampled career of usefulness, the great philosopher, philanthropist and preacher, died suddenly on the 31st of May, 1847. An enormous concourse of people from all ranks in society followed his remains to the New Grange cemetery where he was buried "amid the tears of a nation, and with more than kingly honours."

Dr. Chalmers reached the zenith of his popularity as a preacher in the Tron church, Glasgow, 1815-1819, when fifteen or sixteen hundred people would be squeezed into it of a Thursday forenoon—every eye bent with fixed intentness on the speaker, who held them spell-bound with magnificent flights of oratory that swept everything before it. It is well-known that Chalmers read his sermons, which were usually written in short-hand. Many amusing anecdotes are told of the effect produced upon some of his hearers. This one he was fond of relating himself—"A friend of mine expressing his surprize to a country woman in Fife, that she who had such an abhorrence of 'paper ministers' should yet be so fond of Mr. Chalmers; she replied, with a serious shake of the head,—'Nae doubt; but it's *fell readin' thon!*'"

Presbyterianism on the Prairie.

PRINCE ALBERT.

PRINCE ALBERT is situated on the North Saskatchewan about 250 miles north-west of Qu'Appelle. The North and South Saskatchewan rivers rise in the Rocky Mountains and after flowing between eight and nine hundred miles unite about 35 miles East of Prince Albert. The North Saskatchewan is navigable from the Grand Rapids to Edmonton which is nearly 500 miles above Prince Albert, and the South Saskatchewan is navigable at certain seasons up to Medicine Hat. Before uniting, their streams flow almost parallel for about 120 miles and the distance between them at Prince Albert is not more than 20 miles. About 60 miles above Prince Albert stood Fort Carlton and 50 miles further up still is Battleford. Roughly speaking, the North Saskatchewan is the boundary between the prairie and the forest which stretches northward 500 or 600 miles till the barren lands are reached. These are the home of the musk ox and countless herds of deer. There is a considerable amount of land in the neighbourhood of Prince Albert well adapted for farming, especially in the district of Red Deer Hill. The Carrot River country, famous for its fertile soil, is only 50 or 60 miles to the south-east. Duck Lake, Grandin, Willoughby and other settlements are to the south-west. The country and town of Prince Albert suffered greatly by distance from a railway, but this great want is now to be met by the construction of the Regina and Long Lake Ry. from Regina. The road is now finished to Saskatoon on the South Saskatchewan and trains will be running into Prince Albert in October next.

When Prince Albert was selected by the Rev. James Nesbit in 1866 as the seat of a Presbyterian Mission to the Cree Indians of the Saskatchewan there were neither house nor settler within 60 miles of it. Here were erected residences for the missionary and his staff and buildings in which the work of education and religion could be conducted. Owing to distance from any settlement (the Red River settlement was 500 miles away) land was taken up and farming operations carried on for years to provide food for the mission. A settlement soon formed around the mission, whites and halfbreeds being attracted by the good quality of the soil and

especially the facilities afforded for the education of their children. The Hudson's Bay Co. soon planted a post about a mile east of the mission. Later on, Bishop McLean selected a site $3\frac{1}{2}$ miles further up the river as the headquarters of his diocese and the seat of Emmanuel College. At a later date one or two villages were attempted to be started between Prince Albert and Emmanuel College. All felt that there must be a town in that neighbourhood and each was anxious to secure the site of that town. The Rev. James Sieveright seized a favourable opportunity and adopted such measures as made the mission property the centre of the town of Prince Albert.

The town has now a population of about 2000. It has two grist mills, two saw and planing mills. The Presbyterian, Anglican, and Methodist bodies have churches there, and the Presbyterian and Roman Catholic Churches have academies for higher education. A good public school is in operation with two teachers and 81 pupils enrolled according to the last report.

Mr. Nesbit had associated with him Mr. Geo. Flett, our Indian missionary at Okanase, and Mr. John MacKay of Mistawasis reserve. The Rev. Edward Vincent was sent to Mr. Nesbit's assistance, but resigned in 1874. In the summer of that year Mrs. Nesbit took ill and her husband took her down to Kildonan for medical treatment, where she died shortly after her arrival, and her husband, worn out with his labours, fell on sleep three weeks after his wife and their bodies lie side by side in the historic burying ground of Kildonan. In the autumn of that year the Rev. Hugh McKellar was appointed to take charge of the mission. Owing to the influx of Canadian settlers, the Indians were compelled to move away to points north-west of Prince Albert where game and fishing were more abundant. These missionaries were sent to labour among them and follow up the good work done by Mr. Nesbit—Mr. Johnson of Beaverton, Mr. Stewart of Clinton, Mr. James Duncan, Mr. James Sieveright. Mr. W. McWilliam and Dr. Jardine followed Mr. McKellar at Prince Albert for a longer or shorter time. In Mr. Sieveright's time Prince Albert had a 'boomlet' and a large number of buildings were erected, among them a neat brick church and a commodious manse. When the Assembly met in Winnipeg in 1887, Dr. Jardine's eloquence so moved the court that he was authorized to collect funds to secure incorporation and erect buildings at Prince Albert for an Academy for higher education. About \$9,000 were collected and suitable buildings were erected in 1888. To the great regret of the Church these buildings fell a prey to fire last winter, and have not yet been rebuilt.

Connected with Prince Albert congregation are from 30 to 40 families, about 40 young

unmarried people not connected with these families, and 60 communicants. The Sabbath School is in a healthy state, over a 100 pupils attending. The congregation raised for all purposes about \$1270 according to the last report, \$140 of which was for the schemes. The Colleston mission with three stations is adjacent to Prince Albert. Three neat churches have been erected at the points connected with the mission and a missionary labours in the district. During the summer the families number 34 and the communicants 27. Another mission is at Kinistino, 55 miles S E. of Prince Albert, where during the summer season a missionary teaches school and preaches to the people residing there. This sketch would be incomplete without reference to the great services done to the cause of religion and education by the selfdenying labours of Miss Baker who for so many years was the efficient teacher at Prince Albert. The Rev. A. Campbell as principal of the Nesbit Academy and teacher in the High School before the Academy was started did excellent service. His labours at Colleston as missionary did much to advance religion, and his withdrawal from the onerous duties of the Academy and mission was generally regretted.

JAMES ROBERTSON.

Household Words.

AT THE DAWNING—A MISSIONARY HYMN.

In the distant East a brightening dawn is breaking
Out o'er those silent lands in joyous strains,
The sweet, glad sounds of "Gospel Bells" are ringing,
Winging the joyful news, "Messiah reigns."

Long centuries had the night of sin in deepest darkness
Wrapped the sad millions of these Orient lands,
No gleam of love, no glimpse of heavenly gladness
Reached "China's Plains" or "India's Coral Strands."

Those fields which have so oft been "White to Harvest,"
And left unreaped of all their golden grain,
Cry loud to us that we should be in earnest
To save the souls for whom our Lord was slain.

Hark to the cry from China's teeming millions,
"Come o'er and help us" ere it be too late;
A "million a month" are borne on death's dark
pinions
Beyond the bound of time to their eternal state.

By God's rich grace to us the Gospel invitation
In blessed rich effusion has been given;
Let us in turn to every tribe and nation
Send the glad tidings of a Saviour risen.

Till round an earth redeemed in one glad acclamation
The myriad tongues unite this song to raise,
"Unto the Lamb who once was slain" be highest
station,
And angels swell the glorious hymn of praise.

—D. B. Gardner, Peterboro.

FIFTY CENTS A YEAR.

We took our annual collection for Foreign Missions last Sabbath. Our minister pleaded earnestly for the heathen, and said it was a burning shame that the Redeemer's command to go into all the world and preach the gospel to every creature had not been fully obeyed centuries ago. His words seemed to make a deep impression upon the audience. There were tears in many eyes, and I thought, now we shall have a grand contribution. I helped the treasurer count up. The amount on the plates in cash and cards was two hundred dollars. Bro. Jones said, as he finished the count: "There, now, isn't that a fine collection?"

"I am not so sure of that. Let us go into a little calculation. You see we have 250 members in this church. None of them are very poor, and some of them are rich. There were quite a number of ten and five dollar bills on the plates, showing that nearly half of the two hundred dollars came from ten to fifteen of the wealthier people. Take out these fifteen who gave five dollars and upward, and thirty-five more for the absent and indigent, and we have one hundred dollars as the annual contribution of two hundred well-to-do members of the Presbyterian Church. This is an average of half a dollar each. That half dollar represents the interest taken by four-fifths of our church in the evangelization of the world. Now, I don't know just who these fifty-cent Christians are, but I can guess pretty safely as to some of them. I was going down street yesterday with my old friend Carlos Close. He is well off, you know, and lives in good style. He stopped at a cigar store and said: 'Smith, won't you take a smoke with me?' 'No,' I replied. 'You know very well that I have weeds enough at home without coming to town for the vilest of them all. And as to smoke, as soon as it is dry enough to burn rubbish, the air will be full of it anyway.' I was just a little mad, you see. But Carlos only laughed, and bought 'two for twenty-five cents.' And then, remembering that it was Saturday, and that he was too conscientious to buy on the Sabbath, he said, 'Give me two more for to-morrow.' He then threw fifty cents on the counter, pocketed three cigars and lit the fourth. He took another half dollar out of his purse this morning and put it on the contribution plate. How much, then, does Carlos Close care for the perishing heathen? Why, just the worth, or rather the cost, of four cigars! Suppose that he should give up this habit, which is useless, if not injurious, and set apart his cigar money for Foreign Missions? Don't you see that instead of half a dollar his

contribution would be over ninety dollars a year. And if the same spirit of self-denial for Jesus' sake animated all the rest of our self-indulgent Christians, our collection to-day would have gone up into the tens of thousands instead of being a paltry two hundred dollars."

Knowing these people as I do, I could multiply such cases by the score. The truth is, our church, as a body, don't care as much for missions as it cares for cigars and gloves, or an extra dessert at dinner. It does not exercise any self-denial in giving to the Lord, and hence it does not give heartily. I know there are grand exceptions, and to them we owe the fact that our collections are what we call "respectable." But, if the whole mass of our communicants gave in proportion to their means, as a few give, we would have from ten to twenty millions a year for the Foreign Board instead of a paltry one million—a little over a dollar a head! Why, the poorest member of the Christian Church ought to be able to earn or save five dollars a year for missions. That should be the minimum. From that the gifts should go up into hundreds and thousands. What is needed is a renewed consecration of our wealth, of our competency and of our poverty to the Lord. The world will never be converted until the Church is. We don't really believe. When we believe we will give, and when the Spirit is poured out upon us from on high we *will* believe.—*Senex Smith in Herald and Presbyterian.*

ONLY A BOY.

More than half a century ago, a faithful minister coming early into the kirk met one of his deacons, whose face wore a resolute but distressed expression.

"I came early to meet you," he said, "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work, there has been only one person added to the church in a whole year, and he is *only a boy.*"

The old minister listened; his eyes moistened, and his hand trembled on his broad-headed cane.

"I feel it all," he said, "I feel it, but God knows I have tried to do my duty, and I can trust Him for results."

"Yes, yes," said the deacon; "but 'by their fruits ye shall know them.' One new member, and he, too, only a boy, seems rather a slight evidence of faith and zeal."

"True," said the old man; "but charity suffereth long and is kind, beareth all things, hopeth all things. Ay, there you have it, 'hopeth all things.' I have great hopes of that

one boy, Robert. Some seed we sow bears fruit late, but that fruit is generally the most precious."

The old minister went into the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was inexpressibly dear to him. It had been his spiritual home from his youth. Before that altar he had prayed over the forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with living sympathy. He went to him and laid his hand on his black gown.

"Well, Robert," said the minister.

"Do you think if I were willing to work hard for an education I would become a preacher?"

"A preacher?"

"Perhaps a missionary!"

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the Divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth, had brought under Gospel influence the most savage of African chiefs, had given the translation of the Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society and had honoured the humble place of his birth, the Scottish Kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears; but the harvests of noble intentions are sure. The old minister sleeps beneath the trees in the humble parish of his labours; but men remember his work because of what he had done by the grace of God for that one boy, Robert Moffat.

It is a shame for a rich Christian man to be like a Christmas-box that receives all, and nothing can be got out till it is broken in pieces; or like unto a drowning man's hand, that holds whatsoever it gets.—*Dr. John Hall.*

Jesus and Zacchaeus the Publican.

SEPT 7. A.D. 33. LUKE. 19:1-10.

Golden Text, Luke 19:10.

LUKE alone, of all the Evangelists relates the story of Zacchaeus. Jesus was then on his way to Jerusalem, having come South from Galilee, via the Eastern shore of Jordan, Luke 17:11 V. 2. *chief of the publican's*—a middle-man who received the collections of the tax-gatherers, and transmitted them to the Roman government. V. 3. *who he was*—The fame of Jesus had spread throughout all the land, Luke 5:15. it was therefore natural that Zacchaeus should wish to see what the great prophet was like. It is remarkable that his curiosity led to his conversion. In mission churches it often happens that people who come in, for mere curiosity to see what is going on, are converted by what they see and hear, Comp. 1 Cor. 24:25. V. 4. *sycamore*—probably the fig mulberry of Palestine, 1 Kings. 10:27. V. 5. *abide at thy house*—Jericho was then a city of the priests, Luke 10:30, hence Jesus passing the houses of Pharisees to lodge with a publican, even if the latter were rich, gave great offence to many, V. 7. Zacchaeus, like all who wish to know the Lord, got far more than all he could have expected or asked, Eph. 3:20. V. 7, *a sinner*—The Pharisees generally coupled this approbrious term with the publican's profession, Luke 15:1, 2. Zacchaeus appears to have heard the reproachful words for, v. 8, *he stood*—The company was then reclining on the couches round the table. Comp. his attitude with that of the publican in ch 18:11. what he said was not a self-righteous statement of what he had done in the past, as the Pharisee's in the parable, ch. 18:12, but a declaration of a newly-formed resolve, taken after having heard and seen Jesus, and which he intended to carry out at once. A confession unto salvation, Rom. 10:10, *I restore*—If a man truly repents past dishonesty, his first act will be to make reparation to the injured party. A true Christian cannot keep ill-gotten gains, Jas. 5:3, 4. *Four fold*—See Ex. 22:1. Unless convicted of the theft, when a Jew made restitution, he had only to add one fifth of the value, over what he had stolen, Num. 5:6, 7. Zacchaeus although unconvicted, imposed upon himself, the heavier penalty, showing the reality of his repentance. V. 9. *Salvation*—deliverance, not only from the penalty but also from the power of sin, Rom 6:6, 12, 14. *A son of Abraham*—in the higher sense indicated by Jesus to the Jews in John 8:39, 40. Like Abraham, Zacchaeus believed, and his faith was counted to him for righteousness, Rom 4:2-6. Thus we are all justified, not by works, but by grace, Eph. 2:8, 9. V. 10. *to seek and save*—In Matt. 18:11, little children, here adult sinners. God wants all men to repent and be saved Luke 14:23.

Parable of the Pounds.

SEPT 14. A.D. 33. LUKE. 19:11-27.

Golden Text, Luke. 19:26.

THIS parable, although resembling that of the Talents, in Matt. 25:14-30, is not the same. This was told in the house of Zacchaeus, the other on the Mount of Olives, Matt. 24:3. The disciples full of the idea that, now, Jesus was about to proclaim his Kingdom in Jerusalem, were more intent on discussing the places and honours that should be theirs under Messiah's reign, than the practical duties, that were theirs, in relation to that Kingdom, Matt. 20:21, Mark 9:34. Jesus therefore recalls them to the consideration of the work they had to do. V. 12. *A certain nobleman*—meaning Himself, as in Matt. 25:14. *to receive a Kingdom*—It is in consequence of his obedience, that Jesus had been thus highly exalted, Phil. 2:9, 1 Cor. 15:25. *to return*—Jesus shall return, 1 Thess. 4:16, Acts. 1:11, to judge the living and the dead, Matt. 25:31, 32. V. 13. *ten servants—ten pounds*—Every member of the Church, Christ's Kingdom on earth, has received the knowledge of saving truth and has the same duty of using that knowledge for his own good and for that of others. The "pound" or *minah*, was worth 25 dollars. *Occupy*—Use so as to make a profit, 1 Cor. 12:7. V. 14. *his citizens*—Allusion to his fellow-countrymen, the Jews who would not believe in Him, John 1:11. V. 15. *returned*—after a long time, Matt. 25:19. Many on that account would think he was never coming, 2. Pet. 3:3. V. 16. *ten pounds*—or a thousand per cent, showing what immense good can be accomplished by a proper use of our knowledge and talents. V. 17. *ten cities*—Evidently showing that our rewards in Heaven, shall be proportioned to our Christian faithfulness on earth. There are degrees in glory, Dan. 12:3. V. 20. *A napkin*—A type of those Christians, who keep their knowledge to themselves, never using it for Jesus, either in the Church or in the world. V. 21. *an austere man*—hard and severe, a libel on God's love and mercy, Ps. 118:29. *Reaped where he did not sow*—Men excuse themselves from working in God's field on the plea that He can accomplish His purposes without their help. So he can, but woe to them, who come not to the help of the Lord against the mighty, Jud. 5:23. V. 23. *the bank*—If a member of the Church cannot work himself to spread the knowledge of Christ, he might give of his means to the proper organizations who get this done. This man neither worked nor gave. *Usury*—interest. V. 26, *that hath, shall be given*—Every member of the Church who has honestly and faithfully worked for the Lord, shall have higher and greater opportunities given him, Comp. Matt. 13:12, Mark 4:25. V. 27. *Slay them*—God shall rigorously punish all rejecters of Christ, Rom. 2:3, 8, 9,

Jesus entering Jerusalem.

SEPT 21.

A.D. 33. LUKE 19:37-48.

Golden Text, Luke 19:33.

COMP. Matt. 21:9-12, Mark 11:8-16, John 12:12-19. Jesus had left Jericho, and was now approaching Jerusalem. At his command, his disciples had brought him an ass' colt, and on this humble steed, he made his entry into the city, that prophecy might be fulfilled, Zech. 9:9. As he proceeded, the people who accompanied him, strewed branches on the way, Matt. 21:8, and even their garments, v. 36. V. 37. *the multitude*—so numerous that it was said that "the world had gone after him", John 12:19, bore palm branches in their hands, as a sign of triumph. The great miracles of Christ, and especially the raising of Lazarus, had drawn the people, Luke 18:35, John 12:17, 19. V. 38. *Saying*—Mingled cries; *Hosanna* etc. Matt. 21:9, Blessed be the Kingdom of our father David, Mark, 11:10. The words are taken from Ps. 118:25, 26, *the King*—in Matt. the Son of David, both expressions recognizing in Jesus the Christ that should come. *Peace*—Comp. with angel's song at the Nativity, ch. 2:14. V. 39. *Some of the Pharisees*,—who may have been willing to see in Jesus, a Rabbi, or even a prophet, certainly not the Messiah. Hence their sore displeasure then, and later on, in the temple, Matt. 21:15. V. 40. *the stones*—figure taken from Habak. 2:11. The people were doing right. He was not going to check them. V. 41. *he was come near*—From the summit of the Mount of Olives, he saw the city, the joy of the whole earth, Ps. 48:3, and *he wept*—His prophetic glance showed him his final rejection, his tragic death, and the frightful retribution, so soon to fall upon the doomed city. Its palaces ruined, its temple burnt, its people slaughtered or led away captives, v. 43, 44. All this happened about 30 years after, A.D. 70, when Titus the Roman General took the place. V. 42. *hadst thou known*—The broken sentence shows how intense was our Lord's emotion, *things—peace*—Repentance, faith in Jesus and righteousness, Rom. 14:19. V. 44. *Thy visitation*—God, through His Son had visited His people in mercy, ch. 1:68, 78. After this He would visit them in wrath, 1. Pet. 2:12. But in neither case did they repent. V. 45. we see by Mark 11:11, that Jesus after entering the city only "looked around". He saw how the temple was polluted, which once before He had cleansed, John 2:13, then spent the night in Bethany. The next day he cast out the buyers and sellers. V. 46. Comp. Is. 56:7, Jer. 7:11. The chief priests, instead of helping sought to kill him, Only their fear of the people, v. 48, restrained them, *very attentive*—The fact that a very short time after the multitudes cried out, Crucify Him! shows that it is not all to listen to the words of Christ. We must do them, Luke 22:21 Matt. 7:26.

Parable of the Vineyard.

OCTOBER 5.

A.D. 33.

LUKE 20:9-19.

Golden Text, Isa. 53:3.

COMP. Matt. 21:33-46, Mark 12:1-12. There are scarcely any variations in the three accounts given of this parable. Its purpose is plainly indicated in v. 19. V. 9. *A certain man*—meaning God. *a vineyard*—the house of Israel. The priests, v. 1, who heard him telling this to the people, were familiar with Is. 5:1-7, so could not mistake the application. *husbandmen*—The priests, whose special duty was to teach the people righteousness and the fear of God. How they had failed is seen by Ezek. 34:2-6, Matt. 23:14. V. 10. *A servant*—type of the prophets, who urged the people to bring forth fruits of righteousness, Mat. 23:34. *Empty*—Their labour seemed vain, Is. 49:4. V. 11. *Beat him*—as they did Micaiah in 2 Chron. 18:23. *Shamefully*—as Jeremiah, Jer. 20:2, 32:3. V. 12. *Wounded him*—As they did the men of God spoken of in 1 King's 18:4, Heb. 11:37. V. 13. *my beloved Son*—Jesus the Son of God, Matt. 3:17. *it may be*—God knew that the priests would not reverence His Son. However, there was no necessity, to prevent them doing so. Their own depraved wills were the only hindrance. When God through His Son calls men to repentance, they are given the power to repent, if they wish to do so. By calling men thus, God leaves them inexcusable, Rom. 2:4, 5. V. 14. *Kill him*—Before this, Caiaphas had advised his colleagues to put Jesus to death, John 12:49. V. 15. *Cast him out*—This was prophetic. Jesus suffered without the gates of Jerusalem, which in a special sense was God's vineyard, John 19:20. Heb. 13:15. *Killed him*—The crowning act of their criminal course, Acts 2:23. V. 16. *He shall come*—Both Mark and Luke report these words, as having been spoken by Christ, Matthew gives them as the answer of some of his hearers. It seems probable that the speakers either feigned ignorance of Christ's meaning, or really had not perceived it, and that Jesus then impressively repeated their own words. The chief priests perceived the meaning only later on, v. 19, Matt. 21:45. *God forbid*; lit. Be it not so! This must have been the exclamation of some who understood. V. 17. *Is written*—in Ps. 118:22, 23. *The head of the corner*—the principal stone—the foundation, Eph. 2:20. V. 18. *Shall fall*—Those who took offence at the lowliness of Jesus, might with broken and contrite hearts repent. Many such repented, Acts 2:37. But when Christ Himself falls upon his opponents, he "grinds them to powder" i.e. utterly destroys them, Is. 63:6: Is. 8:14, 15. V. 19. *Feared the people*—with leaders favourable to Jesus, the multitudes could easily then have been led to believe in Him and Honour him. What a comment upon Christ's words in Luke 11:52.

Eccelesiastical News.

SCOTLAND:—Among recent incidents, is the formation of the Layman's League, with Lord Balfour (Church of Scotland), and Lord Moncreiff (F. C.), as its leading promoters. Its objects are (1.) to oppose disestablishment, and the secularization of Church funds; (2.) to reunite the Churches; and (3.) to provide the necessary legislation. Church defense associations are being formed very generally throughout the parishes. The sum of over \$100,000 has been vested in five trustees by Mr. John Hope, W.S. Edinburgh, to promote the cause of temperance, and to "oppose the progress of Popery in Scotland". Mr. Hope's name has long been associated with the cause of temperance and of the introduction of unfermented wine in the celebration of the Lord's Supper. He is a member of the Church of Scotland. In the death of Mr. David Paton of Alloa, in his 88th year, the U. P. church has lost one of its most generous and unostentatious givers. Possessed of a fortune of about \$1,000,000, he surrendered it all to Foreign Missions, reserving for himself only a small annuity. Among his last acts of beneficence, was a donation given through Dr. Pierson, to the McAll missions in France..... Dr. Norman McLeod, Edinburgh, has been entertained to dinner, before proceeding to Inverness. His induction is fixed for August 7th. The Rev. Alex. Skene, Union F.C. Glasgow is under call to Cairn's Church, Melbourne, at a salary of \$4,250. The day of the proposed celebration of the marriage jubilee of the Rev Mr. and Mrs. McKinnon, Chalmer's Territorial Church, Glasgow, was intensely saddened by the sudden death of Mrs. McKinnon on her way to her own house. The servant had gone to call a cab, to take them from the Broomielaw; but before its arrival, death had intervened.... Successful efforts are being made to save the Church built for the Rev. Ebenezer Erskine, in 1740, from being transformed into a drill-hall.... Mr George Webster has received instructions to prepare a marble medallion of the late Dr. Horatius Bonar, for the Grange congregation, Edinburgh. Snow! we have had snow on the Grampians in the second week of July; and only yesterday, there was a fall of snow on Ben Nevis, to day it is glorious summer again.

D.

ENGLAND.—The proceedings of the *Peace Congress*, which met in London in July and continued its sittings for a whole week, have attracted a good deal of attention. The object of the congress is to influence public opinion in favour of Arbitration and Disarmament as the means of promoting peace among the nations of the earth. The case of the United States was cited in support of the feasibility of the project—the standing army in that

country numbering only 25,000 soldiers for sixty-five millions of people. The policy of Great Britain can scarcely be called pacific, since her avowed intention is to make her navy equal to that of any two of the other great continental powers, but that there is a growing feeling among intelligent people of all classes against the maintenance of these huge armaments is becoming yearly more apparent.... The Salvation Army has celebrated its twenty-fifth anniversary in the Crystal Palace—the only edifice that was large enough for the purpose. Nearly 100,000 persons attended the demonstration. There was much music and singing, with unlimited enthusiasm. The review and march-past presented an imposing spectacle. The consecration meeting, the rescue demonstration, and the reception given to foreign delegates were marked features, as were the solemn assembly, and the address of General Booth, but the most touching incident of all was the reading of a letter from Mrs. Booth, the "Mother of the Army", who is very ill. It was as follows,—“My dear Children and Friends,—My place is empty, but my heart is with you. I am dying under the Army flag, but it is yours to live and fight under it. Be true to God and one another, Love the people; bring them to the blood; inspire them with the spirit of the Lord Jesus. I send you my love and blessing—CATHERINE BOOTH.” ... The Regent Square Church people have been taken somewhat aback by an intimation from the Kirk Session that their minister, Rev. John MacNeill, had received a call from Westminster Chapel which he is disposed to consider as an indication of a providential interposition, opening to him a larger sphere of usefulness in a field that seemed to be suited to his special gifts. In deference to the strongly expressed desire of the Session and Deacon's Court, Mr. McNeill has consented to leave the matter in abeyance until October..... One of three stated meetings of the Synodical Committees of the Presbyterian Church has just been held, at which a deal of business has been transacted, *inter alia*, the committee on the Confession has been considering in what way the new Articles of Faith may be best made use of, and what modifications should be made in the formula. S.

UNITED STATES.—American Methodism recently celebrated its centennial with great éclat on Boston Common. The Episcopal Methodist Church of America is now probably the largest Protestant denomination in the country. A chief element of its success is the hold it has on the young people. Wherever you go, its churches and chapels are largely attended by young men and women. There are enrolled in its Sunday-schools, to-day, no less than 2,250,000 children of the church.... The international S. S. Convention held at Pittsburg in June, filled the bill. The eight hundred delegates received unbound hospital-

ity. The ladies of the various churches vied with each other in their kindly ministrations, providing "meals and refreshments at all hours." Governor Beaver, a staunch Presbyterian by the way, gave a very cordial and happy address of welcome, which was responded to with equal cordiality by your own Dr. Burns of Halifax, N.S., a host in himself—irrepressible, witty, and wise. The master-spirit of the convention was undoubtedly good brother B. F. Jacobs, of Chicago, Chairman of the Executive Committee, a rare combination of geniality, devotion and liberality of both heart and hand. An unsuccessful attempt was made to increase the number comprising the committee on the International Lessons, the object being that some of the denominations not now represented on the committee might be thus recognized. The proposal to insert four specific Temperance Lessons provoked a lively discussion and was negatived likewise, even the persuasive eloquence of Mrs. Willard failed to move the committee from the plan they had already adopted for 1892, in which as was explained, the subject of Temperance is sufficiently emphasized. The S.S. statistics, compiled by Mr. E. Payson Porter, present the following summary for the United States and Canada: Schools, 115,255; Teachers and Officers, 1,192,058; Scholars, 9,138,695; Total Scholars and Teachers, 10,330,753..... It may be nothing to you that Idaho and Wyoming have been admitted into the Union of States, but it is full of meaning to us as proclaiming the westward march of Empire. Instead of the original thirteen stars on our banner, there are now forty-five! Z.

IRELAND:—The great event of the past month was the celebration of the jubilee of the union that was formed in July, 1840. We cannot here speak at length of what was done. On the 10th July, 1840, the Synod of Ulster and the Synod of the Secession united in Rosemary St. Church, Belfast, and the first moderator was the Rev. Dr. S. Hanna, the pastor of the Church where the meeting was. Dr. Hanna was father of Dr. Wm. Hanna the son-in-law and biographer of Chalmers. On the 10th July of this year the celebration was held in the same church, and the moderator now is the pastor too, Rev. Wm. Park, the fourth in succession from Dr. Hanna. Of the able, appropriate and interesting addresses that were given, that of the venerable President Killen was the most striking. He was not only present as a member of the Assembly 50 years ago; he was present at the battle of the giants 61 years ago, when Arianism was defeated and compelled to withdraw from the Church. In telling the story of the union he went back to that scene when Cooke and Montgomery fought the great duel and so prepared the way for the union which was accomplished eleven years later. The old man, as he recalled the scenes through which he passed in his youth, electrified the vast audience. The other papers

and addresses were of a very high standard. Dr. H. B. Wilson in graceful terms told the story of before the union; Dr. Magill, himself a pre-unionist, spoke of the Power of the Holy Ghost; Mr. Lyle described the statistics of the fifty years; Dr. Lynd in eloquent terms dwelt on the Mission and Genius of Presbyterianism. The moderator, on whom has fallen the mantle of Dr. Fleming Stevenson in the oversight of the Foreign Mission work, told of missions during the last fifty years, and Dr. Hall of New York, spoke of Irish Presbyterians in Canada and the United States. At a later date Messrs. Frizzell and Patterson of Toronto presented the congratulations of our own Assembly. In the evening there was an immense gathering in the Botanic Gardens, where addresses were made by delegates from many sister churches, including Drs. Blaikie and Marshall Lang, who represented the Pan-Presbyterian Council. All passed off with rare success. The present position of the Church in Ireland is most encouraging. The 432 congregations of 1840 have risen to 552 now, and that in the face of a constantly decreasing population. Missions have flourished during the half century; at that Union Assembly the first foreign missionaries were designated, and three followed in quick succession—the Jewish Mission, the Colonial Mission, and the Continental Mission. Education has been promoted. There were professors at the union, a few of them, but no college buildings; now in Belfast and Derry are imposing and commodious structures. The whole tone and life of the Church are far in advance of what they were in 1840. There were shadows present in the midst of the joy; when are they not? The week before the Assembly met, the venerable and beloved Dr. Glasgow, who in 1840 was designated as one of the first two foreign missionaries, was called to his rest. He had looked forward with the keenest interest to the jubilee proceedings, but he was called to a higher celebration. A few days earlier Dr. Whigham was taken away in the fulness of strength. He leaves a blank that it seems for the moment impossible to fill. But God's work goes on. Nevertheless, it is a great loss. H.

Our Own Church.

BY appointment of the General Assembly the Theological Colleges of our Church claim the attention of the congregations this month. They are six in number, stationed respectively at Halifax, Quebec, Montreal, Kingston, Toronto, and Winnipeg. The summary of the reports submitted to the General Assembly, which we gave in July, shows that they are all in a flourishing condition, fairly well equipped, and doing a

grand work for the Church. This year they have given us forty-four additional ministers; last year the number of graduates was fifty-seven; so that in two years the ministerial ranks of our church have been reinforced by a full hundred men—sons of the soil who have come from godly homes, self-reliant and hardy, with a spirit of enterprise and adventure specially fitting them for missionary and evangelistic work at home and abroad. We cannot overestimate the advantage of a “native ministry,” and that is what we could not have without our colleges. Perhaps we could do with fewer colleges, and thus be able to lavish more attention on the smaller number. So could the mother of a family of six children; but ask her which of them she would be willing to part with!—Every one as dear to her as her own life! No, no; however it may have seemed in the past, the time is coming, indeed it has already come, when we can say we have none too many. They have all ceased to be burdensome to the church, and in a few years’ time it is not too much to expect that they will receive from the wealthier members of the church donations and bequests that will amply endow them and place them beyond the need of appealing to the congregations; but in the meantime, their revenues are insufficient to meet current expenses, and all of them stand in need of additions to their teaching staff. \$20,000 divided among them will meet the requirements of the current year. Surely *every congregation* will willingly contribute its fair and reasonable share.

BEQUEST:—We learn that Mr. J. J. Robertson of Vankleek Hill, Ont., who died on the 8th of July last, has left a bequest of \$10,000 to Manitoba College.

THE PARENT CHURCHES in Scotland and Ireland continue to take a warm interest in the Canadian Church. Our North-West appeals to their best feelings. We thank them for timely aid in the past, and we trust they will not become weary in well-doing. The work here is simply immense: our friends need not be afraid that they can send us too many of their people, or too much of their money. It is a good investment.

PERSONAL:—*Rev. Alexander Jackson*, of Knox Church, Galt, has received the congratulations of his Presbytery on his having

conferred on him the degree of Ph.D., *pro causa*. Dr. Jackson has been on a visit to the old country this summer. *Rev. J. Allister Murray*, of St. Andrew’s Church, London, Ont., has been on a visit to British Columbia for the benefit of his health. *Rev. G. E. Freeman*, of Deer Park Church, Toronto, has returned from Florida in improved health. *Principal King*, of Winnipeg, has been visiting a number of congregations and presbyteries in the interests of Manitoba College, and has met with a kind reception from many friends—old and new. *Rev. Hugh Mackay*, of Round Lake, N. W. T.—one of our missionaries to the Indians—has also visited some of the congregations, who have been delighted with his rugged eloquence and earnest appeals in behalf of the people of the prairie, among whom he has been labouring for the last six years with marked success. *The Rev. Andrew Wilson*, formerly of Kingston, Ont., is spending the summer at Escuminac, on the Bay of Chaleur, where his services are highly appreciated by the Presbyterian community. A suitable monument has been erected by the congregation of Knox Church, Embro, Ont., to the memory of the late *Rev. Donald Mackenzie*, who was for thirty-eight years the revered minister of that congregation. It is said that no other single congregation has furnished so many students for the ministry as that of Embro. *Rev. Kenneth J. Grant*, of Trinidad, is visiting his friends in the Maritime Provinces, and improving the occasion by lecturing on our mission to the coolies on that island.

ORDINATIONS AND INDUCTIONS

VAUGHAN, Toronto:—Mr. C. A. Campbell, licentiate, was ordained and inducted on July 22nd.

DOVERCOURT, Toronto:—Mr. John Stenhouse was ordained and appointed as missionary on July 8th.

SELKIRK, Manitoba:—*Rev. J. A. F. Sutherland*, formerly of St. James, N. B., was inducted on June 23rd.

TILBURY EAST, Chatham:—Mr. Neil Shaw, of Knox College, Toronto, was ordained and inducted on the 18th of July.

LONDON, Ont.:—Mr. M. P. Talling, of Knox College, was ordained and inducted to the pastorate of St. James Church on July 31st.

EGMONDVILLE, Huron:—Mr. George Needham, licentiate, was ordained and inducted on the 10th of June.

RICHMOND, Halifax:—*Rev. James F. Smith*,

ordained missionary, was inducted on the 31st of July.

PORT HOPE, *Peterborough* :—Rev. B. C. Jones, formerly of the Presbyterian Church, United States, was inducted on the 22nd July to First Presbyterian Church.

NEWCASTLE, *Whitby* :—Rev. H. F. Allen, of Newburgh, *Kingston*, was inducted on the 12th of August.

CALLS :—Rev. Godfrey Shore, of St. Stephen, to Carleton, *St. John*. Rev. M. G. Henry, formerly of Shubenacadie, N.S., to Alberton, and Mr. Charles Mackay to Cardigan, *P.E.I.* Rev. J. W. McLennan to Lower Stewiacke, *Truro*. Mr. Wilson, a licentiate of the Church, to Duff's Church, East Puslinch, *Guelph*. Rev. W. A. Cook to Innkerkip and Ratho, *Ont.* Rev. W. Galloway to Kirkfield and Bolsover, *Lindsay*. Rev. James Little, formerly of Bowmanville, *Ont.*, has received a call to Richmond, *Va.*, U.S. Rev. John Leishman, of Angus and New Lowell, *Barrie*, to Chester, *Toronto*. Rev. William Robertson, of Chesterfield, to Cayuga, &c., and Mr. E. R. Hutt to Ingersoll, *Hamilton*. Rev. J. W. Mitchell, formerly of Port Hope, to Dresden, *Chatham*.

LICENSURES :—Mr. H. E. A. Reid, B.A., Mr. C. A. Campbell, and Mr. N. H. Russell, by the Presbytery of Toronto.

DEMISSIONS :—Rev. J. R. Johnston, of Alvinston and Napier, and Rev. J. A. Macdonald of Bridgen and Bear Creek, *Sarnia*. Rev. G. B. Howie of Knox Church, Brussels, *Maitland*. Rev. William Millican, of St. Johns Church, Garafraxa and Mimosa, *Guelph*. Rev. T. H. Peatchell, of Wellandport, *Hamilton*. Rev. S. J. Taylor of Moose Jaw, N.W.T., having accepted the secretariat of the Board of French Evangelization.

PRESBYTERIAL ITEMS.

MAITLAND :—This Presbytery has resolved to enter upon a course of yearly visitation of each congregation within its bounds; the object of such visitation being to promote the harmony, activity, and prosperity of congregations. STRATFORD :—The subject of "systematic giving" is to be discussed at next meeting. GUELPH :—Evangelistic services held in several of the congregations under the auspices of the Presbytery are said to have been attended with very beneficial results, but it is not deemed desirable to repeat the plan at the present time. MIRAMICHI :—This Presbytery has agreed to hold six ordinary meetings during the year—3rd Tuesday of January and 2nd Tuesdays of March, May, July, September and November. BROCKVILLE :—There is not a vacant congregation in the Presbytery, and every mission field is occupied—so it is said. The Clerk has been asked to read a paper on "The Second Coming of Christ," at its next regular meeting.

Obituary.

REV. GEORGE CHRISTIE, of Bedford, N.S., died on the 15th of July in his 76th year. His health had been failing for some time, but he continued his work to the utmost of his powers as long as he could. Last spring he was prostrated with severe illness, and though he rallied, and appeared in a fair way of recovery, he felt that his days of toil were over, and asked the General Assembly for leave to retire from the active duties of the ministry. Leave was granted, and we had some hope that Mr. Christie would enjoy months, if not years, of restful age. But such was not the will of God. Calmly, trustingly, the venerable father laid his burden down, leaving to the Church in the Eastern section, at least, the record of a devoted and well-spent life. Mr. Christie was a son of Mr. J. D. Christie, an elder, at Truro, N.S. He was early devoted to the ministry, and his studies were prosecuted under Dr. Thomas McCulloch in Pictou. He was called to the congregation of Shubenacadie, then a very extensive charge. He was ordained and inducted to the Presbytery of Truro in July, 1842. In this field he continued to labour with faithfulness and success until 1849, when he accepted a call to the much weaker congregation of Yarmouth in the extreme southwest of the province. In this charge he continued till 1877, when he resigned. He was then appointed to Bedford and the stations connected with it, in the vicinity of Halifax, and this position he occupied till April the 30th of this year. Mr. Christie was an earnest, impressive, and edifying preacher. He was admirably versed in Church law and order. His son, Thomas M. Christie, was one of our missionaries in Trinidad, a devoted worker, whose health unfortunately failed, and who had to leave the field in the midst of his highest prospects of usefulness. He died in California. The Synod of the "Lower Provinces" shewed its confidence in Mr. Christie by electing him to the Moderator's chair in 1865. For many years he occupied at Yarmouth a lonely outpost of Presbyterianism. No brother minister of the Presbyterian fold was within many miles of him. He took a prominent part in Temperance work. He was also an earnest advocate of popular edu-

cation. Only two ministers in the Maritime Synod, older than Mr. Christie, survive him,—Rev. Hugh Macleod, D.D., of Sydney, and Rev. William McCulloch, D.D., Truro. His removal causes a notable blank in the goodly roll of the Fathers who assisted in consummating the union in Nova Scotia in 1860. Mr. Christie was an early advocate of the larger union of 1875, and he rejoiced to attend the General Assembly, and to note the rapid advances of the Church in all her enterprises, especially in Foreign Missions, in which he was profoundly interested. Faith, hope and love combined to lend a peculiar charm to his closing years.

MR. JAMES T. ELDER, an elder in the congregation at Routhwaite, Manitoba, died on the 7th of July, aged 55. He was ordained in 1883 at the first election of elders for this new field. For these seven years his life and conduct has shown a noble example. His former home was at Vaughan, Ont. As an office-bearer his counsel was full of wisdom and always on the side of forbearance, purity and truth.

MR. JOHN R. ROSS, senior elder in the congregation at Bervie, Ont., died there on the 23rd of June, aged 83. Mr. Ross was born in the Parish of Loggie, Rosshire. He came to Canada in 1832, and settled in the Township of Zorra, Ont., where he did his share of laborious pioneer work and took a prominent part in everything connected with the Church. He was superintendent of the Sabbath-school for a number of years, and his memory will long be cherished by those with whom he associated as that of a manly and earnest Christian.

MR. JAMES CAMPBELL, an elder in Charles Street Congregation, Toronto, died on the 13th of July in the 80th year of his age. Mr. Campbell was a native of Edinburgh, and was for some time connected with the well-known publishing house of Nelson & Sons. Some thirty years ago he established a publishing house in Toronto, which did a very extensive business. He was a man of scholarly attainments and cultivated tastes, and a most exemplary office-bearer in the Church. He has left a widow and six children; one of his sons is Rev. Professor Campbell of the Presbyterian College, Montreal, the convener of the *Record* committee.

PRESBYTERIANISM IN CANADA.

The following facts regarding Presbyterianism appear in the Year-Book of Canada for 1889, published by the Department of Agriculture:—Total Roman Catholics, 1,799,235; Church of England, 590,537; Presbyterians, 697,460; Methodists, 758,608; Baptists, 291,131. There is a number of smaller

denominations, the most considerable of which are Congregationalists and Reformed Episcopalians. In the Criminal statistics the religious conviction is as follows:—Roman Catholics, 1,807; Church of England, 637; Methodists, 377; Presbyterians, 291; Baptists, 110. In 1888, of criminals convicted of indictable offences, 48 per cent were Roman Catholics; 17 per cent Church of England; 10 per cent Methodist; and 7 per cent Presbyterian. It is to be noted then that at least *seven* of every hundred convicted criminals in the Dominion are nominally Presbyterians. Usually the conviction is only nominal, but the lesson to us is to strive that even our nominal adherents may be brought under the beneficent restraints of the Gospel. A religion cannot be of great worth for the future if it fail to secure a virtuous and godly life in the present world.

MISSIONARY ITEMS.

It is generally conceded that Presbyterianism in heathen lands have made the largest practical advance towards union of their missionary forces. In Japan the union has been complete, and the various divisions of Presbyterians have there melted into one. In India, the proposition to unite the various representatives of the Presbyterian bodies has been received with much favor, and no dissenting voice has been heard, except from the United Presbyterians of America. In China the question of union is under consideration. In Brazil, all the Presbyterians engaged in the work of evangelization are under the control of one Synod.

DR. GEORGE P. HAYS, after a visit to Beirut, says very emphatically, that the Syrian Mission, of our Church, as its operations are seen in Beirut and in other parts of Syria, is a model mission. He does not wonder that the Congregationalists parted with it in real sorrow at the time of the union of the Presbyterian churches in 1870. The basis of the Beirut Mission has been wisely laid. A mission church, a printing establishment, a book publishing house, a girls' school, a college affiliated with the mission, with a fine medical department—all under the guidance of men and women of the highest stamp, constitute an array of forces which must work great and blessed results in coming years. Dr. Hays describes the small room in one of the buildings in which the Holy Scriptures were translated into the Arabic language. It is a historic room, worthy, as Dr. Hays says, to be placed alongside of the Jerusalem chamber in Westminster Abbey. In it the Word of God was transferred to a language spoken and read by millions of dwellers in Asia and Africa.

1848. Chart of our Foreign Missions. - 1890.

I.—THE NEW HEBRIDES MISSION.

- Missionaries.*—1. REV. HUGH A. ROBERTSON, Erromanga: appointed 1871.
 3. REV. J. W. MACKENZIE, Efate: appointed 1872.
 2. REV. JOSEPH ANNAND, Espiritu Santo, appointed 1873.

Assistants.—Fifty native teachers and a number of other helpers.

II.—TRINIDAD MISSION.

- Missionaries.*—4. REV. JOHN MORTON, D. D., Tunapuna: appointed 1867.
 5. REV. KENNETH J. GRANT, San Fernando: appointed 1870.
 6. REV. W. L. MACRAE, Princetown: appointed 1886.
 7. REV. F. J. COFFIN, Couva: appointed 1889.
 8. REV. LAL BIHARI, native assistant, ordained 1882.
 9. REV. C. C. RAGBIR, assistant.

Teachers, &c.—MISS A. BLACKADDER, Tunapuna; MISS M. GRAHAM, San Fernando; Miss A. J. ARCHIBALD, Princetown; and a large number of native assistants.

III.—MISSION TO THE INDIANS IN THE NORTH-WEST.

- Missionaries.*—10. REV. GEORGE FLETT, Okanase; appointed 1873.
 11. REV. JOHN MACKAY, Mistawasis; appointed 1878.
 12. REV. HUGH MACKAY, Round Lake. “ 1884.
 13. REV. G. A. LAIRD, Crowstand. “ 1887.
 14. REV. W. S. MOORE, Muscowpetung's. “ 1877.
 15. REV. D. H. MACVICAR, File Hills, ordained 1887.
 16. REV. JOHN MACARTHUR, Bird Tail, appointed 1888.

Teachers.—MISS C. B. MACKAY, Day School, Mistawasis.

MISS M. S. CAMERON, Day School, OKANASE.

MISS E. M. ARMSTRONG, Industrial School, Crowstand.

MISS JESSIE A. BROWN, Industrial School, Muscowpetung's.

MISS B. WALKER, Industrial School, Portage la Prairie.

MR. G. G. MACLAREN, Industrial School, Birtle.

MR. MAGNUS ANDERSON, Industrial School, Stoney Plain,

MR. ALEX. SKENE, Industrial School, File Hills.

MR. E. F. FERRY, Industrial School, Round Lake.

Assistants.—Miss Maclean, Miss Fraser.

Matrons.—Miss A. MacLaren, Mrs. Laird, Mrs. Skene, Mrs. Hockley, Mrs. Anderson.

IV.—MISSION TO CHINA—FORMOSA.

- Missionaries.*—17. REV. G. L. MACKAY, D.D., Tamsui, appointed 1871.
 18. REV. JOHN JAMIESON, “ “ 1883.
 19. REV. GIAM-CHHENG HOA, Native pastor, ordained 1886.
 20. REV. TAN-HE, Native pastor, ordained 1886.

Assistants.—50 Native preachers, 83 elders, and 71 deacons.

V.—HONAN.

- Missionaries.*—21. REV. JONATHAN GOFORTH, appointed 1888.
 22. REV. JAMES F. SMITH, M.D., “ 1888.
 23. REV. DONALD MCGILLIVRAY, “ 1888.
 24. REV. MURDOCH MCKENZIE, “ 1889.
 25. REV. JOHN H. MACVICAR, “ 1889.
 26. REV. JOHN MACDOUGALL, “ 1889.
 27. MR. WILLIAM MCCLURE, M.D. “ 1888.

Assistants.—Misses J. S. Graham and M. Macintosh, Trained Nurses.

VI.—MISSION TO CENTRAL INDIA.

- Missionaries.*—28. REV. J. FRASER CAMPBELL, Rutlam, appointed 1875.
 29. REV. JOHN WILKIE, Indore, appointed 1879.
 30. REV. W. A. WILSON, Neemuch, appointed 1884.
 31. REV. GEO. MCKELVIE, Mhow, appointed 1888.
 32. REV. J. H. BUCHANAN, M.D., Ujjain, appointed 1888.

Assistants.—Misses Rodger, J. Ross, Beattie, M. D., M. Oliver, M. D., Sinclair, Scott, Jamieson, Harris, and M. MacKellar, M. D., Miss Stockbridge and Miss Minnie Stockbridge; with a staff of 71 native helpers.

Report on Foreign Missions, 1889-90.

IN previous issues of the *Record* we have already published the substance of some of the statements furnished by our missionaries to the Foreign Mission Committee. These are embodied in the report submitted to the General Assembly and reproduced in the printed minutes. It will not, however, be deemed a needless repetition that we now endeavour to give such a complete outline of the report as a whole, as shall enable our readers to survey at a glance the whole scope of our Foreign Mission work. It embraces a very wide field of operations, and the administration is necessarily complicated by the varying circumstances under which the work is carried on. Not the least of the difficulties to be overcome is the number of different languages and dialects which have to be mastered before the missionaries can do much towards making the Gospel of the grace of God intelligible to the heathen mind. But in nearly all the places where our missionaries are located, a great deal has already been done to remove that difficulty. The missionary has not only acquired a sufficient knowledge of the language of the people to make himself easily understood, but he has also been the means of creating a Christian literature; and the Gospel of Christ, in whatever language it is presented, is still "the power of God unto salvation, to every one that believeth."

I. THE NEW HEBRIDES MISSION.

There are now eighteen missionaries in this group of islands—three from our own Church, three from the Free Church of Scotland, and the remainder from the Australasian Churches. The work has been carried on for many years by these churches labouring together harmoniously, and the results have been on the whole eminently satisfactory. Never since the Presbyterian missions began in 1848 have the prospects been more encouraging than at the present time.

During the past year the islands were brought regularly within the circle of commercial countries by the establishment of a line of monthly steamers between Melbourne and Sydney, in Australia, and the principal islands of the group. It was only necessary, in order to reach all the islands, to add to this an inter-island boat, that would call at mission stations



REV. HUGH A. ROBERSTON, OF ERRAMONGA.

and connect with the steamer of the main line monthly at Anelgaubhat or Havana Harbour. This has been done at an annual cost to the mission of \$7,500, of which \$1,250 falls to the share of the Canadian Church. At present this arrangement is only an experiment. It is eagerly watched, in hopes of very beneficial results. It should add not a little to the comfort of the missionaries, as it gives them a regular monthly mail and rapid communication with the outside world. It should also do much to develop trade, by stimulating the natives to produce articles of export and thus help to bring the people under additional civilizing influences. Of course, the arrangement with the steamers made the service of the *Dayspring* unnecessary, and she has been chartered for other work for the present year; but she will not be disposed of till it is seen how the experiment with the steamers will turn out.

Last year was the jubilee of missionary effort in the New Hebrides. In November of 1839, the apostle of Polynesia, John Williams, gave his life in an endeavour to pioneer the Gospel of Jesus Christ in these islands. The story of the work since then is one of thrilling interest, and every church that helped it forward has been highly honoured by her connection with this mission. This is not the place to give the history, but some of the results may be stated. The whole of Aneityum has long been a Christian land; and now, at seventeen more stations, on different islands, there are many worshippers of the true God. There are eighteen missionaries and about 140 native teachers working on twenty of the

islands. Concerning the fruit of their toil, for the last year reported, we cannot do better than quote the words of the Mission Synod :—

“Taking all things into consideration, very satisfactory progress has been made during the past year. The reports from the islands of Futuna and Tanna, these two fields on which the work has hitherto met with so much opposition, are especially interesting and cheering. It is encouraging also to note that the violent opposition of the people of Malo to the receiving of teachers, or other attempts to introduce the Gospel, is breaking down. Steady progress has been made at Erakor, Nguna, Tongoa and Epi, and at the last mentioned station large numbers have been baptized and received into the communion of the Church. There are some tokens of encouragement also at Malekula, where it was anticipated that the work would be of a peculiarly difficult nature; and at the two most northerly stations, Malo and Santo, the work is encouraging and hopeful. It is with peculiar delight and gratitude to God we place on record that through the labours of Messrs. McKenzie and McDonald the whole of the New Testament has been translated into the Efatese language, being printed by the British and Foreign Bible Society and placed in the hands of the natives.”

We may well exclaim, as we think of this Mission Synod meeting for business uninterrupted during eight days in one of its own churches on Tanna, “What hath God wrought?” He hath stilled the adversary and avenger. He hath answered the prayers of His servants, sometimes it would seem by terrible things in righteousness, but during these recent years by bringing peace to His people and multiplying them in their rest.

ERROMANGA :—*Rev. Hugh A. Robertson's* report is dated from Sydney, whither he had gone for the health of Mrs. Robertson and to see to the education of his children. He had heard regularly from his elders and teachers on the island. All was going on well; but alas! the death-rate still continues high. Several of his valued assistants had been removed. But their work was done; of their happiness he had not a shadow of a doubt. Others will be brought to the front now to take their places, but those who were born and lived for thirty or forty years in heathenism seem to make brighter Christians. They felt the curse of heathenism and they rejoiced in the freedom from it, and in the liberty and blessedness of the Gospel. Mr. Robertson thanks his friends in Canada who have been or are now supporting his teachers and asks them to continue to help him in this great and good work. He spent much of his time in Australia in visiting congregations and Sunday-schools in the interests of the New Hebrides Mission. Everywhere he had been well received, and he had the satisfaction of believing that his visit had been

the means of deepening the missionary spirit as well as relieving the Missionary Committee from a debt of some £700 sterling.

EFATE:—*Rev. J. W. McKenzie* has for his fellow-missionary in this island the Rev. D. McDonald of the Presbyterian Church of Victoria. The work goes on steadily and satisfactorily. The most interesting event of the year was the placing of the New Testament in the hands of the Efatese. For the present the British and Foreign Missionary Society has borne the expense of printing, but it is to be hoped that it will be all refunded in a few years. A short time ago nearly three thousand pounds of arrowroot were shipped, valued at £100 stg. The various classes have been kept up regularly, and the work among the remaining heathen is much more hopeful than at the date of the report. There is now a fair prospect of all being gathered into the Christian fold. The number of communicants is 158; admitted during the year, 26; baptized, 38; in candidates' class, 40; in Christian villages, about 500.

ESPIRITU SANTO :—*Rev. Joseph Annand* says:—“We have no great results yet to show. The foundations are still being laid on which the edifice is to stand, but as much success has attended our efforts as can reasonably be expected from the short time that we have been here. Two years and three months' residence among a pagan people of an unknown tongue cannot be expected to produce much change.” Many improvements have been made about the station; several acres more land have been cleared; six lime cottages have been erected for the teachers and servants, and the little church has been comfortably seated. In the direct work of imparting Gospel truth, much also has been done. In this department, however, unskilled labour avails but little, hence this has devolved almost wholly upon ourselves. Two services are conducted every Sabbath in Tangoan. Hymns are sung, prayers offered, and the Word proclaimed in audiences ranging from fifteen to eighty. For the last three months the average has been about sixty. All the men of Tangoa village excepting four attend church more or less regularly. All who come dress decently, and their conduct at service is commendable. Sabbath is only partially observed, but very few of the people here now go to their plantations on that day. Their own holy day, *every fifth*, is largely disregarded now. Literature is yet very scarce, but Mr. Annand has already translated the Gospel by Matthew into the native dialect. He will not publish it, however, until it is carefully revised and corrected. He asks, “Who will bear the expense of publishing it?”

The annual expenses of this mission are about \$6,500.



REV. JOHN MORTON, D.D., OF TRINIDAD.

II. TRINIDAD MISSION.

A number of changes have taken place in the personel of the mission during the past year, but the progress of the work has been uninterrupted. Dr. and Mrs. Morton and Miss Blackadder had to return to Nova Scotia temporarily for their health. A student of Halifax College for a time filled with acceptance the vacant station of Couva. Miss Copeland and Miss Semple completed their term of service and were replaced by Miss Graham and Miss Archibald. Three Hindoos are now working under the supervision of the mission council—Rev. Lal Bihari, Rev. Charles Ragbir, and Mr. C. C. Soudeen. Reports from these brethren were received at the close of the year which show how diligently their work has been carried on and how thorough is the instruction which they have received from the missionaries. For years members of the mission council have been urging the necessity of providing means for training a native ministry. Last summer it was agreed to appoint a fifth missionary as soon as practicable, and it is hoped that some of the older missionaries may soon be able to devote a considerable time to the work of training native agents. The future growth of the mission must depend largely on the development of native talent and liberality.

TUNAPUNA:—*Rev. John Morton, D.D.*, our senior missionary in Trinidad, bears testimony to the faithful and efficient labours of Mr. Soudeen during his absence. He had left the work in his hands with perfect confidence,

and on his return he found it in good order, the teachers all satisfied and the accounts correct. The attendance of scholars for the year was as follows:—Boys on the roll, 373; girls, 157; total 530; average 387.

SAN FERNANDO:—*Rev. Kenneth J. Grant*, who was with us at the General Assembly, gives a very full account of the work at San Fernando, a large town in Trinidad, and its seven affiliated stations. Services are conducted under his direction at sixteen different places each Sabbath. During the year, 53 adults and 56 children, total 109, received Christian baptism; couples married, 14; communicants now in good standing, 261. The contributions of the Native Church for the year amount to £267 14s. 5d., as per financial report. The central Sabbath School particularly is largely attended and conducted with much spirit. In each district it is intended to place a responsible man, and the men will be forthcoming if the means are provided to support them.

PRINCES TOWN:—*Rev. W. L. Macrae's* third annual report is encouraging in its tone. There are now three sections of his field in which there are regular services held at the same hour as that held in the central Church. On Sabbath afternoons most of the young men go out to the estates and villages—holding meetings as opportunity offers. Miss Semple's place has been very efficiently supplied by Miss Archibald who has entered on her work with much promise of success. The school work has been a little in advance of last year, a special effort having been made to get a larger attendance of girls. In the eight schools there are enrolled 281 boys, 120 girls, with an average attendance of 306. Baptisms for the year, 37—20 adults and 17 children. Five marriages; 19 were added to the communion roll which now includes 63 members.

COUVA:—*Rev. F. J. Coffin* was duly inducted by the Presbytery of Trinidad on the 8th of December last. He has taken up the work which Mr. Wright was obliged to relinquish in good earnest and full of hope, and has had his hands strengthened by the addition of several native helpers. Mr. S. A. Fraser laboured for some months with much zeal and acceptance—the burden of the work, however, devolving upon Rev. K. J. Grant and Rev. Lal Bihari during the vacancy. The number on the school roll was 252, and the daily average attendance 162. There were 11 marriages.

Altogether there were in Trinidad 38 schools in operation last year, with 2,060 scholars on the rolls, and an average attendance of 1,433. Thirty-five couples were married; 211 were baptized; there are now 412 communicants in good standing.

DEMERARA:—The Mission Council after due deliberation has come to the conclusion not to engage another missionary to succeed Mr. Gibson. Letters from the members of the British Guiana Presbytery indicate, however, that the work begun so effectively by Mr.

Gibson will not be lost, but that it will be carried on by catechists under the direction of that Presbytery, which certainly appears to be the proper way of doing it.

Total expenditure for Trinidad and St. Lucia last year, \$13,314.86—irrespective of local contributions, which amounted in all to \$13,262.12.

III. MISSIONS TO THE INDIANS IN THE NORTH-WEST.

From the beginning, the work of our Church in carrying on missions among the Indians has had two main elements, the directly evangelistic, which proclaims the Gospel to old and young, and the educational which aims at training the young in the ways of Christian civilization. The industrial boarding-school system has been extended so that there are now seven of them in the North-West, all established within the last five years. In these schools the children are clothed, lodged, fed and educated entirely under the care of the Church, and by agents appointed by the Church, part of the cost being borne by the Government, to the extent of \$60 per pupil per annum. The ordinary branches of an elementary public school education are taught, special attention being given to training the pupils to use the English language familiarly in speech. Religious exercises hold a prominent place both in the school and home-life of the children, and such work about the house, garden and farm as they are able to undertake is performed by them. It is the aim of the Committee to increase the facilities for this manual training in those schools which, being recently established, have but imperfect means of availing themselves of this method for preparing the pupils for useful citizenship.

MISTAWASIS:—*Rev. John McKay* is in charge of this mission—the successor of that established by *Rev. James Nesbit* at Prince Albert twenty-four years ago. In this out-of-the-way place the Indians are less liable than those of most of our missions to many of the temptations that come from close proximity to white settlements. *Mr. McKay* rejoices especially that “there is no whiskey north of the Saskatchewan.” There is but little external change from year to year in such a charge as this; but none the less are there potent influences at work, and the old Chief *Mistawasis* is a living refutation to the flippant jibe that the only good Indian is the dead Indian. *Mr. McKay* reports that there have been thirteen baptisms of Indian children during the year and three of adults, and that the church is filled with an attentive audience every Sabbath. The congregation contributed \$10 to the schemes of the Church. The day-school under the charge of *Mr. McKay's* daughter has according to the latest returns thirty pupils on the roll, and an average attendance of twenty-two.

MUSCOWPEUNG'S:—*Rev. W. S. Moore*, missionary, holds services at five places, one of

them being a half-breed settlement adjoining the reserve. The average attendance at each of the places is seventeen. There are thirty-two communicants on the mission roll, of whom fourteen are Indians, nine half-breeds and nine whites. Thirteen were added during the year. Seventeen children and thirteen adults were baptized. Two Sabbath-schools are maintained, one having an attendance of seven and the other of fifty. The mission has contributed \$75 to the schemes of the Church. The industrial boarding-school has been very successful. A commodious stone building to accommodate forty pupils will be erected this summer.

ROUNDLAKE:—*Rev. Hugh MacKay* reports that last quarter there were forty pupils on the roll, and an average attendance of twenty-four. There are twelve communicants on the roll, of whom four were received during the year. Two children were baptized and eight adults. A new building was erected last summer, the ground floor of which is used as school-room and the upper floor as a dormitory for boys with a bedroom for the teacher. A widespread regret among the friends of the mission was caused by the death in February of the *Rev. B. Jones*, who, for the past three years had been connected with the mission—*Mr. MacKay* writes of the difficulties as well as the tokens for good in his mission. The progress has been as good as could be expected. The Sabbath-school has an average attendance of fifty. “Six of our scholars have professed faith in Christ and received the ordinance of baptism, two infants have been baptized, four of our scholars have united with us in our communion, and four others will likely soon follow.”

FILE HILLS:—*Rev. D. H. MacVicar, B.A.*, an Indian graduate of Manitoba College, is the missionary in charge, and *Mr. Alex. Skene* is principal of the Industrial Boarding-School. “Perhaps nowhere in this country is there a more thoroughly pauperized or a more shameless band of Indians, and the labourers among them often reach the limit of discouragement. The attendance at the Industrial Boarding School is still very small, but it is considerably larger than it was last year. The number on the roll for last quarter was twelve, with an average attendance of six.”

CROWSTAND:—*Rev. G. A. Laird*, missionary. Services are held at six places with an average attendance of twenty at each. There are thirty-three communicants on the roll, six of whom were added during the year. Fifteen children were baptized and two adults. There is a Sabbath-school, with an attendance of about fifty. The school, under *Mr. Laird's* care, has grown very rapidly, and, according to the latest report, has an average attendance of fifty. An addition was made last summer to the mission house in which the school is carried on, and the building is once more taxed to its utmost capacity. A stone building

is to be erected this summer, which will serve as a school-room and dormitory, and will make it possible to take in an additional number of children. Côté, the chief of these reserves, says "I feel I ought to thank the Almighty for the good work being done amongst my people by the erection of the school. I find that the children are learning very fast, and as far as I can I will endeavour to help all I can to make the school a success. A new church is in course of erection.

BIRD TAIL:—*Rev. John MacArthur* has taken charge of this station since the retirement of *Rev. S. Tunkansuiciye*. Mr. McArthur gave services every second Sabbath. The Indians themselves held services on the alternate Sabbaths. Mr. McArthur's services were so acceptable that the Indians petitioned to have him every Sabbath, and now an arrangement has been reached by which Mr. McArthur will give services every Sabbath, while still continuing to preach in the adjoining Home Mission field of Beulah. There is an attendance of thirty-five at the Sabbath services; and Sunday-school, prayer and missionary services are held by the Indians themselves. Contributions to the schemes of the church amount to \$18.00. Extensive repairs have been made upon the church during the year. These were made mainly at the expense of the Indians themselves—some of them giving eight days' work, besides contributions in money. No school has been maintained on the reserve for the past two years; the children are sent to the Industrial school at Birtle.

OKANASE:—This reserve has continued under the care of the *Rev. George Flett*, who, in spite of his seventy-three years, has also visited regularly the neighbouring reserves at Rossburn and Rolling River. Services are held at three points. The average attendance at Okanase is 45, or when the Indians are all home hunting, 65. There are 39 on the communion roll, two of whom were added during the year. Eleven infants and five adults have been baptized.

SUMMARY.

The above named missions are assisted by a staff of teachers and matrons fifteen in number whose services are invaluable to the mission. The names of the matrons of the Industrial Schools are Mrs. Laird, Miss A. Maclaren, Mrs. Skene, Mrs. Hockley, and Mrs. Anderson. There are eight unmarried lady teachers. The work is carried on in nineteen reserves. There are 187 Indian communicants in these missions, of whom 24 were added during the past year. There were 68 baptisms of infants, and 31 of adults. In the 6 industrial boarding-schools there was during the quarter ending with March an enrolment of 222, with an average attendance of 154. There were 3 day-schools, with an enrolment of 71 and an average attendance of 47.

Total Expenditure for these missions to the Indians for 1889, \$15,554.87.



MRS. G. L. MACKAY, FORMOSA.

IV. MISSION TO FORMOSA, CHINA.

Since the date of the report for 1889 there has not been any change of importance in the staff, which consists of *Rev. Dr. G. L. MacKay*, *Rev. John Jamieson*, and fifty-one native preachers and teachers, among whom are *Revds. Giam Chheng Hóá*, and *Tan Hê*, ordained native ministers. The number baptized during the past year was 146; the number removed by death, 32; nett increase 114, making the number of baptized members 2833—men, women and children. The number of chapels is fifty, of students, 24, and attending the Girls' school, from 25 to 40. The contributions of the native church for the year were \$1143.85 in cash, but in addition to this the people have given much time and material for repairing and fitting up their places of worship. In this Dr. MacKay sees indications that his people are advancing towards the much desired goal of *self-support*. Mr. Jamieson's health, which had been the cause of much anxiety, is much better, and he has now such a knowledge of the language as enables him to go out on preaching tours and conduct the services in an acceptable manner. The work at "Oxford College" goes on as usual. Twenty students were regular attendants, living in the college building. From six to fifteen preachers took up quarters with them, while old and young from the Girls' school came to hear the exercises, which embraced a wide field of study. Those under instruction read entire books, committed whole chapters, and examined innumerable verses of the Scriptures concerning the promises, precepts and doctrines. "We studied together the Shorter Catechism, Boston's 'Four Fold State,' Bunyan's 'Pilgrim's Progress,' Andrew's 'Life of Our

Lord,' Drummond's 'Natural Law in the Spiritual World,' Dawson's 'Origin of the World,' Dana's 'Text Book of Geology,' Geikie's 'Manual of Geology,' Balfour Stewart's 'Physics,' Mackay's 'Manual of Modern Geography,' etc.; Church History—Ancient, Mediæval and Modern—Anatomy, Physiology, the Healing Art and Elocution. Singing was engaged in until everyone could on the spur of the moment start and lead any tune sung here. Indeed, whilst the whole work here is satisfactory, there is no department more so than the work in Oxford College. Well that such is the case, for native preachers are the hope of success here and throughout the world I believe. This vast Empire will never become Christian except through the knowledge, zeal and spiritual life of her own sons."



MR. WILLIAM MCCLURE M.D., HONAN.

V. MISSION TO HONAN, CHINA.

The staff in Honan, as will be seen on reference to the chart on page 240 consists of six ordained ministers, one medical missionary and two trained nurses. "China's Millions," says Mr. MacKenzie, "are words that come to be invested with new meaning after one comes in contact with them. Direct contact with them appeals more powerfully to the heart in their behalf than all a man hears or reads before coming. May God keep us all in living sympathy with them! The missionaries are not permitted to see much of the home life of the people. Life as seen in the streets enables us to judge what life at home must be. It seemed to cause great surprise to a Chinese servant in the American compound that she could be there for a year and

yet never see the missionary raise his hand to strike his wife! May the time come when it shall be as rare among the Chinese. . . . All the members of the mission are hopeful as to the future."

Our Honan mission is yet in its initiatory stage. Our missionaries have not yet even obtained a permanent foothold in that inland Province of twenty millions, but in the meantime they have been acquiring the language; they have made several incursions into Honan from Lin-Ching, a town in the neighboring province of Shan-tung; they have fully exercised their medical skill and have even done some street-preaching; and they have constituted themselves into a Presbytery, which will ensure their work being done in a well-considered and orderly manner. Writing shortly after his arrival at Tient-sin, Mr. Macdougall says;—"Dr. McClure proved a most excellent conductor. His knowledge of the language surprised us. He was able to converse freely with the boatmen on the river, and to learn much about the different neighbourhoods from the people on shore. Every day he was on shore selling books and speaking of Jesus. We rested both Sabbaths of the journey, and on each he preached to the crowds that assembled. During the river trip of five hundred miles we did not pass a single Mission station. On our arrival here (Lin-Ching) we found Mr. Goforth and Mr. McGillivray preaching in the chapel on alternate days. Dr. Smith is at present in charge of the American Board Dispensary, and treats many patients. The four expect to leave for Honan about the middle of the month: Messrs. McGillivray and McClure for Chang-teh-Fu, and Messrs. Goforth and Smith for Wei-huei-Fu."

The expenditure on account of Formosa for 1889 was \$13,967.94; and for Honan, (10 months) \$13,534.79. Making together \$27,502.73.

VI. MISSION TO CENTRAL INDIA.

In addition to the Canadian staff, which consists of five ordained ministers and eight ladies, the report for 1890 gives the names of seventy-two others, mostly natives, who are engaged in different departments of the work—twelve being connected with the college and high school at Indore; the two Misses Stockbridge being employed as teachers and Zenana visitors at Mhow.

Our missionaries say: "While we are far from being contented with present attainment, we rejoice and praise God for the mercies He has meted out to us His unworthy servants. Council meetings have been a source of pleasure and profit unto us. For the reasonable measure of health and strength enjoyed by the missionaries, for the success in the dispensaries, in the schools, in the districts, in the preaching of the Word, and for the strengthening of our staff by two new missionaries, Misses Jamieson and Harris, we desire,



REV. GEO. MCKELVIE, MHOW, CENTRAL INDIA

with grateful hearts, to take courage and go forward. As we look forward to the great work before us and realize our insufficiency for these things, we ask that those who are alike interested with ourselves would pray for us that we may all be so filled with the Spirit, that in fervent brotherly love, in whole-hearted consecration, in tender compassion for the perishing, in singleness of aim and in strong, patient faith, we may so labour that the Lord may use us to do His work. And we renew our pleading for more men. We pray the Lord of the harvest to send them forth. O that the Church would but lift herself up and look at her Lord's command, . . . and so make it possible for the Foreign Mission Committee to comply with our unanimous and earnest request that our numbers may at least be doubled this year."

At Indore, *Rev. J. Fraser Campbell* had, in addition to other duties which would have been more than sufficient to tax the strength of any one man, the superintendence of the high school and college work imposed upon him in consequence of Mr. Wilkie's not having been able to return to the mission field last autumn. Yet he is able to write that the services both at Indore and Rutlam have been continued as usual.

NEEMUCH:—*Rev. Mr. and Mrs. Wilson*, notwithstanding some discouragements, through the unfaithfulness of some on whose help they had relied, are yet able to say that "The schools in the bazaar and old Neemuch are flourishing, and the Sabbath-Schools on Sabbath mornings are specially popular. The attend-

ance at the Sabbath evening service fluctuates; but we have usually a goodly number of non-Christians present, and some are regularly to be seen in their places. The Bazaar preaching has been maintained as usual, though few results are manifest. Evangelistic services are held in the city of old Neemuch at the dispensary door every Sabbath." They are anxious to have a suitable hall provided for them where the people could gather and quietly sit down to worship. It need not cost more than five or six hundred dollars. A larger number of tracts have been sold this year than usual. A number of the outlying districts have been visited, hitherto unvisited by any missionary. "The question has again and again been forced upon us,—When will these multitudes have an opportunity of hearing the gospel? We plead for more labourers. Surely the limit of our Church's power to evangelize Central India has not yet been reached!" Mr. and Mrs. Wilson have had their hands strengthened and their hearts encouraged by the arrival at Neemuch of Miss Scott and Miss Jamieson to labour with them in the Gospel; and these new workers are already cheered by the prospect opened up to them of useful service in the cause of Christ.

UJJAIN:—*Dr. Buchanan*, the Medical missionary in charge of the station says,—“During the year the Word has been preached here. On every Sunday afternoon, from three o'clock until six, evangelistic services are held in the dispensary. This room is made up of three small shops right on the main bazaar. There is not accommodation in this room for more than sixty or seventy, but the people seem to prefer a safe position just at the front which is all open. Hence, during the three hours each Sunday, many coming and going hear something of the word. Saturday is a rest day, and on Sunday there is a grand rally in the heart of the old city. Some are enquiring about the Truth, but as yet no adults have been baptized. Two infants, children of native workers, Raojee and Yakub, were baptized this year.

“The medical work has been carried on regularly during the past year with varying success. The woman's work was held by the ladies of Indore till November 1889, when the whole work was put into our hands. During the month of December and two weeks in January, Mrs. Buchanan and I had not merely the superintendence of the work but the whole of it to do. To say that the work is encouraging very poorly expresses the fact. We are both of the opinion that there is no one so suitable to enter the door opened by medical treatment as the medical treatee. I have had men getting down before I could stop them at my feet in the street to beseech me to do them good. Such men will listen to the words I speak. Mrs. Buchanan has also met with much encouragement.”

MHOW:—*Rev. Geo. McKelvie* writes,—“Two months before the beginning of last year I came to Mhow. Although the station had been some time without the care of a missionary, yet owing to the enthusiastic devotion of the Misses Stockbridge, and the help rendered by Mr. Drew in the Sabbath-school I found the work in a very flourishing condition. Since then my work has been more supervision and encouragement of others than active work myself. I have not yet surmounted that mountain of difficulty—the language. Nevertheless one finds that even a small stock of words can be put to good account in various ways.”

Mr. McKelvie has the superintendence of five day-schools and two Sunday-schools with an average attendance of over 300.

In the report of medical work by Miss Dr. Beatty and Miss Dr. Oliver, we learn that the dispensaries have been open all the year and a vast deal of suffering has been relieved through them—17,979 patients were treated. Of these 7,046 were new patients, and 10,933 old; 352 women and children were treated in their houses, 1,255 visits being made. Dispensary and house work have thus largely increased. Miss Dr. M. MacKellar is expected to arrive shortly.

Expenditure for Mission to Central India for 1889, \$22,681.69.

WOMEN'S FOREIGN MISSIONARY SOCIETIES.

THE WESTERN SOCIETY has been in existence for fourteen years during which time it has made steady progress. Its receipts have increased from \$1005.39 in 1887, to \$31,106.59 in 1890; its auxiliaries, from 18 to 437, and its Mission Bands from 3 to 176. It has now 25 Presbyterian Societies and a total membership of \$5,312. Head-quarters at Toronto. *President*, Mrs. Ewart; *Secretary*, Mrs. Harvie.

THE EASTERN SOCIETY was formed in Halifax in 1876. It has now 90 auxiliaries, 40 Mission Bands, and six Presbyterian Societies. The total membership is about 4000. The income for the past year was \$5,462. *President*, Mrs. R. F. Burns; *Secretary*, Miss Cassie Fairbanks, Halifax N.S.

GENERAL SUMMARY.

Number of Mission Fields.....	6
Canadian ordained Missionaries.....	28
Native ordained Missionaries.....	5
Lady Missionaries—Teachers & Matrons —including three M. D's., in addition to ministers' wives.....	22
Native Assistants—Teachers, Catechists, Bible-readers, Zenana-visitors Col- porteurs, Trained Nurses, Interpreters, &c. &c., say.....	236
Native Communicants, estimated at....	*2896
Number of Baptisms reported.....	494

Young people in Schools and Bible- classes, about.....	3250
Total Expenditure in all the mis- sions, including balances owing from last year expenses of management &c. &c.....	\$103,915.33

*NOTE In the reports from *Formosa* it is explained, for the first time, that “baptized members” include children. From the whole number given (2833) we have deducted one third for children—estimating the *bona fide* communicants there at 1889 in number. In the returns from *Central India* there is no enumeration of native communicants at all, and we have only allowed for 50, the number stated by Mr. Campbell two years ago. The only marriages reported are 35 in *Trinidad*. The want of uniformity in the statistical returns from the different missions renders it impossible to give such a full and accurate statement of the whole as is desirable.

Reference is made in the report of the committee to the expediency of instituting a mission to the Chinese in British Columbia. It is also recommended that the Assembly should take steps for the establishment of a mission to the Jews in Palestine. Both those subjects were remitted to the Foreign Mission Committee with instructions to prosecute further enquiry and to report to next General Assembly. The proposal to appoint a Convener of the Committee, whose whole time and services shall be given to this department of the Church's work, received due consideration in the Assembly, and the name of Dr. Morton of Trinidad was freely spoken of as one eminently qualified for the office, but in the meantime no appointment has been made.

REV. DR. WARDROPE of Guelph, Ont., and REV. E. SCOTT of New Glasgow, N. S., are the Joint Conveners of the Foreign Mission Committee; MR. HAMILTON CASSELS of Toronto is Secretary; the REV. DR. REID of Toronto, and REV. P. M. MORRISON of Halifax are the Treasurers. The annual collection for Foreign Missions is appointed by the General Assembly to be taken the third Sabbath of March.

The Estimates for the current year call for \$118,000, being about \$12,000 more than for last year.

SAD CONDITION OF HEATHEN WOMEN IN SANTO.

From MRS. ANNAND.—In regard to our work among the women, it is the day of small things with us among them. A number of them attend the Sabbath services now, but we cannot get any of them to attend school, though we have offered to teach them at any time of the day. The men are unwilling that the women should learn anything, saying they have no time to learn, which is partly true, as they are compelled to do much drudgery. The first work in the morning is to prepare and cook their lord's breakfast.

The wife has two fires and ovens to make. She dare not cook her food on the same fire as that which she cooks his. This necessitates her getting a great deal of fire-wood, the whole or greater part of which she has to cut and carry home on her back. Were you to see them, you would be surprised how they can carry such loads. After she gets her husband's breakfast she must work in their plantation on the mainland—put her canoe into the water and paddle over. If her husband goes she has usually to paddle him over; he sits doing nothing; or, it may be if there is a baby he will hold it. They seldom return home much before sunset, then they must cook again.

We really have no little girls, as the poor things are sold to be wives when quite young. They go without any covering until they are nine or ten years old, when they put on three or four strings of small native beads about the waist and twine a few leaves around the body, this with a few beads about the neck and also some on the wrist or arm comprises our women's dress. It does not cost them much for dress and they are cool; but, on the other hand on rainy days they look cold and wretched. We have given nearly all of them clothes, and they all put something on when they come to church, and usually now when coming to our premises to barter, as we decline to buy from them when they come without clothes. I was amused this evening with one woman who came to sell yarn and oranges. She had not dressed, so I said, where are your clothes? She said, at my home. I said I would not buy from her, so she went off to our goat-herd who is a Santo lad, and asked him to lend her one of his shirts. He demurred. She said, Misses will not buy from me unless I put some clothing on, and as he seemed unwilling to lend her a shirt, she went into his house and came out with one on; after that she came to me and sold her stuff, then went back to his house, took off the shirt and went home.

In regard to the training given the women and girls in this Mission, I will give you a brief outline. They are encouraged to come to both church services and week morning classes, for reading, singing and Scripture truth in company with the men and boys, although they generally sit apart. Additional classes are held for the women and girls alone, in which sewing and other useful work are taught. For writing and arithmetic, both boys and girls attend at some other hour of the day.

At all the stations, some of the women and girls are living on the premises of the missionary, and are instructed in the arts and duties of house work.

At all the old stations some of the girls are taught by the missionaries' wives—taught almost everything that is at all likely to be practical to them in their own homes. The

duty of cleanliness and neatness of person and dress is very hard to impress upon them; chastity in word and conduct is not easily enforced among them. Their degradation is so very deep that you can form but a very vague idea of the difficulties that obstruct our work. We cannot explain in writing one half that is seen and heard here.

The Presbyterian Record.

MONTREAL: SEPTEMBER, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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MEETINGS OF PRESBYTERIES.

Saugeen, Mt. Forest, 9th Sept., 10 a.m.
Stratford, Millbank, 8 Sept., 2.30 p.m.
Orangeville, Orangeville, 9th Sept., 10.30 a.m.
Sarnia, Strathroy, 16 Sept., 2 p.m.
Glengarry, Lancaster, 9th Sept., 11 a.m.
Lindsay, Cannington, 26th August, 10.30 a.m.
Quebec, Morrin College, 26th August, 3 p.m.
Calgary, Calgary, 3rd September,
Columbia, New Westminster, 9th Sept., 3 p.m.
Huron, Hensall, 9th Sept., 10.30 a.m.
Maitland, Wingham, 9th Sept., 11.15 a.m.
Owen Sound, Divis'n St. Hall, 16th Sept., 9 a.m.
Paris, Dumfries St. Ch., 2nd Sept., 10.30 a.m.
Guelph, St. Andrew's Ch., 16th Sept., 10.30 a.m.
Lan. and Renfrew, Renfrew, 25th Aug., 7 p.m.
Kingston, St. Andrew's Ch., 16th Sept., 3 p.m.
Montreal, Convocation Hall, 30th Sept., 10 a.m.
Toronto, Toronto, 2nd Sept., 10 a.m.
London, St. Thomas, 8th Sept., 3 p.m.
Brockville, Spencerville, 9th Sept., 2.30 p.m.
Peterboro, Cobourg, 23rd Sept., 10 a.m.
Bruce, Port Elgin, 16th Sept., 7.30 p.m.
Winnipeg, Knox Church, Sept. 16th, 7.30 p.m.

Acknowledgments.

Received by Rev. Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto street. P.O. Drawer 2307.

ASSEMBLY FUND.

Received to 5th July, 1890...	\$ 101.31
Luckdow.....	0.50
Tara.....	5.00
Kintyre.....	7.92
Madoc, St. Peter's.....	5.00
Dunwich, Chalmers ch.....	3.20
Mitchell.....	0.25
Ethel.....	2.00
Leith.....	0.66
Port Arthur.....	3.00
Cote des Neiges.....	4.00
Chinguacousy, 1st ch.....	3.00
Chinguacousy, 2nd ch.....	3.00
West Bentinck.....	2.00
	\$ 140.83

HOME MISSION FUND.

Received to 5th July, 1890...	\$1154.32
Wellanaport.....	9.43
North Pelham.....	2.06
Wroxeter S.S.....	8.24
Lucknow.....	15.37
Caledon East.....	5.00
Motherwell.....	11.00
Fort-William.....	6.00
L'Original.....	18.00
Flower of North Bruce, Miss Band.....	5.50
South Westminster.....	45.00
Tara.....	20.00
Executors of late D. Wylie, Clayton.....	61.50
Administrator of Estates of late Rev. Jas. McKutcheon, Corunna.....	200.00
Dundas.....	17.50
Kintyre.....	46.00
Mitchell.....	3.66
Ethel.....	8.00
Port Arthur.....	50.00
Finlay Campbell, St. James' ch., Charlottetown, North- West.....	500.00
A Lady, 1st ch., Taurs, North- West.....	62.50
Per Rev. P. M. Morrison, Halifax.....	167.00
Storrington.....	11.00
Norwich.....	15.00
Aberarder.....	5.00
Brandon Presbytery (Re- turned).....	200.00
Newtonville.....	11.60
Beverly.....	25.00
Fergus, St. Andrew's.....	53.00
Elderslie, Salem ch.....	3.00
Chatham.....	12.00
Grenville.....	5.47
Point Fortune Christian End	7.50
Lachute, 1st ch.....	10.00
Cote St. Antoine, Melville ch. S. S., N. W.....	25.00
Thos. Kirkpatrick, Thedford, Muskoka, Parry Sound.....	100.00
Warkworth.....	5.00
Medicine Hat S. S.....	5.00
Two Friends, Toronto.....	7.00
	\$2919.54

STIPEND AUGMENTATION FUND.

Received to 5th July, 1890...	\$ 637.10
Hespeler.....	10.00
Lucknow.....	1.25
Fort-William.....	6.00
English Settlement.....	21.00
Tara.....	3.00
Ayr, Stanley Street ch.....	70.00
Kintyre.....	40.00

Mitchell.....	0.25
Ethel.....	5.00
Leith.....	2.06
Port Arthur.....	25.00
Norwich.....	10.00
Newtonville.....	5.00
Komoka.....	5.00
Chatham.....	6.50
Grenville.....	4.49
Point Fortune.....	2.24
Merritton.....	5.00
	\$ 858.89

FOREIGN MISSION FUND.

Received to 5th July, 1890...	\$4867.45
Admaston.....	20.00
John Parker, Kirkwall.....	10.00
Wellandport.....	7.16
North Pelham.....	2.06
James E. McLean, Morreston	10.00
Lucknow.....	9.00
East Williams, St. Andrew's	65.90
Mrs. T. Campbell, Strathroy, Formosa.....	2.00
Manchester.....	16.77
Geo. Marshall, sen., London, Formosa.....	10.00
A Friend, per Dr. Wardrope, special for Dr. Mackay.....	27.00
Tara.....	23.00
Ayr, Stanley Street ch.....	75.00
Executors of late D. Wylie, Clayton.....	61.50
Administrator of Estate of late Rev. Jas. McKutcheon, Corunna.....	200.00
Dundas.....	10.00
Bonar ch., Toronto, S. S. class, Honan.....	1.00
Bonar ch., Toronto, S. S. class, India.....	1.00
Mitchell.....	2.55
Ethel.....	3.00
Bluevale.....	12.00
East William.....	11.00
Lachine, St. Andrew.....	75.95
Mamie's first tenth for her Master.....	2.00
Storrington.....	12.00
Norwich.....	15.00
Eadies.....	11.33
St. Andrew's.....	30.00
St. Catherine's, 1st ch. Miss, A. Fraser's class, Miss Rose's Mission, N.W.T.....	5.36
Montreal, Crescent Street ch., Rev. J. H. McVicar's salary.....	100.00
Elderslie, Salem ch.....	5.00
Tara S. S.....	20.00
Komoka.....	10.25
Cote St. Antoine, Melville ch. S. S., China.....	25.00
Massawippi S.S.....	3.15
Hemmingford.....	12.00
Thos. Kirkpatrick, Thedford,	490.00
Thos. Kirkpatrick, Thedford, Zenana, India.....	100.000
Proof Line.....	30.30
A Friend of Missions, Tees- water.....	20.00
Warkworth.....	5.00
Anthracite S.S.....	6.00
	\$ 6328.73

Foreign Mission Fund.

INDORE COLLEGE.

Lobo & Carodoc.....	\$ 40.00
Parkdale.....	336.00
Warwick Knox ch.....	3.00
Per Rev. J. Wilkie.....	185.50
English Settlement.....	34.15
Gamebridge.....	8.50
A Friend, Genoa.....	5.00
A. M. B.....	2.00

Finlay Campbell, St. James' ch., Charlottetown, Scholar- ship Fund.....	500.00
Andrew Wilson, Nelson.....	50.00
The late Robert Hay, Toronto	100.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th July.....	\$ 124.00
Robert Gowanlock, Walkerton	5.00
Dun. McLaughlin, Brussels.	20.00
Mr. Hammond, N. Mornington	5.00
Teeswater Zion ch.....	37.00
Per Rev. W. P. Walker, Elfrida.....	20.00

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

Rev. Thos. Macpherson, Strat- ford.....	\$ 1000.00
Mrs. Smith, Toronto (addl.)..	250.00
Per A. G. Browning, N. Bay.	20.00

KNOX COLLEGE FUND.

Motherwell.....	\$ 9.11
Avonbank.....	6.89
Lucknow.....	9.67
Tara.....	5.00
Leith.....	1.32
Teeswater, Westminster ch..	15.34
Caledon, Melville ch.....	5.00
Carluka, St. Paul's.....	13.00

QUEEN'S COLLEGE FUND.

South Westminster.....	\$ 6.00
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MANITOBA COLLEGE FUND.

Received to 5th July.....	\$ 112.24
Tara.....	2.00
Ayr, Stanley st. ch.....	10.00
Ethel.....	1.00
	\$ 125.24

MANITOBA COLLEGE DEBT.

Per Rev. Dr. King, Winnipeg	\$2198.00
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WIDOWS' AND ORPHANS' FUND.

Received to 5th July.....	\$ 127.93
Ancaster.....	3.08
Lucknow.....	1.05
A. D. Ferrier, Campbellton, Scotland.....	50.00
Tara.....	5.00
Wroxeter.....	11.12
Mitchell.....	0.75
Ethel.....	1.00
Leith.....	0.77
Port Arthur.....	10.00
Norwich.....	5.00
	\$215.70

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th July.....	\$ 262.00
Rev. Gus. Munro.....	8.00
Rev. John Radie.....	8.00
Rev. Alex. Grant.....	4.00
Rev. John H. Graham.....	17.00
	\$ 335.00

AGED AND INFIRM MINISTERS' FUND.

Received to 5th July.....	\$ 848.72
Ancaster.....	3.08
Lucknow.....	0.55
Motherwell.....	9.00
Avonbank.....	7.00
A. D. Ferrier, Campbellton, Scotland.....	25.00
South Westminster.....	14.00
Tara.....	5.00
Markham, Melville ch.....	4.00
Kintyre.....	25.00
Catherine Clark, London....	100.00
Mitchell.....	0.35

Peterborough, St. Paul's.....	60.00
Ethel	2.00
A Friend, Orkney settlement, N.W.T.....	2.00
Leith	1.21
Port Arthur.....	15.00
Norwich.....	5.00
Carluko, St. Paul's.....	15.00
Amos.....	7.74
Komoka.....	5.50
Thos. Kirkpatrick, Thedford	50.00

\$ 1205.15

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th July.....	\$ 143.25
Rev. Gus. Munro.....	5.50
Rev. T. H. Peatchell.....	3.82
Rev. D. McDonald.....	4.00
Rev. John Eadie.....	4.00
Rev. Robert Laird.....	3.75

\$ 164.32

JEWISH MISSION.

Tara.....	\$ 2.00
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KNOX COLLEGE

STUDENTS' MISSIONARY SOCIETY.

Bayfield Road.....	\$ 3.00
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BIBLE SOCIETY.

Thos. Kirkpatrick, Thedford	\$ 100.00
Received during July by Rev. P. M. Morrison, Agent at Halifax. Office, Chalmers Hall. P. O. Box 338.	

FOREIGN MISSIONS.

Previously acknowledged....	\$3998.64
St. Luke's, Bathurst.....	8.50
James Ramsay, Princeton...	10.00
Mrs. Wm. Caldwell, Indian Road.....	1.00
St. Andrew's, St. Johns, Newfoundland.....	70.00
Middle Stewiacke, Miss. Soc.	14.75
Ladies' Miss. Society, Meri- gomish.....	5.00
Mrs. S. Lawrence (Mission Schools).....	2.00
Oldham (Mission Schools)...	3.60
Sheet Harbor.....	7.00
Rev. S. Rosborough.....	5.00
New Mills, Charlo and Jacquet River.....	8.62
Richmond Bay East, lot 16...	22.00
Richmond Bay East.....	19.00
Five Islands.....	7.12
Five Islands, Mr. and Mrs. Dinsmore.....	5.00
Dinwoodie Family, in memo- riam of Jessie Dinwoodie of Scotsburn.....	200.00
Brookfield Miss. Soc. N.S....	10.00
Fort Massey, Hfx., half-year	150.00
Cow Bay, C.B., W. H. & F. Miss. Soc.....	60.00
Bequest, late Finlay Camp- bell of St. James' Church, Charlottetown.....	500.00
Blue Mountain and Garden of Eden.....	31.87
Mr. H. F. Bronson, Ottawa...	1000.00
New Mills Y. P. C. E. S.....	20.00
Charlo Y. P. C. E. S.....	23.64
Tignish.....	5.00
Baillie Tower-Hill, Lynfield and De Wolfe's Corner....	3.72
Lake Ainslie, Two Little Girls.....	2.00

\$6193.46

HOME MISSIONS.

Previously acknowledged....	\$ 466.68
St. Luke's, Bathurst.....	10.00

St. Andrew's, St. Johns, New- foundland	40.00
Middle Stewiacke Miss. Soc.	14.50
Ladies' Miss. Soc., Merigomish	5.00
Lake Ainslie.....	3.00
Lower Stewiacke.....	10.83
Ladies' Miss. Soc., Merigomish	10.00
New Mills, Charlo & Jacquet River.....	8.00
Richmond Bay East, lot 16...	6.00
Richmond Bay East, lot 14...	8.00
St. James', Charlottetown, Bequest.....	100.00
Five Islands.....	6.00
Economy.....	9.00
Brookfield Miss. Soc., N.S....	10.00
Rev. A. P. Logan.....	5.00
Gore.....	8.00
Fort Massey, Halifax, ½ year	125.00
Mr. E. J. Rattee (returned)...	30.00
Knox Church, Shediac.....	6.33
Blue Mountain & Garden of Eden.....	23.87
Baillie Tower Hill, Lynfield and De Wolfe's Corner.....	3.00
Rev. A. P. Logan.....	5.00
Div. Merchants B. of Halifax	18.00
St. John's, St. John.....	9.00

FOR THE NORTH-WEST.

St. Andrew's, St. Johns, New- foundland	\$ 40.00
Ladies' Miss. Soc., Merigomish	7.00
Bequest, late Finlay Campbell of St. James' Church, Char- lottetown.....	500.00
St. John's, St. John.....	2.00

\$ 1489.21

AUGMENTATION FUND.

Previously acknowledged ...	\$ 182.80
St. Luke's, Bathurst, Belle- dune	3.55
St. Luke's, Bathurst, Dunlop	1.80
St. James', Charlottetown (Bequest).....	200.00
Blue Mountain & Garden of Eden.....	4.35
Big Intervale.....	5.00
Cheticamp.....	2.00
St. John's, St. John.....	2.00

\$ 401.50

COLLEGE FUND.

Previously acknowledged....	\$1705.82
Lake Ainslie.....	3.00
Int. F. B. Muise.....	10.50
Coupon, Guysboro' (Deben- ture).....	8.00
Int. Dr. Baxter.....	90.00
Richmond Bay East, lots 14 & 16, \$5 each.....	10.00
Kennetcook.....	8.00
Fort Massey, Halifax, ½ year	50.00
Blue Mountain & Garden of Eden	10.80
Dividend B. of N. S.....	210.00
Brookfield, N.S., Miss. Soc...	10.00
Tignish.....	10.00
St. James', Charlottetown Bequest, F. Campbell.....	100.00

\$ 2226.12

BURSARY FUND.

Previously acknowledged....	\$ 120.00
Rev. A. Boyd (repayment)...	52.50
Dividend Merchants' Bank of Halifax.....	15.00
Rev. J. F. Smith.....	5.00

\$ 192.50

MANITOBA COLLEGE.

Previously acknowledged....	\$ 15.50
Richmond Bay East, lot 16...	5.00
St. John's, St. John	1.00

\$ 21.00

AGED MINISTERS' FUND.

Previously acknowledged....	\$ 274.15
Rev. J. Moreton, rate.....	7.30
Rev. W. L. Macrae, rate.....	7.30
Rev. J. Murray, rate, 1883-89.	8.00
Rev. M. G. Henry, interest..	25.00
Mrs. S. Lawrence, Margaree Harbor.....	2.00
Sheet Harbor.....	3.00
Interest, Geo. C. Peters.....	96.00
Richmond Bay East, lot 14...	3.00
Rev. E. Smith, rates.....	20.00
Blue Mountain and Garden of Eden	2.20
Interest, J. K. Munnis.....	100.00

\$ 547.96

FRENCH EVANGELIZATION.

Received by Rev Dr Warden, 198 St
James Street, Montreal, Treasurer
of the Board of French Evangeliza-
tion, to August 6th, 1890.

Already acknowledged....	\$2,176.17
Ancaster.....	7.47
Moore, Burns ch.....	21.00
Excers. D. Wylie, Clayton, Ont	61.50
Carleton Place, St. Andrew's	10.00
Thamesville.....	14.60
Hawkesville.....	5.00
A friend, Truro.....	2.00
Craigs, Man.....	2.00
James J. Teetzel, Detroit...	10.00
Chalk River.....	9.40
Point Alexander.....	2.00
Campbellford.....	15.00
Demorestville.....	5.00
Janetville.....	4.20
Ballyduff.....	2.12
Pontypoll.....	4.68
Cote St Ant'e, Melville ch SS	25.00
JohCCampbell, Muirkirk, Ont	1.15
Hemmingford.....	9.00
Coulange.....	10.00
Melvorn Square and Wilmot	7.00
Fergus, St. Andrew's ch ...	25.00
Wolfe Island, St. Andrew's ..	3.25
Amos.....	19.28
Buxton.....	4.20
Londesboro, Knox ch....	12.00
Thanet and Ridge.....	13.62
Mount Albert.....	8.00
Berne.....	1.51
Apsley and Clydesdale.....	4.00
Longlaketon.....	4.00
Buckingham.....	13.75
Mille Isles.....	3.57
Laguerre.....	3.60
Toledo.....	15.40
Athens.....	20.00
Melbourne and Ekfrid.....	9.00
Monkton.....	2.44
Escuminac.....	14.00
T. Kirkpatrick, Thedford...	150.00
Guelph, St. Andrew's ch. ...	20.00
Moore Line.....	17.50
Sydenham, St. Paul's.....	17.60
Banks.....	4.00
Maidstone, St. Andrew's....	5.00
Danville.....	5.00
Williamstown, St. Andrews.	58.00
Caledon East, Knox ch ...	5.50
Caledon T'ship, St. Andw's ch	7.00
N. Sydney, St. Matthew's ch	16.50
Beaverton.....	15.00

Per Rev. P. M. Morrison, Halifax:—

Bathurst, St. Luke's.....	8.15
St. John's, Nfld., St. Andw's	30.00
Lake Ainslie.....	4.60
Sheet Harbour.....	4.00
Hopewell, Union ch.....	26.75
New Mills, Charlo & Jacquet	10.00
Richmond East, Lot 16.	28.00
Economy.....	9.00
Milford and Gay's River....	48.70
Thorburn & Sutherland's Riv	45.00
Blue Mountain	9.10

Per Rev. Dr. Reid, Toronto:—		Friend in Quebec.....	3.00	Ministers' rates, Rev. Dr. Currie,	
Mrs M McCrae, Knox ch, Galt	50.00	Fergus, St. Andrew's.....	25.00	E. A. McCurdy, T. Nicholson, A.	
Lucknow.....	13.32			McLean, C. S. Lord, J. R. Fitzpatrick,	
South Westminster.....	7.00			J. Annand, J. W. McKenzie, W. L.	
Tara.....	10.00			McRae, K. J. Grant, Dr. Morton,	
Dundas.....	7.50	<i>Building Fund.</i>		Mrs. J. T. Blair, John L. George, J. A.	
Mitchell.....	2.83	Already acknowledged.....	\$ 638.88	Cairns, Ed. Grant, A. Farquharson,	
Ethel.....	3.00	Quebec, Chalmers SS.....	50.00	A. Rogers, Wm. Grant, W. M. Tufts,	
Melrose and Lonsdale.....	7.00	Clinton, Ont., SS.....	10.00	Dr. Grant, G. S. Carson, Adam Gunn,	
Port Arthur.....	15.00	Friend's, Barney's River....	7.75	Jas. Ross, A. B. McLeod, J. D. Mc-	
Norwich.....	4.71	Osnabruck, St Mat's Y Peo's	10.00	Gillivray, S. C. Gunn, James McLean,	
Hensall.....	20.08	Uxbridge, Ladies Chalm's ch	1.26	R. McCunn, A. C. Ross, Dr. Blair,	
Caledon, Melville ch.....	5.00	Rev J McAlpine, Chatsworth	1.50	Dr. Bennett, J. W. Fraser, E. S.	
Eden Mills.....	8.00	Mr. Brodie, Guelph.....	8.00	Bayne, A. F. Thompson, A. Campbell,	
		Per Mrs Wm Webster, Floren'e	2.00	Dr. McLeod, A. M. Sinclair, G.	
		May G. Wilson, Montreal...	20.00	Patterson & A. L. Wyllie, \$14.00	
	\$3,318.22	Toronto, St. Andrew's Church		each, Don. McNeil, John Robertson,	
		Missionary Association....	4.00	Wm. Stewart, Mal. Campbell, \$10.50	
				each, Lewis Jack, A. T. Love, A.	
			\$ 751.39	McRae, Lal Behari and J. A. McLean,	
POINTE AUX TREMBLES SCHOOLS.		COLIGNY COLLEGE, OTTAWA.		\$7.00 each, H. A. Robertson, R.	
Received by Rev. Dr. Warden, 198		Received by Rev Dr Warden, 198 St		Cumming, E. Scott, W. P. Begg,	
St. James St, Montreal, Treasurer,		James St, Montreal, Treasurer.		\$17.50 each, Thos. Cumming, \$21.00,	
to 6th Aug., 1890.		Already acknowledged.....		J. H. Cameron, \$26.58, A. C. Grant,	
<i>Ordinary Fund.</i>		Wroxeter.....		\$17.00; Total; \$757.58, of which \$3.84	
Already acknowledged.....		\$ 477.48		for interest.	
Wroxeter.....		1.00		N. B.—The acknowledgments in	
Two friends, Stonewall.....		5.00		July No. were from 1st May instead of	
Colquhoun SS.....		4.00		30th.	
Miss McLean, Sum'rside, PEI		2.00		<i>Correction.</i> —In acknowledgements	
Megantic Orangemen per Rev				of contributions in May Record, Knox	
J. Sutherland.....		11.23		College Endowment, Leith \$2 should	
Barrie SS.....		25.00		have been \$52.	
Watford SS.....		12.50			

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FACULTY OF LAW.—(Oct. 1st, 1890)
McGILL NORMAL SCHOOL.—(Oct. 1st, 1890.)

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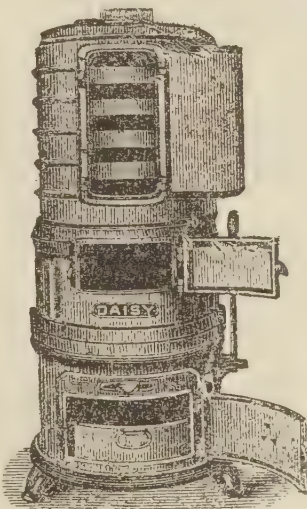
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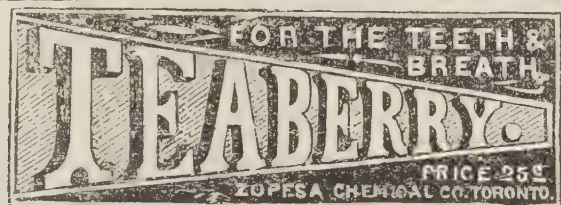
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FOR THE

DOMINION OF CANADA.



OCTOBER, 1890

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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

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The Assembly Minutes.

THE acts and proceedings of the sixteenth General Assembly will be in the hands of the office-bearers of the church before these lines are read. A goodly volume it is, carefully edited and conveniently arranged for reference. We bespeak for it a careful perusal. Turning over the pages the reader will be impressed with the variety and extent of the enterprizes in which our Church is engaged. The statistical tables give valuable information regarding most of the congregations from Newfoundland to Vancouver Island, with ample details of the Home Mission work in all the Presbyteries, and even beyond their bounds—amid the mists and storms of barren Labrador. To-day our ministers and missionaries proclaim the glad tidings in many languages—in English, Gaelic, French, Italian, Icelandic, Cree, Chinese, Hindi, Aneityumese, Erromangan, Efatese, and Santese. Every one who contributes to the missionary funds of the Church thus aids to proclaim the Gospel in one or other of these tongues. It will be seen from these minutes that our General Assembly deals faithfully with the great moral questions of the day such as Temperance, Sabbath observance, and the Christian Life of the people generally. Drunkenness, gambling, neglect of religious ordinances and other popular sins are earnestly denounced.

It is to be regretted that our statistics are still incomplete. Did Kirk-sessions and Presbyteries only consider what a serious injustice is done to the Presbyterian Church in Canada by the withholding of information which it is in their power, and in theirs only, to give, they would be more mindful of their duty, and the annual report of the Convener of the Committee on statistics would be much fuller and more satisfactory than it has ever yet been. Still the figures we find in the report now before us are by no means discouraging. The progress made during the past fifteen years is very striking. The total income of the church in the year after the union was \$982,672; in 1889 it was \$2,054,951. Last year showed an advance in the rate of giving per family and per communicant above any previous year—the average per family being \$24.72, and per communicant, \$13.

For all purposes the increase was 32 cents per family, and 14 cents per communicant. A similar advance for several successive years will tell powerfully on the revenues and the work of the church. Thus, if every member adds but one cent a year to his gifts, the aggregate will pay the salary of a missionary to the heathen. It is a singular fact that the largest contributions per member should come from the Presbyteries of Columbia, Calgary, and Newfoundland,—Presbyteries far away from the older centres of the Church.—The comparative liberality of congregations in the New Hebrides and Trinidad is also worthy of note; and it will not be long until we can gather timely lessons from other foreign fields where our own missionaries are at work.

It is very desirable that at least all the office-bearers of our Church should become intimately acquainted with the current life, work, and history of our Church—should know the names and the location of all our presbyteries, of all our foreign missionaries, and be familiar with the main aspects of our home work—our colleges, our work among the Indians, our French Evangelization, our efforts to overtake evangelistic work in the five synods and the forty-six presbyteries which are included in our General Assembly. No better hand-book or history of the current life and work of the church can be found than this volume of minutes and appendices.

HOW SHALL MOHAMMEDANS BE EVANGELIZED.

This subject is thoughtfully discussed in the *Missionary Review* by "One Who Has Lived Forty Years in the Turkish Empire," and who has evidently been a close observer of the world around him. There are peculiar difficulties in bringing the Gospel to bear on the disciples of Islam, and in Turkey these difficulties are aggravated. It is hard to find access to the people. They will not come to the churches. They will not visit Christian families, nor will they invite missionaries to enter their houses. The women are carefully secluded in the harems. The Mohammedans are a proud people. They consider themselves the favourites of Heaven, true believers, elect, saved. Christians are but "dogs" and wholly contemptible. There is a good deal of truth commingled with the errors of Islam, and this greatly increases its strength. It fortifies itself in its self-righteousness—fastings, prayers, pilgrimages, ablutions, almsgivings, that are a sure passport to Paradise. It puts no restraint on human vice and passion. A man may, in fact, be most vile, yet account himself a saint. In the Turkish empire Islam is the state religion, and it is largely identified with patriotism. Any Moslem turning Christian incurs the penalty of death. The religion propagated by the sword will be maintained by the sword so long as civil power remains in Mohammedan hands. Most unfortunately the forms of Christianity which have confronted Mohammedanism have been and are for the most part very corrupt, and very far from being true to the great Original. It seems that apostate Syrian Christians are among the most active agents in maligning

Christianity and in advancing the faith of the false prophet. A man named Shidiak, once an employee of the British and Foreign Bible Society, and a translator of the New Testament into Arabic, is an illustration in point. He has published a book filled with the bitterest calumnies against the Bible and Christianity. There is in Western Asia no liberty of the press or of speech, so that the calumnies of Mohammedans cannot be publicly refuted. Christianity has some allies and is making some progress. The progress of human knowledge and thought is against Islam. Every new discovery is a protest against its errors. All advances in science expose its fallacies. Mohammedanism knows nothing of sin and forgiveness, and of conversion to God; it knows nothing of a "Father in Heaven." In this it is utterly a contrast to the religion of Christ. The decay and dissolution of the Turkish empire will prepare the way for the triumph of the Gospel. In India and in Egypt, where there is liberty under British rule, conversions are by no means rare. The circulation of the Bible has helped to bring the true light to the followers of the false prophet. Another means of grace is education in Christian schools. Schools of the right stamp are the sappers and miners of the strong towers of error. Boarding-schools for Moslem girls have done much good. Bible-women visiting the Moslem harems, teaching the women to read, and reading to them the Bible, has proved an effective agency. At present, women have better opportunities than men of evangelizing Moslems. Medical and hospital work affords rare vantage ground for evangelical teaching of Moslems. One-tenth or one-eighth of the human race are of the faith of Islam, and the conversion of such people to the faith of Christ is a subject of transcendent importance. For this religion to-day largely occupies the fields where Christianity won its earliest triumphs. It is aggressive, especially in Africa; and its influence everywhere is injurious.

"If this book is right," said an old Roman Catholic to his wife, on reading the New Testament, "we are *wrong*." Three weeks after he said: "If this book is right we are *lost*," Three weeks after he said, as he continued reading: "Wife, if this book is right, we are *saved*."

Some Great Preachers.

SPURGEON, PARKER, AND JOHN MCNEILL.

WHILE in London, last February, on my tour around the globe, I had the opportunity of hearing these three pulpit celebrities of world-wide fame. There are many other distinguished preachers of the Gospel at the present day in the great metropolis of the British Empire. Among them in our own church we point with a pardonable pride to Dr. Donald Fraser, Dr. Munro Gibson, and the Rev. R. M. Thornton, all of whom by a remarkable coincidence once occupied pulpits in the commercial metropolis of our Dominion. These and other metropolitan brethren have won honourable distinction as preachers of the everlasting Gospel. Howbeit they have not attained to the three of whom I now briefly write.

I heard Spurgeon preach his first sermon in his Tabernacle after ten weeks' absence in Mentone on account of indisposition. His appearance as he rose up to address the five thousand eager listeners who assembled to hear him that day was not by any means prepossessing. And all throughout the service he did not leave on my mind the impression of anything like remarkable oratorical ability. For commanding appearance and the graces of oratory he would compare unfavourably with Henry Ward Beecher, or Dr. Storrs, or our own Dr. Ormiston, as I heard these famous preachers when they were in the zenith of their popularity. And yet I must say, for simple child-like faith in God, and reverence for the Bible as the revelation of His will, for the use of such plain Anglo-Saxon speech as the common people hear gladly, for clear silvery tones of voice that fall like melodious music on the listening ear, for capacity to bring out the mind of the Spirit from the words of the text, for pathos, for heart power, I never heard the equal of Mr. Spurgeon. During his ten weeks' absence in Mentone several members of his congregation had passed away from earth to heaven, and surviving friends expected him to say something in regard to the departed ones as well as to the listening multitudes before him. To meet this two-fold re-

quirement of the situation he selected two texts as the groundwork of his sermon: Rev. vii. 13-17, and Isa. xlix. 10. From the first of these passages he drew a graphic picture of the life of the redeemed in heaven. From the other he drew an equally graphic picture of the heavenly life on earth. As he spoke in simple, earnest tones, now of the life of the redeemed in heaven, and now of the life of ripening believers on earth, I fancy that many of his hearers were ready to say of themselves and of the preacher: "whether in the body or out of the body we cannot tell, God knoweth."

To pass from Spurgeon's Tabernacle to Dr. Parker's City Temple brings you into an entirely different atmosphere. Unlike Spurgeon, Dr. Parker evidently enjoys robust, vigorous health, and unlike him again he speaks largely to the natural man, and makes very small account of those deeper religious experiences with which the Tabernacle preacher is so thoroughly acquainted. It was at one of his famous Thursday-Noon services that I heard Dr. Parker. Even at that seemingly unfavourable hour in busy London the spacious church was well filled with an audience evidently of far more than ordinary intelligence. Among those present I saw quite a number of clergymen from different parts of the world, who, like myself, wanted to hear this brilliant pulpit orator. None who heard him that day could, I think, be disappointed, unless they were disappointed in hearing what seemed to be the utterances of a ruddy-faced judge on the bench, rather than the message which you expect to hear from a pale-faced preacher of the Gospel. Dr. Parker's text was Ps. cxv. 8, and the sermon which he preached from it was very suggestive and stimulating. With perfect self-control, and with great clearness and vigour, he demonstrated by irresistible logic that the character of the religion, true or false, will show itself in the life of those who believe it. The creeds and catechisms of the churches found very little sympathy with this celebrated preacher that day. He was particularly severe and sarcastic on the Episcopal church, and also on the celebrated John Henry Newman, who has since that time gone to join the great majority on the other side of the shady valley. As I listened

to Dr. Parker I was impressed with a sense of his remarkable ability as a pulpit orator, and yet I was surprised ever and anon to see in him indications of littlenesses that I did not expect to see in a man of his intellectual calibre.

The Rev. John McNeill is at present pastor of the far-famed Regent Square Church, though my conviction is that he will not be allowed to remain long in the position which he now occupies. He has, unmistakably, rare gifts and graces of head and heart, but they are not, I think, precisely the gifts and graces which specially qualify him to minister acceptably for a great length of time to the cultured congregation that in past days listened to the polished periods of Dr. Oswald Dykes, and Dr. James Hamilton. Moreover, there are important spheres of evangelistic labour just now in urgent need of the special endowments of this young Scottish preacher. But I am overstepping the limits of my vocation. "I was no prophet, neither was I a prophet's son." The evening that I heard Mr. McNeill in his own church, his sermon was on the character of Jacob. It was particularly addressed to the young men of the congregation. A more stirring and stimulating sermon I have rarely if ever listened to. No erring youth could listen to that sermon, I should judge, without being impressed with the conviction that the preacher had found him out in his misdoings. The language at times was very much coarser than that which is generally employed by preachers of the Gospel. In one part of his discourse, for example, he told the wrong-doers before him that *God could put His thumb on their gizzards and crush the life out of them.* Further on he seemed to find a fallen inebriate on the open platform before him, and with an expressive motion of his foot accompanying his words, he told us that *God could kick that fallen inebriate down to the place of merited punishment.* How the cultured occupants in the pews of Regent Square Church took those coarse utterances from the lips of this young Boanerges, deponent sayeth not. My judgment is that the sermon would be more acceptable and effective without them. But John McNeill is doubtless one of the great preachers of the nineteenth century. He is yet in the very bloom of his strong young

manhood. I trust he has before him many years of great usefulness in the service of the Master who can make use of all the varied talents with which He endows His servants in the Gospel Ministry.

Truro, N.S.

T. C.

Missionary Cabinet.

DR. ANDREW THOMSON, OF ST. GEORGE'S,
EDINBURGH.*

HAD Dr. Thomson lived a few years longer, he would undoubtedly have taken a prominent part in the "Ten years' conflict" that agitated the Church of Scotland, 1833-43, and his name would have been more conspicuous among the eminent Scottish divines of this century than it now is, for he was one of the ablest men of his time. As a preacher and platform orator there were none to compare with him, except Dr. Chalmers. But his brilliant career terminated suddenly while he was yet a young man, and the great work he did in Edinburgh was almost forgotten in the struggle that ensued for ecclesiastical supremacy.

Dr. Thomson was born on the eleventh of July, 1799, in the parish of Sanquhar, of which his father, Dr. John Thomson, was the minister. The small burgh of Sanquhar, in Nithsdale, is celebrated as being the place where, in 1680, a band of twenty-one men, headed by Richard Cameron and Donald Cargill, marched up to the Market Cross with drawn swords and posted the famous "Sanquhar Declaration," denouncing Charles Stewart, the reigning monarch, because of his intolerable bigotry and tyranny in attempting to force an obnoxious form of worship on Presbyterian Scotland. Dr. Thomson's early training was of the best, his father being an excellent evangelical minister. He went through the usual curriculum of study for the ministry in the University of Edinburgh, having for classmates Henry Cockburn, afterwards Solicitor-General for Scotland, Henry Brougham, the famous Lord Chancellor of England, and other celebrities. Licensed by the Presbytery of Kelso in 1802, he was soon

* LIFE OF ANDREW THOMSON, D.D., by Jean L. Watson. Edinburgh, 1832.

afterwards ordained as minister of Spronston, Roxburghshire, from which he was translated to the East Church, Perth, and subsequently to New Greyfriars, Edinburgh, at the time when the "New Town" was being built. To meet the requirements of that fashionable quarter of the metropolis, the Town Council had erected a large and handsome church in Charlotte Square, named St. George's. On looking for a minister who would be likely to "fill the pews" and create a revenue, their first offer was made to Mr. Thomson and was accepted by him. That church was opened for worship in 1814. It was no light task that Dr. Thomson undertook. The church was seated for more than 1600, and the congregation was to be drawn from a class of people with whom church-going was well-nigh out of fashion, and who were least of all pre-disposed to "evangelical preaching." But evangelical preaching was just what they got; yet it was not long before every sitting was taken. Gifted with remarkable fluency of speech, Dr. Thomson had hitherto preached *extempore*, but now he took to writing out and reading his discourses from manuscript, devoting much time to careful preparation. This led an easygoing brother minister, who was a keen angler, to express surprise that one so ready of speech as Dr. Thomson should spend so much time on his sermons. "Many's the time," said he, "I've both killed a salmon and written a sermon before breakfast!" To which Thomson replied, "Well, sir, I would rather have eaten your salmon than listened to your sermon." Lord Moncrieff's estimate of Dr. Thomson's preaching was that "He was one of the greatest teachers of men he had ever come into contact with." Dr. Chalmers describes him as "A man of colossal mind, whose talents and advocacy threw a lustre on evangelical religion. The prejudices of thousands gave way before the might and the mastery of his resistless demonstrations." To his other great gifts he added a fine taste for music. To the collection of psalm tunes which he edited, he added several of his own composition of acknowledged beauty, and by the attention he bestowed on the subject, he was largely instrumental in the improvement of the church psalmody of Scotland.

It was, however, on the platform that

Dr. Thomson achieved his most brilliant triumphs of oratory. He was abreast of the times in every social and philanthropic movement, and far in advance of his brethren in regard to some of the ecclesiastical questions of the day. He introduced a new era in Scottish education, the day-schools which he established and superintended, serving as models for the normal schools of the present. He took a leading part in the "Anti-Apochrypha controversy," and to him we are largely indebted for the integrity of the sacred canon and the rejection of the Apochryphal writings from our Protestant Bibles. No less remarkable were his speeches and personal influence in behalf of the "absolute and immediate abolition of slavery." His last and crowning speech on this subject is still remembered as "one of the most magnificent and effective orations ever heard in Edinburgh."*

On the ninth of February, 1831, returning from a meeting of Presbytery, where he had displayed his usual interest in the business of the court, Dr. Thomson fell down on the threshold of his own door and expired without a struggle. He was buried in a piece of ground close to St. Cuthbert's churchyard, since acquired by St. John's Episcopal church. Dr. Chalmers preached his funeral sermon in St. George's church, and the tidings spread to every village and hamlet in the country—"A master in Israel has fallen!"

Presbyterianism on the Prairie.

EDMONTON.

WHEN we talk about the new towns that have sprung up in the west, it must not be forgotten that new as they are in their present aspects, and recent as are their present ambitions, some of them have what is for Canada an ancient lineage. Such a town is Edmonton, on the Saskatchewan River, nine hundred miles north-west of Winnipeg. It was founded in the last decade of the last century and has a history full of romance and stirring adventure. Not to speak of the feuds of the rival fur com-

* Slavery was abolished throughout the British Empire on the first of August, 1834, when \$100,000,000 were voted by Parliament to the West India planters, as a compensation for their loss by the abolition of compulsory labour.

panies, two of which had their forts in the neighborhood, it occupied for trade purposes a position in the debatable land between the Blackfeet and the Cree Indians, who in those days carried on continual war with each other. There is not a hill or a bend of the river near the town that has not some story of bloody treachery or hairbreadth escape associated with it.

In the period between misty traditions of the past and the firm ground of history since the "boom," two jottings of ecclesiastical interest deserve to be made. In 1865, the Rev. James Nesbit, the first missionary sent by our Church to evangelize the Indians, visited Edmonton with some thought of making it his head-quarters. After looking over the ground he decided not to remain, but the fragrance of his endeavours to promote the spiritual life of some of the officers and men of the Hudson Bay Company remain to this day. He was the pioneer home missionary. When he left he carried off with him Mr. George Flett, whom he had found in the service of the Hudson Bay Company, and who, after helping him to establish the mission that has since been known as Prince Albert, became an Indian missionary himself.

In 1872 Principal Grant, on his journey from Ocean to Ocean, spent a Sunday in Edmonton, and preached the second Presbyterian sermon in the place. The third was not preached until nine years later when, in 1881, the writer, after plodding with horse and buck-board for seven weeks over the lonesome and toilsome leagues that separate Winnipeg from Edmonton, found a congregation "fit though few" waiting for his arrival. Most of these people were immigrants who had gone out during the preceding year or two. An organization was at once effected, morning and evening services established, plans laid for the building of a church, and in the months that followed, services—some on Sabbath and some on week days—were arranged for in four out-lying neighborhoods. On the north side of the river the standard was raised at Belmont and at Sturgeon—two farming neighborhoods settled mainly by Canadians. On the south side of the river, services were held at Fort Saskatchewan, a mounted police post eighteen miles down the river, and at Clover Bar half way between

that and Edmonton—the latter a little colony of farmers, mostly Scotch, and mostly bachelors. Exactly a year after the arrival of the missionary, the Edmonton congregation entered into possession of its new church—a neat and commodious frame building, costing when completed \$2,400. It was not completed, however, the first year. Each succeeding year saw a step towards that consummation which was long in coming. The plastering was managed the second year; the painting, the putting of a good furnace into the basement, and the clearing and fencing of the grounds marked, each one, an annual step. The outlying branches of the congregation emulated their bigger sister in Edmonton; and now the Sturgeon, Fort Saskatchewan and the Clover Bar, have each a comfortable log church. All these buildings were erected with the help of the Church and Manse Building Fund—a fund to which the Church in the North-West owes more than has yet been acknowledged. After three years of service as ordained missionary, I was called to be minister of the congregation. The Revs. Dr. Robertson and D. M. Gordon travelled 1,000 miles (200 of it being with horses) to perform the induction ceremony. With the third year the work had grown to such an extent that since that time a student has been sent each summer to assist in carrying it on; and when in 1887 I was summoned to Winnipeg, the Rev. D. G. McQueen, B.A., a graduate of Knox College took my place, and has quietly but successfully carried on the work, strengthening and developing, and winning for himself a secure place in the esteem and affection of the people. The congregation from this beginning made a good record for itself in the matter of liberality, and the average of its annual contributions for all purposes during its history has been \$31 per communicant—a sum scarcely exceeded by any congregation in the Church.

The future of Edmonton from a material point of view is not uncertain. Few places are more richly placed by nature. The wealth of forest and field, of mine and river, lies at the door. The soil is unsurpassed in fertility. Coal in practically inexhaustible abundance underlies the whole region, and the farmers dig it out of the nearest creek-bank for themselves. The sands of the river bed are gold bearing, and about a hundred men made good wages last summer gathering gold dust.

Four saw mills in the district supply the settlers with lumber, and export to places down the river. This river is navigable to a point some distance above Edmonton, and goods are brought from Winnipeg by lake and river with a single transshipment. The present population of Edmonton is about 500 and of the district about 2,000.

It is not a matter of wonder, then, that settlers in the days when little of Manitoba was peopled, pressed on through its rich, unoccupied prairie lands to such a country as this. It was a journey that occupied a settler's caravan for three months of summer; and full of promise as the country was, he found that he had still hardships to endure. It was impossible to run home to see his father and mother at Christmas. He learned to find fresh news in a paper a fortnight old. Sometimes frost struck his crops; but he comforted himself by remembering that his case was no worse than what had happened on his father's farm in Ontario in the early days, and that there was the same prospect that it would disappear as cultivation became more universal. His market has hitherto been limited by the local demand, occasioned by the Indian Department, the Mounted Police, and the northern posts of the Hudson's Bay Company, on the great line of travel to all of which Edmonton is situated. This market has hitherto been sufficient, and the Hudson's Bay Railway with Edmonton will have direct connection by a navigable river, and will soon widen the market to a limitless extent. There is no hardship in the climate. The winters are perhaps a little milder, and the springs a little earlier than in Manitoba. During my six years' ministry there I was twice hindered from keeping distant appointments by heavy falls of snow, but never by the cold. The bracing air is a grand tonic which drives all traces of ague and bronchitis to the winds, and fosters the highest type of a strong, brave, enduring manhood.

ANDREW B. BAIRD.

In British Columbia.

 STUDENT MISSIONARY'S EXPERIENCE AT ALBERNI.—I left Montreal on the night of the College conversazione, and consequently did not get to it. It took me a fortnight getting to this place—on the west side of Vancouver Island, at the head of Barclay Sound. We have no railway, scarcely even a road. I came part of the way from Victoria by rail and the remainder by a day's journey on an old lumbering "buckboard," and another day's journey on horseback. Once here, however, it is a most beautiful place—a perfect Elysium. Here—"Far from the madding crowds' ignoble

strife; we keep the noiseless tenour of our way." I am three miles in the woods. We have no road, but "homeward plod our weary way," along a straggling trail, over logs, through mires and brush, uphill and down, over creek and brook. I have got my clothes in rags travelling through the bush. The people here could say to me what the Irishwoman said to her husband when they had been three months' married—"When I got ye, ye hadn't a rag tae ye're back, but now ye're covered wi them!" I have a great amount of walking to do; sixteen miles on Sunday, and preach twice; and sixteen miles here is as bad as twenty-six in Quebec. Everything is after the most primitive style. Through no "long-drawn aisle" and fretted vault the pealing anthem swells the note of praise," but in the most sober and stunted little log-school houses. Still, in them no less beautifully the pealing anthem swells. We have beautiful anthems every Sunday. A Mr. Proctor, with whom I live, trains the choir and we have some very fine music. We are trying to raise money now to buy an organ for one of the sections of the congregation, and expect by and by to have a church.

The people are only *somewhat* religious, as St. Paul would say. They are greatly taken up with the things that now are, and unseen realities have but little meaning for many of them. They are willing to consider religious matters a little on Sundays, but on week-days they have "other and more important business to attend to." Still, I like the people. They are kind. They turn out well to the Sunday services and very well to the Wednesday prayer-meeting. But there are many whom we cannot call even church-goers. Immorality is very prevalent. Hosts of the settlers here are young unmarried men, and have little comfort in their lives. Many of them are the roving sons of good families, and find little to remind them of home. We like to invite these young fellows to our "bachelors' hall" and some of them do come, and we try to do them all the good we can. I am becoming a first-class baker, cook, confectioner, hewer of wood and drawer of water. It is a pleasant change from Montreal and Metapedia.

P.S.—Last week, when travelling through the woods, thirty miles on foot, I met a huge black bear. Being engaged at a feast of berries he did not notice me until I called out hullo! when he looked at me for a moment, then turned and ran up the hill. Four miles farther on I saw a bear with two cubs, and three miles still farther, I came right in front of another huge fellow; when he saw me he turned and ran, but about a mile and a-half ahead there he was again standing on the road, but on my approach he scampered into the bush, "went upon his way and was seen no more," as Bunyan would say.

ROBERT FREW.

Sabbath Observance.

THE following is a summary of the Report of the Committee on Sabbath observance presented to the last General Assembly by Rev. Dr. Armstrong, Convener:—

The information furnished by Presbyteries this year has been more general and more satisfactory than heretofore. This is due, we believe, partly to an increasing interest in the subject, and partly to the fact that a series of questions were sent down by the Assembly to the Presbyteries through the Synodical Conventions.

There are many dark shadows in the reports, but taken as a whole they are encouraging. We should thankfully remember, even when entering our earnest protests against the gross violations of the Sabbath which we are sometimes called to witness, that the people of this land are, as a whole, and the Presbyterian community in particular, a Sabbath-keeping people. Two things we are called upon to do as a Church—1. resist the encroachments made upon the day by those who through greed of gain, or love of pleasure, would destroy it as a day of rest;—2. seek for a higher, more spiritual form of Sabbath observance from those who profess to honour the day.

The prevailing forms of Sabbath-breaking named in the Synodical reports are such as these:—Visiting, pleasure-driving, bathing, fishing, secret tippling in bar-rooms, gambling, all sorts of out-door sports—the last named are chiefly indulged in by other denominations who appear not to regard it as wrong. The railway companies are chargeable with being constant transgressors of the Sabbath, also the post-office department, in keeping offices open on the Sabbath, and steamboat companies, for countenancing excursion parties on the day of rest. The running of street-cars, the playing of bands by the military, and salvation army street parades, and Sunday funerals, are common forms of Sabbath desecration. British Columbia publishes at least three Sunday newspapers, allows its saloons to remain open, and in a variety of other ways shows a want of due respect to the Sabbath.

The above catalogue of offences, great and small, leads to this inference that although on the whole this is a Sabbath-keeping land, there is much yet to be done before even outwardly, the day is regularly and properly observed.

As to the measures which have been taken to check Sabbath-breaking, and promote the observance of the Lord's day; ordinarily, the preaching of the Gospel with special reference to this subject is chiefly relied upon; but in addition to this, conferences have been held, branch societies have been formed in affiliation with the Dominion Lord's Day Alliance; peti-

tions have been sent to Parliament, deputations have waited upon railway and steamboat companies, liquor sellers have been convicted, fined and imprisoned. Looking ahead, the Synod of Hamilton and London seems to voice the prevailing sentiment.

"1. Public opinion must be educated, the public conscience quickened, and public feeling aroused mostly by the pulpit, the Sabbath school and the press. 2. Better laws for the protection of the Sabbath must be enacted. Care should be taken in electing Members of Parliament that they be men who are well-known to be in full sympathy with proper Sabbath observance legislation. Petitions to Parliament should be sent in from every congregation. 3. The laws we have should be more faithfully enforced. 4. We should seek the co-operation of the United States authorities to stop the running of through trains."

In regard to legislation, the committee has pleasure in reporting that a Bill to secure the better observance of the Lord's Day was introduced into the Parliament of Canada during the last session, and was apparently received with favour. The provisions of the Bill are similar to those embodied in the Ontario Act with some modifications and important additions. The additions refer to the publication and sale of Sunday newspapers, to the railroad traffic, to the opening of canals for traffic, and post-offices, for the transaction of business on the Lord's Day. Should this Bill become law it will simplify very much the problem how to reach the great corporations whose operations are a constant menace to the day of rest.

The Bill was framed by Mr. John Charlton, M.P. and Dr. Weldon, M.P. of Albert, and received its first reading on the 5th of March. The session, however, was so far advanced, when it came up for a second reading, and the pressure of other matters was so great that it was deemed advisable to let the Bill drop for this year, and introduce it at the earliest possible date next session.

The committee are happy to be able to state that there is the heartiest unanimity and co-operation among the various Protestant denominations represented in the Lord's Day Alliance in regard to this matter. How far the Roman Catholic Church will sustain the action taken we cannot tell, but we are assured that the highest authorities of that Church are deeply exercised upon the subject of Sabbath observance. The petitions sent to Parliament in support of the measure were of a most influential and catholic nature—from all denominations and from all parts of the Dominion. Petitions were presented from the General Assembly, three Synods, a number of Presbyteries and many congregations of our church. From the Provincial Synod, four Diocesan Synods and many congregations of the Anglican Church. From a large number of District Meetings and Congregations of the

Methodist Church. From Congregations of the Baptist, Congregational, and Reformed Episcopal Church.

Resolutions in favour of legislation were passed by the various Methodist Conferences and by the Congregational and Baptist Unions. If public sentiment be thoroughly and emphatically expressed through petitions and other means, we have some hopes that this Bill may be made the law of the land by next session of Parliament. The action contemplated by the Alliance is indicated in the following resolutions, passed at its annual meeting in April last. "That the Bill be presented to the representative bodies of the various denominations for their approval and support. That the co-operation of the Evangelical Alliance, Labour Associations and kindred bodies be sought. That the Executive Committee be instructed to make arrangements for securing that petitions be sent in from all parts of the Dominion in support of the Bill. That it is desirable as far as possible to secure that each member of Parliament be interviewed in his riding on this subject." It is surely not too much to ask that this matter be taken up and discussed in every Presbytery, and that conveners of Presbyterial Committees give it their special attention, so that the mind of this great Presbyterian Church—which has always been a champion of the Sabbath—be fully expressed. Whilst doing this we should bear in mind that legislation can only be asked to protect us in possession of the Day of Rest. The right of rest for each demands a law of rest for all, but the religious observance of the day, the keeping of it holy unto the Lord should be made a matter of conscience by every member of our Church.

In line with the suggestions offered in the various Synodical Reports, the Committee recommend.

1. That the ministers of our church be careful to bring before the congregations the nature and sanctities of the Sabbath as they have opportunity, and that at least one sermon during the year be devoted to the subject.

2. That parents in their home-instruction, and teachers in the Sabbath-Schools, take pains to instil into the minds of the young the teachings of Scripture in regard to the Sabbath Day.

3. That the ministers and members of our church, and especially those on our various Sabbath Observance Committees, seek, as they have opportunity, to use the press in influencing public opinion to right views on Sabbath observance.

4. That the Assembly records its approval of the effort now being made to obtain from Parliament a Sabbath law for the whole Dominion, recommends Presbyteries and Kirk Sessions to take action in support of it by petition or any other way that may be deemed efficient, and that the Assembly again forward

to Parliament a Petition in favour of such legislation.

5. That the Assembly expresses its gratification at the cordial co-operation of all the Protestant denominations, as manifested in the Lord's Day Alliance of Canada, and appoints as its representatives in the Alliance the members of its Sabbath Observance Committee.

Higher Religious Instruction.

NOW that all our Sabbath-schools have settled down to their winter's work, permit me to draw their attention, once more, to the course of study laid down in the Syllabus. Those who had the courage to face the ordeal of last examination were, I think, generally well pleased with the questions. They were fair tests, and the answers were generously treated. The questions on the catechism appeared hard to those only who had not read the text-books. It is intended to issue a simpler question paper, in all the departments, for junior candidates, and so to obviate any necessity for lowering the standard of intermediate and senior papers. The next examinations are to be held on January 31st, 1890. Names of intending candidates should be sent, before December 1st, to the Convener of the Presbytery's Sabbath School Committee. Might I ask teachers to bring the matter before their classes at once? Any teacher who has conscientiously prepared the lessons during the year should be ready to go up with the class for examination. There are few classes that would not respond if the teacher led the way. An occasional written examination on the work of the past nine months would secure a thorough review, and afford valuable practice to intending candidates. If there is *one* teacher in a school who is enthusiastic in this work, a large number of scholars could be induced to enrol themselves.

The doctrinal and historical department would require special classes, or private study, outside of the Sabbath-school session. But when so much time is wasted by our young people in unprofitable reading, it is surely worth a little effort to induce them to acquaint themselves with the doctrines and history of the Church. The text-books, in these two departments, for all under 20 years of age could be mastered between October 1st and January 31st by taking five pages every week—and the pages are about the size of those of the

"Children's Hymnal." Those for seniors could be "got up" in the same time at the rate per week, of seven pages for White's "Shorter Catechism" and twelve for Lindsay's "History of the Reformation." That is not a very oppressive task for any candidate.

The essayists last year were particularly fortunate. Not one of the nineteen who wrote on the assigned topic failed to obtain a diploma, seven were awarded medals and four, prizes. The subjects this year, "The Sea of Galilee" and "Luke's Gospel," should attract a larger number of our young people, as the material is much more accessible.

I shall be happy to send a copy of the Report of the Committee, the Syllabus and Regulations, or samples of the questions asked at last examination to anyone who wishes. The blank copy of the diploma for framing, or otherwise using as an incentive to the school or class, costs ten cents.

If any Sabbath-school has not taken up a collection on "Children's Day" (September 28th) I should be glad if they would send a contribution at an early date.

T. F. FOTHBINGHAM, *Convener*, S.S. Com.
St. John, N.B.

Household Words.

THE DAY OF SATISFACTION.

BY THE LATE HORATIUS BONAR, D.D.

When I shall wake on that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see Thy glory face to face,
When in Thine arms Thou wilt Thy child embrace,
When Thou shalt open all Thy stores of grace,
I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long-removed,
And find how faithful Thou hast proved,
I shall be satisfied.

When this vile body shall arise again,
Purged by Thy power from every taint and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him in the everlasting hymn,
I shall be satisfied.

When I shall call to mind the long, long past,
With clouds, and storms, and shadows overcast,
And know that I am saved and blest at last,
I shall be satisfied.

When every enemy shall disappear,
The unbelief, the darkness, and the fear,
When Thou shalt smoothe the brow and wipe the tear,
I shall be satisfied.

When every vanity shall pass away,
And all be real, all without decay,
In that sweet dawning of the cloudless day,
I shall be satisfied.

HOW TO MAKE LIFE HAPPY.

Take time; it is no use to foam or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes and rattles it about the lock until both are broken and the door remains unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.

THE BIBLE.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—John v. 39.

MR. SPURGEON says:—I hate the science of comparative theology. I know but one God: all the rest are idols. I hate all comparisons of "sacred books." I know but one such book: all the rest are pretenders. The Bible has passed through a good deal of criticism. I do not know why it should have been criticised with such severity when so many other books have been allowed to escape almost scot free. Had they been criticised after the manner the Bible has been, not a fragment of them would have been left; now, after all, not a fragment of the Holy Scriptures is gone! Sometimes I marvel at the men who are critics. One said to me, "I do not agree with Paul" in a certain matter. Who was that individual? I should have to take off my spectacles and borrow a magnifying glass to see him, yet he "did not agree with Paul!" In an age of rushlights I should not have been more surprised if one had said it did not agree with the sun! But the books of Scripture are not to be treated so. It is not for every Jack, Tom and Harry to criticise Daniel, Ezekiel, and the very Christ of God—but impudence is certainly not a very rare quality nowadays. Illustrating the extent to which individual Christians have proofs of the reality of the Word of God, the speaker gave his own testimony, and mentioned the case of an old lady whom he had recently visited. Her Bible had occasional marks of "T. and P." in the margin. Asked what this meant, she said, "That means 'tried and proved.'" She then told of her times of trouble and distress, and said that, believing the promises, she had pleaded them in prayer and proved them true. Enlarging upon the wonderful character of

the book, Mr. Spurgeon told of two young men who were asked what book they would like to have if shut up alone for twelve months. One said he would take a Bible, and on the remark being made, "Why, you are not a religious fellow," he rejoined, "No, but the Bible is no end of a book. Other books you can read once or a few times, perhaps, but the Bible you have never done with, however many times you read it."

Having urged loyalty to the book, the speaker said he sometimes hoped that it would be by way of the Bible that all believers in Christ would one day come together again. Each might love the Church to which he belonged, but in proportion as all came to the Word of God there would be a coming near to one another on the part of believers. After pointing out that Scripture principles will make citizens dutiful, Mr. Spurgeon urged Christians to avail themselves more often of the privilege of giving away copies of the Bible. Twenty years ago he gave a twopenny Testament to a cabman, and fifteen years later he heard that it had been blessed to the man's conversion.

DONALD'S SUCCESS.

A certain Scottish nobleman lived quite a retired life, and left his affairs very much in the hands of others. Donald, one of his tenants, rented a farm upon which his forefathers had lived for above two hundred years. The lease which he held was on the point of expiring, and the steward refused him a renewal, wishing to put the farm into the hands of a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain; and, at length, he bent his steps to the castle, determined to make his case known to his lordship. Here, however, he was again repulsed; the porter had received orders from the steward and refused him admittance.

Donald turned away almost in despair, and resolved upon a bold measure as his only chance of success. He climbed the garden wall in an unfrequented part, and entered the house by a private door. At length he approached the private apartment of the nobleman. He heard a voice, and drawing near, found it was his lordship's, and that he was engaged in prayer. Retiring to a short distance, he waited till the prayer was concluded, and could not but hear his lordship pleading with the Virgin Mary and St. Francis, for their intercession on his behalf.

At length his lordship ceased. Donald, who had stood trembling with anxiety for the result, now gently knocked at the door. "Come in," was his lordship's reply, and Donald entered. "Who are you, man? and what do you want?" was the inquiry. Donald stated his case. The peer listened, was touched with the tale, and having heard some-

thing of Donald, assured him of his protection, and that his lease should be renewed.

Many artless but earnest thanks followed, and he was departing, when a thought of anxiety for his noble master occurring to his mind, Donald returned and spoke thus: "My lord, I was a bold man, and you forgave me, and saved me and my poor family from ruin. Many blessings attend you! I would again be a bold man, if I might, and say something further to your lordship."

"Well, man, speak out."

"Why, my lord, I was well nigh a ruined man; so I was bold, and came to your lordship's door, and as I stood there, I could not but hear your lordship praying to the Virgin Mary and St. Francis, and you seemed unhappy. Now, my lord, forgive, but I cannot help thinking the Virgin Mary and St. Francis, will do you no good, any more than your lordship's steward and porter did for me. I had been a ruined man if I had trusted to them, but I came direct to your lordship and you heard me. Now, if your lordship would but leave the Virgin Mary and St. Francis, and just go direct to the Lord Jesus Christ Himself, and pray to Him for what you need, He will hear you, for He has said, 'Come unto Me, all ye that labour and are heavy laden,' and again, 'Him that cometh to me I will in no wise cast out.' Will your lordship forgive me, and just try for yourself?"

It is said that his lordship was struck with this simple argument, and that he afterwards found, what a poor penitent sinner trusting in Jesus will always find—pardon, peace and salvation.

Reader, do you apply to the Lord Jesus Christ Himself for pardon and grace to help in every time of need? He is the Almighty helper, the only Saviour, and He is willing to help and save you.

UPON WHOM IT FALLS.

DR. MACLAREN.

I remember, away up in a lonely valley, where beneath a tall black cliff all weather-worn and seamed, there lies at the foot, resting on the green sward that creeps around its base, a huge rock that has fallen from the face of the cliff. A shepherd was passing beneath it, and suddenly, when the finger of God's will touched it and rent it from its ancient bed in the everlasting rock, it came down, leaping and bounding from pinnacle to pinnacle, and it fell, and the man that was beneath it is there now, ground to powder. Oh, my brethren! that is not my illustration—that is Christ's. Therefore I say unto you, since all that stand against Him shall become as the chaff of the summer threshing-floor and be swept utterly away, make Him the foundation on which you build, and when the rain sweeps away every refuge of lies, you will be safe and serene, builded upon the Rock of Ages.

The Lord's Supper.

OCTOBER 12. A.D. 33. LUKE 22: 7-20.
Golden Text, 1 Cor. 11: 26.

COMP. Matt. 26: 17-29, Mark 14: 12-25, 1 Cor. 11: 23-26. The Jewish Passover lasted a full week, Exod. 12: 15. No leavened bread was then allowed to be eaten. V. 7. *The passover*—This word is here used for the lamb, as in 1 Cor. 5: 7, it is used for Christ, the Lamb of God. V. 8. *Peter and John*—These two disciples were often together in close companionship, John 20: 3, 21: 20, Acts 3: 1. V. 10. *A man*—who must have been a secret disciple of Jesus. The signal "bearing a pitcher," may have been agreed upon beforehand. Jesus seems to have named the man to his two messengers, Comp. Matt. 26: 18. This secrecy is easily explained by the fact that Jesus knew that Judas was watching for an opportunity to betray him. He could easily have done it, had he known where Jesus was going to eat the Passover. Peter and John, were not even to talk to the "man" in the street, but follow him in the house. V. 12. *Make ready*—See the tables properly laid, procure a lamb and get it roasted, get the bread, wine and bitter herbs, Exod. 12: 8. V. 14. *The hour*—Evening, Matt. 26: 20, Mark 14: 17. *He sat*—Reclined according to Eastern fashion, explaining how John lay "on his bosom," John 13: 23. V. 15. *With desire*—A Hebrew idiom for "ardently desired." *Until it be fulfilled*—The type of the Passover was now passing away, and giving place to the sacrifice of the Lamb of God, on the cross, which it had shadowed, a sacrifice to be offered "once only," Heb. 7: 27. *The Kingdom of God*—Heaven, where God's people will partake with Christ, of the blessings and in the triumphs of Redemption, Rev. 3: 20. V. 17. *The cup*—Not the sacramental one, which was given after the supper, v. 20. V. 19. *He took bread*—The unleavened bread, which being thin cakes, was easily broken. *Gave thanks*—To God for it, in Matt. 26: 26, blessed it. *This is my body*—The symbol of my body. See similar figurative expressions in John 10: 7, 15: 1. *In remembrance*—The Lord's Supper is a memorial of an absent Friend, no longer visible to the eyes of flesh, Acts 3: 21. But although in Heaven, Jesus by his Spiritual presence is with his people always. Matt. 28: 20. *Given for you*—In 1 Cor. 11: 24, "broken for you." The breaking of the bread, representing the body of Jesus, bruised and wounded for us, in atonement for sin. V. 20. *New Testament*—New covenant, Exod. 24: 8. As the destroying angel could not touch the Israelites whose doorposts were sprinkled with the blood of a lamb, thus the blood of Christ, typified by the wine, cleansing from all sin, 1 John 1: 7, shields us from the punishment our sins have deserved.

The Spirit of True Service.

OCTOBER 19. A.D. 33. LUKE 22: 24-33.
Golden Text, Phil. 2: 5.

LUKE alone relates the facts of this lesson. They must have occurred after the institution of the Lord's Supper, and therefore after the practical lesson of humility Jesus gave his disciples, when acting as their servant, he washed their feet, John 13: 4-16. V. 24. *A strife*—It is a sad commentary on human frailty, to see this unseemly contention between brethren, at such a time especially. The apostles had not yet got rid of the erroneous idea, that Christ's Kingdom was to be temporal. They had had such disputes before, Matt. 18: 1, 20: 20, 28. V. 25. *The kings*—Jesus does not mean that it is wrong for kings to exercise lordship over their people, Matt. 20: 25. On account of the favours their power enables them to give, they were often called "Benefactors." But V. 26. *Ye shall not be so*—No Christian shall be allowed to "lord it over God's heritage," 1 Pet. 5: 3. Christians are called to liberty, Rom. 8: 21, with restrictions shown in Gal. 5: 13. If ambitious to be the greatest, let them do as good service as the younger, who might naturally be expected to do the more laborious work, Acts 5: 6. V. 27. *As a servant*—Allusion to his having washed their feet, John 13: 14-15. "Servant" was one of the titles given to Christ by the prophets, Is. 42: 1, 53: 13. V. 28. *Ye are they*—Jesus kindly tempers the rebuke he had just given his disciples, with a few words of well-deserved praise. They had been faithful to Him in his trials—temptations—as they are called here, e. g. in Matt. 12: 14, 46, John 6: 60, 68, when so many deserted him. V. 29. *A kingdom*—Jesus shares with his faithful servants the glory which the Father has given Him, John 17: 22, 2 Tim. 2: 12. V. 30. *Judging*—The tribes of Israel, who persisted in rejecting Christ, by threatening them with the wrath of God, and ruling the spiritual Israel, the Church of Christ, by the discipline of the Gospel, administered in love. The eating and drinking spoken of here, represents the partaking of the disciples in the Heavenly joys which were to be the reward of Christ's services and sufferings. Phil. 2: 7-9. V. 31. *Simon!*—Knowing the terrible temptation that Peter would soon meet, Jesus solemnly warns him. *Satan desired* to sift him, as wheat. If his professions were only as "chaff" the breath of temptation would sweep him away forever from Christ. Job. 1: 7. Zech. 3: 1. V. 32. *I have prayed*—And as Peter knew from Jesus' words, that his prayers were always heard, John 11: 42, he would not despair, even after a grievous fall. *Converted*—When thou hast turned away from thy sin, recovered thyself, warn thy brethren. This he faithfully did, 1, Pet. 5: 8.

Jesus in Gethsemane.

OCTOBER 26. A.D. 33. LUKE 22 : 33-53
Golden Text, Isa. 53 : 3.

PETER, more than any of the other disciples, seems to have resented the imputation of weakness in the words spoken to him by Jesus at this time, See John 13 : 38, and his protestations in Mark 14 : 26-30. V. 36. *Now*—Jesus knowing the great change about to come in his disciples' life, warns them to prepare for it. They will need money, provisions and arms now, like other travellers, Mark 16 : 15. The literal sense of the word, *Sword*—Must not be pressed here, Read 2 Cor. 10 : 4. V. 38. *Two*—Of these, Peter had one, John 18 : 10. *Enough*—Ironical, for what were two swords to resist the host soon to assail them? or perhaps meaning only "Enough said." V. 39. *Mount of Olives*—To a garden, John 18 : 1, or more likely on an olive orchard as the name Gethsemane, Matt. 26 : 36, indicates (oil-press). Eight of the disciples are told to sit down, near its entrance, and to pray, Peter, James and John go in a little further with Jesus, who now begins to be sorrowful and very heavy. The Divine Son cries out to his friends for sympathy, Matt. 26 : 36-38. Comp. Job, 19 : 21. V. 41. *Withdraws*—Even from them, Matt. 26 : 39, and prays in agony. *Remove the cup*—Many of his disciples in coming ages, will repeat this prayer, with strong crying and tears, Heb. 5 : 7, yet as here God's will, not theirs, shall be done. But as V. 43. *An angel* was sent to *strengthen* Jesus, thus God's Spirit, helps and strengthens the friends of Jesus, Rom. 8 : 26. V. 44. *Drops of blood*—Symptom of utter exhaustion, a rare occurrence, but not unparalleled. The prayer of Christ has now been heard—No more weakness henceforth. He rouses the disciples. Judas is at hand, Matt. 26 : 46. The traitor draws near to kiss him. A multitude of armed men follow him. V. 48. *With a kiss*—And from a friend! Matt. 26 : 50. The kiss of Judas will henceforth be the type of blackest treachery. *The Son of Man*—More than an ordinary friend, the desire of all nations. Hagg. 2 : 7, the Redeemer of the world! Read here John 18 : 4-12. The soldiers now advance to seize Jesus. V. 50. *One of them*—Peter, the brave old Galilaean fisherman has his eye on his foes. It is a mad, unequal battle that he risks, but he counts not the cost. His sword flashes through the air, and with better aim, he would have killed and not only wounded his enemy. V. 51. Jesus reproves him, Read Matt. 26 : 52-54 and *heals* the injured man, illustrating his own teaching of love to enemies, Luke 6 : 27. V. 53. *Your hour*—And that of Satan's fancied triumph. But He who is the "Light of the world" John 1 : 9, will soon have *His* hour, and in that hour deliver Himself, and His people with Him, from the power of darkness, Col. 1 : 13.

Jesus Accused.

NOVEMBER 2. A.D. 33. LUKE 22 : 54-71.
Golden Text, Isa. 53 : 5.

COMP. Matt. 26 : 50-75, Mark, 14 : 46-72. When Jesus was taken, the disciples fled in terror, Matt. 26 : 56. He was led, first to Annas, who sent him bound to the high-priest Caiaphas, his son-in-law, John 18 : 13-24. Peter, his panic over, had followed afar off. Another, probably John, knowing the high-priest, went into his palace and procured admittance for Peter also, John 18 : 15. V. 55. *A fire*—The night was cold, and the servants who made it, stood in the courtyard. V. 56. *A certain maid*—The doorkeeper, John 18 : 17. This may not have been said maliciously. It was probably spoken thoughtlessly, as many such speeches are. The mischief is done, whether the speaker meant it or not. V. 57. *Denied him*—He was unnerved by sorrow, excitement, want of sleep and terror. V. 58. *Another*—A damsel, who came to the fire and stared at him. She did not speak to him, but at him, Matt. 26 : 71. One of the men then charged him with being one of the followers of Christ. *Man!*—The use of this word betrays Peter's excitement, see Ch. 12 : 4. V. 59. *Galilaean*—They knew him by his accent, but with many an oath, he for the third time, denied his Master, Matt. 26 : 73, 74, and the cock crew, ch. 22 : 34. V. 61. *The Lord turned*—His glance went to Peter's heart. He rushed out, weeping bitterly. He had learned a lesson of humility, he never forgot, 1 Pet. 5 : 5, 6. V. 63. *Smote him*—It could not be expected that Jesus could have a fair trial, before Caiaphas, who had already decided to have him put to death, John 11 : 49, 50. V. 64. *Prophecy*—Guess. The treatment given to the prisoner is revolting. V. 66. *Council*—The Sanhedrim, composed of 70 members. Luke omits the first stage of the trial, see John 18 : 23, Mark 14 : 59. V. 67. *The Christ*—Messiah. Until now Jesus had kept silence, but solemnly adjured by the high-priest, he speaks, Matt. 26 : 63. *If I tell you*—Luke only reports these words. For their truth, see John 8 : 58, 10 : 30. *Ye will not answer*—Matt. 22 : 41-46. V. 69. *Hereafter*—In the day of judgment, when He would be the Judge, Matt. 25 : 31, or even when he would come in vengeance, at the fall of their city, Matt. 26 : 27. V. 70. *I am*—The Jews, by their question, try to get from Jesus a clear acknowledgment of His Divine character, so as to accuse him of blasphemy. Jesus does not hesitate to give it, in such an emphatic manner that his judges, in indignant horror, declare him guilty, v. 71. The legal punishment of blasphemy was death by stoning, Lev. 24 : 16, but since the Roman conquest, the Jews had not the power to inflict it, John 18 : 31. This explains why Jesus was afterwards led before Pilate.

Ecclesiastical News.

SCOTLAND: Dr. Norman McLeod has been inducted into the first charge of the High Church, Inverness. Lord Killachy, the former Procurator of the Church, presided at the reception dinner. The ministerial jubilee of the Rev. W. H. Goold, D.D., Edinburgh, will be celebrated D. V. on the 7th of October. The Rev. Dr. Stewart, of Lovedale, is spoken of as Moderator of the next F. C. General Assembly. The Rev. Dr. Williamson, of Ascog, Bute, has been presented with a purse of \$4,000 as a tribute of respect during a long ministry. Dr. Goodrich, of Elgin Place Congregational Church, Glasgow, goes to Manchester. He will be much missed in our metropolis of the west. Mr. McGregor, of Troon, goes to Renfield Street Church. The Rev. Joseph Mitchell, of Dundee, becomes parish minister of Mauchline. In our obituary for this month there is the Rev. Dr. Grant, of St. Mary's, Edinburgh, in his 92nd year, having been moderator of the General Assembly in 1854, and retiring from the active duties of the ministry in 1871. Yet was he not the father of the church. The Rev. Dr. Stoddart, of Madderty, is said to be in his 96th year, performing all the work of his parish without an assistant. There passed away also the Rev. D. C. Bryce, of Moffat, and Sir William Baillie, of Polkernmet. The latter had, in his day, built and endowed several churches in Linlithgowshire, and was always to be found at work in the Sabbath-School of Lady Baillie. The heir to the estates is Mr. George Baillie, an Australian, whose father died recently in Melbourne. Mrs. McNab, widow of the late Rev. Mr. McNab, of Saltcoats, and Mrs. Brown, wife of the Rev. Dr. James Brown, of Paisley, have both "fallen on sleep." The students of the New College F. C., Edinburgh, have resolved on establishing a "settlement," the same as that already in operation in Glasgow, for the furtherance of their mission work. The settlement is, I understand, the name of the home where the students reside. The "area of influence" of the Laymen's League appears to be widening, a branch having been formed by influential constitutionalists in the Free Church, Lord Moncrieff heading the list. The re-union of Presbyterians is declared to be one of the primary objects of the League. Its further plea is to keep the question of disestablishment altogether outside the region of party politics. Classes in the Protestant Institute are to be conducted this winter by the Rev. Mr. Salmond, of Morningside, formerly of Rothesay. Principal Morrison, the founder of the Evangelical Union, retires from the active work of teaching, retaining his status as Principal, however. Dr. R. Campbell, of St. Gabriel's, Montreal, is here with other prominent Canadians enjoying a holiday, and doing varied duty, whilst on the part of our Scotch

ministers, a trip to Canada is being looked forward to as a most desirable recreation. The income of the Canadian Church for the past year creates much delightful surprise on the part of those who do not know us; and it is refreshing to see how, in the reports on missions, the name of John Geddie begins to take its becoming place. D.

IRELAND.—The late meeting of Assembly was a very large one. A very fine spirit was shown throughout the whole of the proceedings. The Moderator won golden opinions on all sides. He is perhaps the youngest Moderator that ever was in the chair. There are several reasons why the honour fell to Mr. Park this year. In the first place he is a man of distinguished scholarship and ability. In the second place he is minister of the church where the Assembly met this year, the same church in which it met fifty years ago. In the third place Mr. Park is the Convener of the Foreign Mission Committee. As seen already, one of the addresses on Jubilee Day was the Jubilee of Missions in the Church, and the Moderator gave that address. All things considered, the growth of foreign missions in the church for the last half century has been very great. Two brethren were designated by the Union Assembly, that was the beginning. Now there is a strong missionary force in India with the nucleus of a native church, there is a good beginning made in China, and there is a Jewish mission which of late years has been concentrated in two cities, one in Europe and one in Asia, Hamburg and Damascus. In each of these centres there is a fully organized congregation with school appliances as well as the preaching of the Word. With such a record of the half century, the brethren of Ireland enter hopefully on the semi-centenary of the Union, thanking God and taking courage. The number of the Presbyterian people in Ireland is less now than it was in 1840, emigration has done its work since then, but if fewer, they are better organized, the pulpits on the whole are better manned, and the tone of spiritual life is much higher. In the larger towns and cities, specially in Belfast, there has been growth in the number of the congregations. Two new ones were added to the number last year in Belfast, one on the Newtownards Road and one on the Ormeau Road. We in Canada shout across the waters and bid our kith and kin "God-speed." H.

ENGLAND:—The death of Cardinal Newman in the 90th year of his age has been a fruitful theme of comment here for some time, all the more remarkable that the venerable prelate had lived in seclusion for a long time. He has been generally credited with profound scholarship and sincerity of purpose. Some of his writings have been greatly admired; none more so than his *Apologia pro Vita Sua*, in

which he narrates the successive steps which led him to renounce the faith of his fathers and to enter the Church of Rome. That a man of Dr. Newman's ability should have argued himself into a belief in Papal Infallibility seems, to Presbyterians at least, an illustration of the *reductio ad absurdum*, and yet it was the logical *finale* of the Tractarian movement of forty years ago, of which he and Cardinal Manning and Dr. Pusey were the chief exponents. The ideal that haunted and finally enthralled Dr. Newman—that of finding an infallible authority other than the Word of God—betrayed a weakness in what was in many respects a noble character. His Hymn—"Lead Kindly Light"—will, perhaps, more than aught else perpetuate his memory. . . . Rev. John McNeill's call to a Congregational Church has alarmed some of his friends and given rise to a number of suggestions, such as the erection of a huge Presbyterian Tabernacle for him; others, recognizing his special aptitude for evangelistic work, advise that he should be set apart with a roving commission as an itinerant. "Loose him and let him go," say they, as was done with the late Dr. Somerville of Glasgow. . . . The House of Commons has decided against a column in the coming census sheets to ascertain the religious beliefs of the people. Dissenters in both England and Scotland rejoice at this, fearing that if this question were pressed, multitudes who never darken a church door would call themselves members of the Established Churches and thus weaken the cry for "disestablishment." . . . One of our most eminent English divines, Rev. Henry Parry Liddon, canon of St. Paul's Cathedral, London, died on the 9th of September in the 61st year of his age.

S.

UNITED STATES:—You may have noticed in the New York *Independent* a statement of religious statistics containing some very interesting information. The Methodist family, in its fifteen branches, is shewn to be the most numerous, embracing 54,711 churches, 31,765 ministers, and 4,980,240 communicants. The Baptists, in thirteen branches, have 48,371 churches, 32,343 ministers, and 4,292,291 communicants. The nine Presbyterian bodies are only credited with 13,619 churches, 9,974 ministers, and 1,229,012 communicants. The aggregate, for all denominations, is estimated to be 151,261 churches, 103,303 ministers, and 18,156,463 communicants, including the Roman Catholics, who are computed to have 4,676,292 communicants. The net gains for the past year are placed at 8,494 churches, 4,867 ministers, and 1,089,853 communicants. If these figures are correct, nearly one-third of the whole population of the United States are members of the Christian Church in full communion! . . . The Methodists will hold a great Ecumenical Council in September of next year, when it is expected that two hun-

dred delegates from the Old Country will meet a similar number of representatives of American Methodism. . . . The American Sabbath Union has sent an earnest appeal to the commissioners of the World's Exposition to be held in Chicago, asking them to show their respect for the Lord's Day by closing the Exposition on Sundays. . . . Dr. Pierson is expected to undertake a lecturing tour among the Presbyterian Churches of the United States with a view to enlisting the sympathies of our ministers and people more largely in the matter of missions to the heathen. His phenomenal success and cordial reception in Britain last winter is a pledge of his success here. . . . Dwight Moody has launched a new project, distinct from his other enterprises at Northfield, and Chicago—a Ladies College which is to combine a course of theological study, with thorough drill in at least two domestic departments—dress-making and cooking. The course will consist of two terms of three months each, and the cost of attendance will be one hundred dollars each term. . . . Dr. Alfred Niven, in his day one of the shining lights of the Presbyterian Church, died last month at Lancaster, Pa., æt. 75. . . . Dr. Pentecost goes to India in the hope of gaining over some of the 5,000,000 of high caste Hindoos to Christianity. Z.

CANADA:—An important conference of delegates from the Provincial Synods and dioceses of the Anglican Church was recently held at Winnipeg, when resolutions were adopted favouring the consolidation of the Church of England throughout British North America. The proposed basis of union provides for the erection of a Synod, consisting of the House of Bishops and delegates from the clergy and laity from all parts of the Dominion and Newfoundland, the first meeting of the Synod to be held in Toronto, in September, 1893. . . . The General Conference of the Methodist Church met in Montreal on the 10th of September, and was largely attended by representatives, lay and clerical, from all parts of the Dominion. There was a full docket of business, the most important of which were, the burning question of University federation, the extension of the pastoral term to five years instead of three, and the equalization of minister's salaries by means of a sustentation fund. . . . The injunction restraining the Trustees from removing Victoria University from Cobourg to Toronto has been quashed. . . . The Baptist Convention for the Maritime Provinces met at Yarmouth, N. S., with an attendance of three hundred and fifty delegates. Their complaint is that the supply of ministers is not equal to the demand. . . . Rev. Dr. Stevenson, formerly of Montreal, has been obliged to demit his charge at Brixton, London, on account of ill-health, and has come back to Canada to recruit. Rev. William Hanson Pulsford, M.A., of Dumfries, Scotland,

has been appointed to Emmanuel Church, Montreal. He is a son of the late Dr. W. Pulsford of Glasgow and has been seven years pastor of the Congregational Church in Dumfries.

CHRISTIAN ENDEAVOUR CONVENTION.

The first Provincial Convention of the Christian Endeavour Society of Nova Scotia took place at Pictou, N.S., 13th to 15th August, and proved a grand success. Dr. F. E. Clark, the founder of the System, was present and received a hearty welcome from the young people whose interests he has so much at heart. Mr. J. S. Smith, Superintendent, presented an interesting account of the work in Nova Scotia. Delegates and visitors received a cordial welcome from the citizens of Pictou, to which Rev. A. Rogers of Yarmouth, N.S., and Rev. A. H. Scott of Perth, Ont., made fitting replies. Dr. Clark spoke for an hour, riveting the attention of his audience and receiving hearty applause, as he shewed that such societies were calculated to raise up a generation of spiritually-minded Christians. A number of excellent papers were read, and stirring addresses delivered, all with a practical bearing on the work and the best methods of promoting its usefulness. A number of ladies took part in the discussions, and acquitted themselves gracefully and to the purpose. Many pastors testified to the value of the society in their experience. Reports from various branches were read, all hopeful in tone, and shewing that the movement is spreading rapidly and with excellent results. Rev. Kenneth J. Grant, of Trinidad also contributed to the interest of this delightful meeting by his stirring address on the Claims of Foreign Missions on the members of the C. E. Society.

TEMPERANCE NOTES:—The annual meeting of the Council of the Dominion Alliance, composed of representatives appointed by Synods and other religious organizations, as well as by local and provincial temperance societies, met in Montreal in August, the Hon. A. Vidal of Sarnia presided. Mr. Vidal said that while some of their friends appeared to be discouraged on account of the failure of the Scott Act, he thought the temperance cause was making substantial progress not only in Canada but throughout the whole civilized world. He felt confident that if they could only present a united front to the enemy, they would soon carry prohibition all over the Dominion. He held that the Scott Act was in itself a good Act, and that its rejection in certain quarters only went to show wherein its defects consisted. Public sentiment had not gone back in Ontario, at all events, where recent Provincial legislation had granted to every township, city, town, and incorporated village the right to secure by popular vote the total prohibition of the liquor traffic within its territorial limits. On the

other hand, the annual report submitted to the meeting called attention to the fact that the Inland Revenue returns for the past year showed a large increase in the consumption of both spirits and malt liquors. This was most noticeable in the North-West provinces and British Columbia, where the increase of crime, consequent on the relaxation of restrictions on the liquor traffic, have been out of all proportion to the increase of population. The consumption in the several provinces for 1889 was as follows:—P. E. Island (entirely under the Scott Act) $\frac{3}{4}$ gallon *per capita*; New Brunswick, (nine counties out of fifteen under Scott Act), $1\frac{1}{2}$ gallons; Nova Scotia, (eleven out of eighteen counties under Scott Act), $1\frac{3}{4}$ gallons; Quebec, $3\frac{3}{4}$ gallons; Manitoba and the North-West provinces, (nearly all under prohibition regulations), $3\frac{3}{4}$ gallons; Ontario, (half the counties under Scott Act), $4\frac{1}{2}$ gallons; British Columbia, (where there is no Scott Act in force), *ten gallons per capita*. It was suggested that it be a respectful request that on some particular Sabbath of the year, say the first Sunday in December, special sermons be preached everywhere referring to the national sin of intemperance, the heinous character of the drink traffic, and the duty of citizens to do all in their power for the overthrow of this legalized system of evil.

Our Own Church.

THE ANNUAL COLLECTION FOR MINISTERS' WIDOWS AND ORPHANS FUND is appointed to be taken up in all the congregations not contributing otherwise on the third Sabbath of this month. It is scarcely necessary to say anything in advocacy of a fund which so naturally and forcibly commends itself, intuitively, to the favourable consideration of every reflecting member and adherent of the Church. There are comparatively few of our ministers who are able to save anything from their small stipends for "a rainy day," and it not unfrequently happens that when they are removed by death, their families have little to fall back upon beyond the small annuities which come to them through this fund—some two or three hundred dollars a year, *at the most*, and in many cases much less. Congregations who have enjoyed the services of a faithful minister for years, owe it to the widow and fatherless, that when he is taken away, decent provision be made for *them*. Christianity demands it. "Pure religion and undefiled before God and the Father is *this*, to visit the fatherless and

widows in their affliction." And yet the contributions of many congregations to this most deserving fund are pitiably small, and there are many who actually give nothing at all to it. That is not right. Every congregation and mission station that enjoys the privilege of stated ordinances, ought to contribute something towards the Widows' and Orphans' Fund; and every minister and missionary ought to give the people to whom they minister the opportunity of contributing.

PERSONAL :—The EARL and COUNTESS OF ABERDEEN and family are at present on a visit to Canada—none more welcome!—and intend residing for some months at Highfield, the beautiful property of Mr. Turner, near Hamilton, Ont. His lordship, and the Countess also, are well known in ecclesiastical circles as earnest and active supporters of religious work. As Her Majesty's Lord High Commissioner of the Church of Scotland for five successive years, and as President of the Great Missionary Conference held in London in 1888, Lord Aberdeen won golden opinions for his courtesy and hospitality. . . . The Toronto Ministerial 'contingent,' mentioned by name in August *Record*, have returned to their respective charges, some of them having embraced the opportunity of attending the Jubilee Assembly of the Presbyterian Church of Ireland, where they gave a good account of the little sister on this side of the sea. *Father Chiniquy*, in his 82nd year, volunteers his services to lecture in Great Britain on his favourite theme—the Church of Rome. The *Rev. Robert Chambers*, of Erzroom, still a minister of our Church, though employed by the American Board, has declined a call to a comfortable charge in the United States, choosing rather to continue his missionary work among the Armenians in Asia Minor. The venerable *Rev. W. A. Johnston*, of Kennebec Road and adjoining mission fields, has retired from the active duties of the ministry, after many years of arduous and faithful service. *Rev. Thomas Alexander*, formerly of Mount Pleasant, is now living in retirement at Mohawk, having passed his 85th birthday in the enjoyment of good health. *Rev. Thomas Macpherson* of Stratford, also on the retired list, having

recently received \$1,500 from the congregation of Knox Church, in full settlement of their obligations to him, has sent \$1,000 of the amount to the treasurer of the Aged and Infirm Ministers' Fund—an excellent investment! *Rev. D. L. Macrae*, of Jamestown, N.Y., formerly of Osnabrock and Cobourg, Ont., having fallen into bad health, has been relieved from his charge for twelve months to enable him to go to the Old Country for change of air. *Rev. Louis H. Jordan*, late minister of Erskine Church, Montreal, was married on the 10th of September to a daughter of Chief Justice Macdonald, Halifax, and is away on his travels to the Continent. *Dr. Warden* and *Rev. D. J. Macdonnell* have returned from their pacific mission to Prince Albert. *Rev. Dr. and Mrs. Jenkins* sailed from Montreal in the S.S. *Lake Ontario* on the 23rd ultimo, homeward bound. *Rev. Dr. Reid* has returned to Toronto from his well-earned holiday visit at Preston Springs. *Rev. R. Y. Thomson, B.D.*, has been inducted as professor of Apologetics and Old Testament Literature in Knox College, Toronto. *Professor Scrimger* of Montreal has returned from a delightful trip to Europe, with sunny memories of Naples, Rome and Venice. *Rev. James Hally* of St. Therese, Que., has been taken rather seriously ill in Scotland, and will not be able to resume his ministerial work for some time. *Dr. Minnie Fraser*, under appointment to India as a medical missionary, has been holding interesting meetings at Richmond, Kingsbury, Windsor Mills, and Sherbrooke in the Presbytery of Quebec.

RE-UNION.—At the meeting of the Synod of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland held at Pictou in June last, the Moderator, *Rev. Thomas D. Stewart*, gave notice of a resolution declaring "that it is expedient that the Synod should now discuss the question of union with the Presbyterian Church in Canada." It was unanimously agreed that the question be discussed at next annual meeting.

FROM TRINIDAD.—We have a letter from *Rev. Dr. Morton* dated July 28. The new school-house at Chagnewas was to be opened on Aug. 3. All the three new schools are doing well, two especially. *Dr. Morton* has opened a

fourth. He has seven catechists at work, as well as these four schools. Holidays were to begin August 22nd, and Dr. Morton was to go to the seaside for a fortnight. Women's meetings, large, numerous and very successful, are being held by Mrs. Morton and the Bible Woman, in schoolhouses and hospitals, and wherever the women can meet apart from the men.

ORDINATIONS AND INDUCTIONS.

DUMBARTON AND MELVILLE CHURCH SCARBORO, *Whitby*.—Rev. John Chisholm, of Kamloops, B. C., was inducted on the 2nd of September.

CALEDONIA, *P. E. Island*.—Rev. John Sutherland was inducted on August 20th.

CARLETON, *St. John*.—Rev. Godfrey Shore, of St. Stephen, N. B., was inducted on the 12th of August into the charge of the "West End Presbyterian Church."

CAPE NORTH, C. B., *Sydney*.—Rev. Ewen McKenzie, ordained missionary, was inducted on the 1st of August.

BANFF, *Calgary*.—Mr. G. B. Gordon (of Knox College) was ordained and inducted on the 25th of July.

CARBERRY, *Brandon*.—Mr. James Drummond (of Knox College) was ordained and inducted, August the 19th.

OXFORD, *Wallace*.—Mr. Charles Mackay was ordained and inducted on the 9th of September.

KENNEBEC ROAD, *Quebec*.—Mr. Simon McDonald, of Morrin College, licentiate, has been ordained and appointed as missionary to this field.

MINNEDOSA, *Brandon*.—Rev. W. McKinlay was inducted on the 19th of September.

CHESTER, *Toronto*.—Rev. John Leishman, of Angus and Lowell, Barrie, was inducted on the 18th of September.

TORONTO.—Mr. N. H. Russell was ordained and designated as a missionary to Central India, in Central Church, Toronto, on the 22nd of September.

INGERSOLL, *Paris*.—Mr. E. R. Hutt was ordained and inducted on the 26th of August.

KEADY, *Owen Sound*.—Rev. James Hamilton was inducted on the 22nd of August.

NEWPORT, *Halifax*.—Rev. J. W. MacLennan was inducted on the 16th of September.

CHIPMAN, *St. John*.—Rev. D. McD. Clark was inducted on the 25th of September.

BLenheim AND GUILDS, *Chatham*.—Mr. J. C. MacLaren (of Knox College) was inducted on the 2nd of September.

CALLS.—Rev. C. B. Pitblado, of Santa Rosa, California, to Nanaimo, B. C. Dr. J. H. George, of Belleville, Ont., to West Church, Toronto. Rev. R. Johnston of Lindsay, to Knox Church, Stratford, Ont. Rev. S. S. Craig, of Claude, to Oakville, Ont. Rev. D. J. Camp-

bell, of Collingwood, to Erskine Church, Hamilton, Ont., declined. Rev. Daniel McGillivray, late of St. James' Church, London, to Hillsburg, *Orangeville*. Rev. James Sutherland, of Inverness, *Quebec*, to Bristol, Ont., declined. Rev. Roderick McLeod, of Strathlorne, Cape Breton, to Kenyon, *Glengarry*. Rev. W. K. Shearer, of Fitzroy Harbour, *Ottawa*, to Princeton and Drumbo, Paris. Rev. William Robertson, of Waterdown, Ont., to Laskay and West King, *Toronto*. Mr. J. P. McQuarrie, to Cambray and Oakwood, Lindsay. Rev. G. C. Patterson, of St. Enoch's Church, Toronto, to Columbus and Brooklin, *Whitby*.

DEMISSIONS.—Rev. William Hodnett, of Birtle, *Brandon*. Rev. George Craw, of Hillsdale and Elmsdale, *Barrie*—on account of ill-health. Rev. William Galloway, of Dorchester and Crumlin, *London*. Rev. W. A. Johnston, of Kennebec Road, &c., *Quebec*. Rev. G. A. Nelson, of Windsor, *Halifax*.

CHURCH AND MANSE.

STELLARTON, N. S.—The New Sharon Church (Rev. J. H. Turnbull, pastor,) was opened for worship on the 17th of August. The Rev. A. J. Mowatt, of Fredericton, N. B., conducted the morning service. He was the first minister of the charge, and it was here he first learned to "toot the grand trumpet." Rev. Thomas Cumming, of Truro, preached in the evening. The church is a fine structure, having cost some \$10,000. The collections at the opening services exceeded \$1,900. At STONE'S CORNERS in the Brockville Presbytery a new church was also opened on the 3rd of August, and another at DWIGHT, Muskoka, on the same day, where Mr. Bell, of Peterborough, conducted the opening services, the station being under the charge of Mr. W. R. Macintosh, student missionary. The church at DALHOUSIE, N. B., was re-opened a short time ago after undergoing extensive repairs and embellishments; likewise St. Andrew's Church, BLYTH, Ont., and the church at SPRINGFIELD, Ont., both handsomely "restored." The new church at VIRDEN, Manitoba, was opened for worship on the 10th of August, by Rev. Dr. Duval, of Winnipeg. It is a handsome structure and cost \$3,000. The Presbytery of Halifax has divided the SHEET HARBOUR congregation into two, the pastor Rev. S. Roxborough retaining charge of the western half comprising Sheet Harbour, Spry Bay and Tanguier. The eastern portion is extensive and will require the services of an ordained missionary, or of a pastor under the augmentation scheme.

The members of St. Andrew's Church, *Campbellton, N. B.*, with commendable forethought, gave their minister a month's furlough and a purse of money to defray

his travelling expenses. *Truro, N. S.*—The Sabbath school of the First Presbyterian Church, Rev. John Robbins, pastor, has celebrated its jubilee. There are now nine Sabbath schools in Truro with one hundred and fifty teachers.

MANITOBA ITEMS.

Dr. King, having successfully completed the clearing off of \$4,000 or \$5,000 debt on Manitoba College, has gone to Banff for a well-earned and much needed holiday. The late John Robertson, of Vankleek Hill, left a legacy of \$10,000 to Manitoba College. It is seven years since he gave his first subscription for Manitoba College, and he has continued yearly gifts since that time. The University of Manitoba has provided central premises in Winnipeg for the teaching of natural science, and Dr. Bryce, from Manitoba College, Prof. Kenrick, of St. John's College, and Dr. Laird, of Wesley College, will be united in giving instruction. The prospects of Manitoba College for students this year are excellent. Almost all of those who matriculated from the Winnipeg Collegiate Institute in June last, enter Manitoba College this autumn. Rev. J. L. Clay, of Montreal College, has gone to Morris. Rev. C. P. Way from England to Keewatin, and Rev. E. W. Whyte, to Killarney. Rev. Mr. Drummond, of Knox College, has been settled in Carberry, and Rev. Mr. McKinley in Minnedosa. Rev. S. J. Taylor has left Moose Jaw to undertake the agency of the French Canadian Mission in Montreal. The Regina Industrial School is likely to be taken over by the Winnipeg Committee, the Government to give a fixed sum for its maintenance. A fine new stone building is just erected for the Muscowpeting Indian School. The Crow Stand Indian school near Fort Pelly is up to about 60 pupils and is most successful. Manitoba crops are harvested, and the people are rejoicing over the abundance. Many grateful hearts will show their gratitude by gifts to the Lord, for the Presbyterians of the prairies are large-hearted and liberal.

B.

PRESBYTERIAL ITEMS.

LANARK AND RENFREW.—The fifth anniversary of the establishment of Presbyterianism in that part of the country was celebrated by the Presbytery and people of Renfrew and vicinity a few weeks ago. It is just half a century since the late Dr. Alexander Mann commenced his ministry among the scattered settlements lying between Parkenham and Arnprior—spread over five townships! Great changes have taken place since then. All the services and entertainments connected with the jubilee were interesting and successful, as indeed they could not fail to be, seeing they had reference

to the early history of that part of the country and its subsequent development. *PETERBOROUGH*:—Steps are being taken to for the reconstruction of Stations so as to lessen the need for aid from the Augmentation Fund.

PRESBYTERY OF HONAN.—The third regular meeting of this court was held "under a cloud." The first item of business was the passing of a resolution of condolence with Rev. Murdoch and Mrs. Mackenzie on the death of their infant daughter. Reports were received from Messrs. Goforth and Macgillivray who had returned from visiting various conferences on the coast. The subject of Treaty Rights was considered with special reference to their bearing on foreign residences in other than the treaty ports. The British Consul at Tientsin had given his opinion that if the people of Honan were averse to the settlement of missionaries among them, it would be unwise to attempt such a settlement, and that in the meantime continued touring would be likely to prove more satisfactory. In view of this advice and of the fact that within the last twelve months the China Inland Mission has been three times driven out of Honan, after renting premises, and that our own missionaries have been notified that they are not wanted, steps already taken for securing buildings in Chang-teh have been recalled for the present. The situation it will thus be seen is a serious one, yet it is not more so than might have been expected, and although it calls for caution and prudence, it does not by any means imply that the mission to Honan must be abandoned.

Obituary.

REV. ANGUS ROBERTSON, of Donald, B.C., died in the Hospital, at Medicine Hat, on the 29th of August, aged 34 years. Mr. Robertson came to Donald, in 1883, from Manitoba College as a missionary, holding services in a tent till the first Presbyterian Church in Calgary was built, he being the pastor for two years. He afterwards took charge of the mission fields of Pine Creek and High River; then he was sent to Donald, where he was taken ill of typhoid fever, which proved fatal. The funeral services were conducted by Revs. Messrs. Herdman and Leach. A very large number of people followed the remains to the cemetery at Donald, where he was interred. Mr. Robertson has left a widow and child, and many other friends, to mourn the loss they have sustained by his removal. He was an earnest and faithful minister.

MR. JAMES CRAIGIE, sr., an elder in the congregation at St. Sylvestre, Quebec, died on the 3rd of May, in the 76th year of his age. He was a native of Orkney, Scotland, and came to Canada in 1844. He has left a widow and sons and daughters to mourn their loss, but "not as others who have no hope." Almost his last words were: "Who shall separate us from the love of God?"

MR. WILLIAM DODDS, an elder of the congregation of Gore and Kennetcook, N.S., died at Maitland, N. S., August 24th, aged 77 years. He was a native of Wigtonshire, Scotland, and came to Nova Scotia forty-three years ago. He received appointment to the eldership in 1868, an appointment which was in full accord with St. Paul's instructions to Titus (chap. 1. vs. 5-9).

MR. ALEXANDER DAVID FERRIER.—This much respected elder in Melville Church, Fergus, Ont., died at the residence of his sister in Campbelton, Scotland, on August 4th, in the 77th year of his age. Born in Edinburgh and educated at the New Academy and University there, he came to Canada in 1830, and in 1834 he settled near the then newly commenced village of Fergus, where nearly his whole after-life was spent. He had filled various public positions faithfully and efficiently, and he ever identified himself closely with the interests of the church and congregation of which he was a prominent member. His benefactions were extensive and judicious. The expression of an old friend who presided at a farewell leave-taking, "Eh man! We'll miss ye sair," found an echo in many a heart in Fergus. He was then going home, but he desired "a better country," and earlier than anticipated he was to reach it. His remains rest in the quiet cemetery of Kilkerran, close to Campbelton. His end was peace, and his memory will long be cherished. A. D. F.

MR. DAVID MORRISON, a native of Scotland, long resident in Montreal, and a warm friend and supporter of the St. Andrew's Home there, died in Toronto on the 8th of August in the 83rd year of his age. Mr. Morrison was ordained to the eldership in St. Paul's Church, Montreal, in 1867. His wife, who was "a very mother in Israel," pre-deceased him a few years ago.

New Hebrides Mission.

REV. J. W. MACKENZIE, writes from Erakor, Efaté, on the 10th of July:—

We are enjoying a fair measure of health at present, but we feel somewhat lonely, as we recently parted with our eldest daughter who had been with us for about seven months, and has returned to Sydney. We hope she will be successful in finding a situation in which she can do something for herself. She is now in her

eighteenth year. Our two boys have been at school in Sydney for over two years, and we must ere long send away our youngest child. Our Synod meeting this year, from which we returned a few days ago, was a very interesting one, and was made memorable by the presence of three deputies from Australia—Mr. Hardie, convener of the F. M. Committee of the Presbyterian Church of Victoria, Mr. McGillivray, a layman from the same Church, and Mr. Lyall, from the Presbyterian Church of South Australia, moderator of the Federal Assembly of the Presbyterian Churches of Australia and Tasmania. How very gratifying it was to receive fraternal greetings from these Churches, and what delightful intercourse we had with these brethren!

Then, as a climax to the honour conferred upon us, we had a visit from that illustrious scientist, Professor Drummond. I do not think I ever more fully realized the great responsibility of being a missionary, than when, addressing us, he said he regarded it as the greatest honour of his life to take us by the hand. He had been away out on the reef in the afternoon, looking at the marvellous work of the coral zoophytes, so, in his address to us in the evening, he spoke of us as being out on the fringe of the reef, and of his visit as a solitary canoe coming out to us. He is now taking a tour around the group. When we left Aneityum to return home, the captain of the inter-island steamer told me that we would probably be in Fila Harbor on Sabbath morning, so we were looking forward with pleasure to having Professor Drummond and all the brethren and sisters on board with us over night. But when we arrived at Erakomanga, we found Mrs. Robertson very ill, so that Mrs. MacKenzie, Alice and I remained there for a week. But at the end of that time, Mrs. Robertson being better, and a vessel having arrived, we returned to our station. On my study table I found a note from Mr. Fraser saying that the mission party had visited one of our villages—Fila—and that Professor Drummond had addressed the natives, Mr. Macdonald, my brother-missionary, interpreting; also that he (Mr. Fraser) and the Professor had come across to Erakor, and remained all night, and that they lacked for nothing, our girls being most attentive. Although it seems like self-praise, I must give you a sentence from Mr. Fraser's note. He says: "He (Professor Drummond) desires me to express to you his delight and gratitude at being here." Mr. Hardie laid before our Synod a plan for the evangelization of the parts of Santo and Malekula still unoccupied, which met with general approval. His proposal is that his church should provide Mr. Macdonald—my dear fellow-labourer on Efaté—with a steam launch to visit round these two islands, seeking eligible openings and settling teachers. Mr. Macdonald, a young missionary from Melbourne, who has just

joined us, is to be settled on Santo next month.

The steam service seems to be giving general satisfaction, and will, it is thought, be much cheaper than our old "Dayspring." Should it continue, there will, of course, be no occasion for us having a ship of our own. The work, I am glad to say, is progressing. Heathenism is gradually dying out on the island. He who declared, "And I, if I be lifted up from the earth, will draw all men unto Me," is with us, so how can we be otherwise than hopeful.

Formosa.

DR. MACKAY writes to the Convener, under date 17th July, as follows:—

On Friday evening, 27th ult., at 8.15 p.m., 130 Chinese assembled in the main hall of Oxford College. Promptly, eleven foreigners entered and took their places on the platform. The following are their names:—F. Mayers, I. M. Customs; E. H. Grimani, I. M. Customs; Captain F. Ashton, resident here; Doctor A. Rennie; Captain Lewis, "Fukien" S.S.; R. Musgrave, chief engineer; J. Thom, chief officer; H. Heron, 2nd officer; J. Williams, 2nd Engineer; and W. Holland, H. B. M. Consul, who sat on my left, and Madame Holland on my right hand. While singing an appropriate hymn to a *Piu-po-hoan* tune, four of them walked up to the front and stood facing us. The two in the middle joined hands and were pronounced husband and wife. After a few remarks they receded and another couple, with their supporters, took their places. In a short time they disappeared and a third couple, headed by two persons, marched up the passage and were declared man and wife. Immediately the audience rose and rolled out a song of praise to Father, Son, and Holy Spirit, the tune being Old Hundred. The foreigners then repaired to the Girls' School where the newly married parties were sitting in a nicely fitted up room. Every one was the picture of joy and gladness. The foreigners were greatly pleased and thoroughly enjoyed the whole proceedings. Our community is small, but had they known, many more would have been present. As it was, I simply asked my friend Dr. Rennie to invite any one willing to come, and only in the afternoon of that very day. It is with profound gratitude that I think of the friendly feelings and good wishes of foreigners towards this mission during eighteen years. Nothing is gained, but much is lost, by being on unfriendly terms with the foreign residents. I rejoice to see Russians, Finns, Norwegians, Swedes, Danes, Hollanders, Swiss, Portuguese, Spaniards, Australians, Poles, Hungarians, Belgians, French, Germans, &c., our neighbours the Americans, and my countrymen Britannia's sons, away out here, friendly to the

mission of the Canadian Church. May this continue for all time to come. I have witnessed many changes in the years past, and notably a great one that evening. Two of the brides were from the Girls' School. The husband of one is the son of a man who was a bitter foe sixteen years ago. He was not only willing for his daughter-in-law to come and study, but desired his son to be married according to Christian ceremony.

Honan.

HOW HOUSES ARE NOT RENTED IN CHINA.

MUCH has been said and written about the difficulty of renting houses and securing property in inland China, and perhaps you will realize more fully how great these difficulties are if I give you, somewhat in detail, a leaf out of our present experience. We were anxious to rent a native house for Dr. McClure in Lin-Ching and did not expect to meet with much opposition. The first thing is to secure a fairly reliable Chinaman who will enquire among his friends and find out someone who is willing to rent his house. We secured the services of such a man, and after a week or more he reported "A house to view." Accordingly, Dr. McClure and myself set out to examine the premises.

Arriving at the place, we passed through an undertaker's shop, well supplied with cumbersome coffins. The compound was not large and the yard not at all capacious, and although we did not notice many people on the street as we passed in, before we were in the yard two minutes most of the available standing room was occupied by an inquisitive throng. In China it is necessary to get the consent of the neighbours before renting or selling, so the landlord was asked if his neighbours were willing and the answer which he gave in the affirmative was heartily re-echoed by the crowd. We took our departure feeling sure that everything would soon be settled to our satisfaction. If, in Canada, such surmises might prove to be correct, not so in China, where, it is said, everything goes by contraries. The rent asked was reasonable, but we knew that if, without further parley, we gave him the amount asked, he would be so disappointed that he did not ask a larger sum that he would make himself miserable, besides being a continual source of annoyance to the tenant. So we allowed our Chinaman to banter with him. And here our trouble began, as the said Celestial thought it necessary to "report progress" once a day, and being a

little "long-winded" it was almost impossible to bring the daily conference to a close in less than an hour. After six or seven days spent in this manner, the bargain, to all appearance, was amicably concluded, at a reduction of *forty-one cents* a month on the rent. I may say, however, that afterwards it was found out that we were paying three times as much as a native would give.

The next requisite in order is a "middle man." Our Chinaman was in reality acting as such, but another had to be found to go security for the landlord. This caused a delay of several days and naturally a number of consultations. In the meantime a little opposition arose, and every word—adverse or otherwise—was scrupulously reported by our teachers and servants. At length the day was set for the writing and the signing of the deed of rental. The landlord, two "middle men," and several others came to my study, and the important document was written by my teacher. It was very exact, and included not only the houses, small and large, but also two trees and a shrub or two that happened to be growing in the yard. It took about three hours to write and discuss this document, and the landlord, thinking that I was in my best humour, made bold enough to ask for a mortgage, and the monthly rent besides. Failing in this, he then pleaded very hard for seven months rent in advance. He is an opium user, and therefore always hard pressed for money. We finally closed with the promise of a few payments in advance and the deed was signed and delivered. A feeling of satisfaction and relief took possession of me, but I was not long to be left in peace. On the third day a deputation of ten men called to inform me, that an old lady in the family did not want the house rented. As none of the deputation had any connection with the house they were rather abruptly dismissed. The landlord began to make a few repairs and was to leave the house in a few days, but our trouble was by no means ended. A leading man among the "upper ten," who resides in the neighborhood of the house, was afraid that the "Feng Shui" would be disturbed by the "foreign devils," and at once went to the magistrate and complained. In consequence the landlord was taken to the Yamen or official residence, or, as we would say in Canada, he was lodged in gaol. This has terror to a Chinaman, as they are generally beaten unmercifully. The first intimation I had of the fact was the appearance of the landlord escorted by five constables. He had a very dejected look, and kneeling down before me pleaded earnestly for me to interfere on his behalf. Thinking it was only a trick on his part he was sent off, to return the next day more importunate than ever. The third time he came with a chain about his neck, which no doubt was put on outside the gate. This time all the foreigners in the station were

visited, and the Chinese teachers and servants became alarmed, and the more tender-hearted among the foreigners were moved with pity as he related how he had received fifty lashes the night before and that there was more to follow. The medical men in the party failed to detect any traces of such treatment, but what object could the poor man have in trying to deceive us? The foreigners were all called in consultation. Some out of the kindness of their hearts, wished to give the whole affair up and not have the landlord suffer any more. Others, judging from appearance, thought that a month of such suffering would not in the least affect the man's health. The remainder, in true Occidental fashion, were determined to stand upon their rights, and wanted to "beard the lion in his den." A visit to the Yamen would be just the thing, but there were eight chances in ten that the official would not consent to see our deputation. If not, we could appeal to our British Consul in Tient-sin, which is a little over 200 miles away. But from what we know of such appeals in the past, we are not very much encouraged for, even if successful, several months are likely to pass before we need expect a settlement. But we cannot wait a few months or, perhaps, a year in order to have the matter referred to Peking. The man goes back to his cell with a hint that if the money was brought his deed will be returned. In the meantime it was found out that the opinion of the medical men was correct, and that the man had not yet received one lash. He had, however, been threatened, and in the end without doubt would be severely punished. Besides, the Chinese are noted for their patience in carrying out a determination, one man having been known to play the rôle of a saint for seven years in order to get a position as preacher. Therefore, we were sure that these men could play the rôle of devil for months or years in order to annoy the foreigner. So, over a month after negotiations first commenced, in order to save the landlord from such fiends, we took back our money and gave up the place, and are now, I hope, much wiser if not better, housed men.

J. FRAZER SMITH.

When Andrew Fuller went into his native town to collect money for foreign missions, one of his old acquaintances said, "Well, Andrew, I'll give five pounds, seeing it's you." "No," said Mr. Fuller, "I'll take nothing for this cause, seeing it's I," and handed the money back. The man was stung, but in a moment recovered himself, and said, "Andrew, you are right; here are ten pounds, seeing it's for the Lord Jesus."

BISHOP PARKER, the successor of the martyred Hannington, died at Usambiro, March 25th, of malarial fever.

Missionary Outlook.

THE LOT OF HINDOO WOMEN:—A Hindoo woman lives in a small room, almost destitute. The floors and walls are of clay, with no ornamentation of any sort, and the least furniture possible. Every morning she has to pray—not for herself, as she is taught that she has no soul—but for her husband, for rain, and general blessings. Then she spends two or three hours preparing the breakfast. She does not eat with her husband, but perhaps fans him at his request. During the daytime she either sleeps, gossips with other women, or sometimes a reader reads to them from the lives of the gods. These stories from beginning to end are unfit for human ears. At night they prepare their husbands meal. They are not protected against the weather and dampness, nor are they properly clothed and fed. The rich live the same as the poor. If sick, they are deemed cursed by the gods, and are taken to the stable and left alone. The only food they can get is left by stealth. Thousands die of neglect. The first day that a Hindoo boy abuses his mother it is a festive occasion with his father, who boasts of it to his friends. To be a widow is the sum of unhappiness. She is especially cursed by the gods. As the husband dies, half a dozen barbers' wives rush upon her, and tear the jewellery from her ears and nose. Behind the funeral cortege she follows, surrounded by those fiends, who throw her into the water. If she drowns, they say she was a good wife after all. "She has gone to meet her husband." She is kept in a darkened room fourteen days. At the end of this time her husband's ashes are taken to the river, and, after peculiar ceremony of prayers, the soul is supposed to be free. It may enter an insect or an animal. The worst punishment the soul can sustain is to enter the body of a woman.

What a mighty appeal comes to-day to the Dorcas of the Church from the widows of heathendom! "There was in British India, according to the census of 1881, no less than 207,338 widows under fourteen years of age, and 78,976 of these were under nine. They can no longer legally be burned, but their earthly sufferings were worse than burning. Their widowhood is viewed by all Hindoos as the punishment for horrible crimes committed in some previous existence. They are closely confined to the house; forbidden all companionship; limited to one meal a day, which they eat in solitude; obliged to conceal themselves in the morning, lest the sight of them bring bad fortune to the beholder; cursed, abhorred, suspected of every crime—and all this for life. * * * Because there is one man living who has the right to tread

them under his feet, they are trodded under the feet of all."

SIAM:—Miss Cort, a Presbyterian lady, writing from Siam tells of progress in that sunny but sleepy land. We quote from *The Church at Home and Abroad*:—

The English have permission to survey a route for a railway between Bangkok and Chieng Mai, Laos, and plans and estimates are being submitted to the king for a line to Ratburee and Petchaburee. One of the Indian lines has been finished to Mandalay, Burmah, and so some day we hope to go to Calcutta and Bombay by rail as well as up to Canton and Peking. Street-railways are actually running through Bangkok. The whole world about us seems alive with progress. Shall the kingdom of God lag behind? Imagine yourself looking out of car windows and sweeping past Buddhist temples and monasteries, Mohammedan mosques, Chinese pagodas and devil shrines, prayer wheels and flags of Thibet and dagabes of Ceylon! Steamboats, printing-presses, railroads and telegraphs will never turn these heathen from their idols to worship the living God, but they do help to prepare the way for the coming of the Son of God and his followers.

THE MISSIONARY PROBLEM:—The problem of Christian missions is an appalling one. It is how to bring 30,000,000 of Protestant Church members into contact with the unevangelized multitudes of the earth. It seems to human view, as if there was only this one generation to do it in. Fifty generations have gone since Jesus came, equal to twenty-five depopulations of the earth as it is at present. Only one-fifth of the world has been reached, and yet we dare to talk about "splendid successes." These are not novel facts, but there is no rhetorical figure so strong as repetition. It is time that new blood and new spirit be infused into mission work.

WHAT MISSIONS HAVE DONE:—This is how a native Hindoo paper summarizes the work of Carey, Marshman and Ward, at Serampore: "They created a prose vernacular literature for Bengal; they established the modern method of popular education; they gave the first great impulse to the native press; they set up the first steam-engine in India; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages."

Native Christians in Japan, most of them with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work.

The Presbyterian Record.

MONTREAL, OCTOBER, 1890.

JAMES CROIL, } Editors.
ROBERT MURRAY, }

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

NEW subscribers may commence with September, by giving early notice, *but all subscriptions must terminate in December..*

SAMPLE COPIES will be sent free of charge on application. New subscribers for 1891 will receive copies for the remaining months of this year *gratis*. We expect the circulation to go up to 50,000 next year; it will, if but one half of the kirk-sessions that intend "in the near future" to put a copy of the *Record* in every family, will only strike while the iron is hot. A better opportunity is not likely to occur than JUST NOW. Parties who have overlooked payment of their accounts for the current year will confer a great favour by attending to them at their earliest convenience.

Literature.

WORDS OF LIFE by Rev. A. J. Mowatt, Pastor of St. Paul's Church, Fredericton, N.B. Published by the "Reporter" Printing House, Fredericton, 1890; pp. 352; price \$2.00. This is a volume of thirty-two sermons which the author has reason to believe have proved to be words of life to some souls, and which are now sent forth in printed form in the hope that they may be received as a message from Heaven to many more. It is enough to say that the subjects are well chosen, and that the treatment of them sustains Mr. Mowatt's reputation as one of the best preachers in the Maritime Provinces,—due allowance being made for that which the printed page cannot

convey—the magnetic influence of a commanding presence and an effective delivery, which greatly enhance the author's pulpit power. The discourses are practical, earnest, and stimulating, and should have an extensive circulation.

IN DARKEST AFRICA, by Henry M. Stanley. Two volumes, each 540 pages, with numerous fine maps and illustrations, cloth, \$7.50. CHARLES SCRIBNER'S SONS, New York; sole agents for Canada: THE PRESBYTERIAN NEWS Co., Toronto. In respect of mechanical finish the work is not excelled by any hitherto issued from the Canadian press. The contents are valuable for priceless contributions to geographical knowledge, ethnology and the whole range of natural history. The graphic story of personal adventure is of absorbing interest from beginning to end. Only here and there, perhaps, the lightning speed with which the sheets were prepared for the press, has exposed the author to criticism in some of his references to other honoured African explorers. The charm of the book is the disclosure of the inner experiences of a man—every inch a hero—bound on an errand of philanthropy, exhibiting pluck and perseverance, determination and promptitude, rarely equalled, who modestly ascribes all his success to a higher power than his own, who began his enterprize with this idea uppermost in his mind: "The path of duty is the way to glory," and who ended it by saying: "The thanks be to God for ever and ever!"

THE GREATEST THING IN THE WORLD, by Professor Drummond, of world-wide fame, has reached its 12th edition, completing 180,000 copies. It is well worthy of such a circulation. Price 30 cents; WM. DRYSDALE & Co., Montreal.

LETTERS TO INDIAN YOUTH ON THE EVIDENCES OF THE CHRISTIAN RELIGION, by Rev. J. Murray Mitchell, D.D., 10th edition, 1889, pp. 250. An admirable little Manual of Apologetics, specially useful to young missionaries.

THE TRUE HISTORIC EPISCOPATE, by Rev. Mason Gallagher, 342 pp., price \$1.00. FUNK & WAGNALLS, New York. This is conclusive and timely, shewing by an appeal to historical documents and recognized modern authorities that the imposition of prelatie hands is not essential to valid ordination.

THE PRINCE OF PEACE, by Mrs. Isabella M. Alden (Pansy). THE JOHN Y. HUBER Co., Phila. Judging from advanced sheets, this is going to be one of the most fascinating books of the day for young people; the illustrations are numerous and very fine, the typography all that can be desired, and the treatment of the grand subject, "The Saviour's Life on Earth," just what one would expect from the gifted author. What a fine Christmas gift it will make! Pp. 630 royal octavo, price, cloth \$3.50; Morocco \$5.00.

Montreal, Convocation Hall, 30th Sept., 10 a.m.
Quebec, Richmond, 11th Nov.
Barrie, Barrie, 30th Sept., 11 a.m.
Toronto, St. Andrew's Ch, 7th Oct., 11 a.m.
Lindsay, Wick, 25th Nov., 10.30 a.m.
Lanark &c., Carleton Place, 25th Nov., 10.30 a.m.
Paris, Brantford, 2nd Dec., 10.30 a.m.

THE SYNOD OF THE MARITIME PROVINCES MEETS AT MONCTON, N.B., ON THE 2ND OF OCT.

Page for the Young.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray, don't forget your own;
Remember, those in homes of glass
Should seldom throw a stone.
If we have nothing else to do
But talk of those who sin,
"Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;
To try my own defects to cure
Before of others tell;
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember curses, sometimes, like
Our chickens, "roost at home."
Don't speak of others' faults until
We have none of our own.

A MATCH-BOY BECOMES A MISSIONARY.

Mr. J. Murray remarked: "A poor little boy stood, some time ago, at the corner of one of the busy streets in Glasgow, selling matches. As he stood there a gentleman approached him, and asked the way to a certain street. The way to that particular street was very tortuous, but the little fellow directed him very minutely. When he had finished his directions the gentleman said, 'Now, if you tell me the way to heaven as correctly I'll give you a sixpence.' The boy considered for a moment, then suddenly remembering a text he had learned at the Sunday-school, he replied 'Christ is the way, the truth, and the life, sir.' The gentleman at once handed him the promised sixpence, and left him visibly affected. The child thought this an easy way to make money, and going along the street he met an old companion of his father's, whom he stopped, and to whom he said, 'If you give me

sixpence I'll tell you the way to heaven.' The man was surprised, but from curiosity he handed the boy sixpence, and was told, 'Christ is the way, the truth, and the life.' 'Ah said the man, 'I have been looking for the way in the saloon those many years, but I believe you are right. It was my mother's way.' Going on his way, the boy told the same message to others. In after years it was his privilege to tell it to the heathen; for the little fellow saved a child from being run over one day, and, from gratitude, he was educated by the child's father, and to-day he is a foreign missionary showing to others the way to heaven."

BOYS AND MEN.

You are boys now, but you will soon be men. Then you will have your own way to make in the world. Do you mean to be idle and fretful, and deceive people, and give them a bad opinion of you? Or do you intend to go to work, and act bravely and nobly, and do your duty and leave a name behind you when you die which the world will love and respect? Take care—now is the time! Did you ever notice a large tree that grew crooked, and was an ugly eye-sore on that account? Perhaps it stood on the lawn, right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect, and yet think of the time when the large tree was a small sapling; a child might have straightened it then, and it would have grown properly, and everyone would have admired it.

By this I mean that boys ought to grow straight, not crooked. You are young now, as the tree was once begin in time and you will be as straight as an arrow when you are a man. If you wait, it will be too late. The way to make men erect and noble is to take them when they are boys, and to show them that there is nothing in this world so noble as doing their duty.

HEREDITARY RELIGION.

A little Brooklyn girl returned from Sunday-school in a great state of mind because she had heard that Jesus was a Jew, and appealed to her mother.

"Yes my dear, Jesus was a Jew," said her mother.

"Well, mamma, he was the son of God wasn't he?"

"Yes, dear."

"Well," said the little one, "I don't see how Jesus came to be a Jew when God himself is a Presbyterian."

Acknowledgments.

Received by Rev. Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto street. P.O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th Aug., ...	\$ 140.83
Danville	1.00
Chater	2.00
Ripley	5.00
Hyde Park	2.56
Ottawa, St Andrew's ch.	20.00
Proo' Line	4.60
Wick	4.00
Prospect	3.00
High Bluff	4.00
Kemptville	6.00
Oxford Mills	2.20
Chatham, St Andrew's ch.	7.50
Uxbridge	6.00
Grand Valley	2.00

\$ 210.69

HOME MISSION FUND.

Received to 5th Aug.	\$2,919.54
Ivy	4.00
Danville	15.60
Kingsbury and Flodden	20.00
Ayton	4.56
Mrs. Currie, W. Puslinch.	2.00
Eramosa, 1st ch.	20.00
Seaforth, 1st ch.	79.26
Beverley	40.00
Wroxeter	24.49
Apple and Gravel Hill	12.00
Carleton Place, St Andrew's.	60.00
Lady, Melville ch, Brussels..	2.00
Chatham, St Andrews.	15.00
Executor late B Loyd	100.00
A friend, Paisley	5.00
Avonbank	10.00
Berne	2.50
Windsor Mills	9.83
Lower Windsor	6.17
Melrose, Lonsdale & Shan'v'e	12.00
Nassagaweya	20.00
Black Bank	2.00
Millbank	20.00
Grand Valley	7.00
Monkton	6.02
Keady S S, North West.	6.00
Attwood	40.00

\$3,469.12

STIPEND AUGMENTATION FUND.

Received to 5th Aug.	\$ 858.89
Ivy	4.00
Danville	25.00
Kingsbury and Flodden	25.00
Camden and Newburg.	11.57
Seaforth, 1st ch.	14.02
Keene	24.00
Russell	20.62
Chatham, St Andrew's.	10.00
Uxbridge	11.00
Bluevale	4.00
Windsor Mills	15.00
Lower Windsor	15.00
Nassagaweya	5.00
Rothsay	3.50
Port Stanley	10.45
Grand Valley	10.00
Attwood	20.00

\$1,087.05

FOREIGN MISSION FUND.

Received to 5th Aug.	\$6,328.73
Ivy	4.00
Bella, St Thomas.	10.00
Kingsbury and Flodden	15.00
Camden and Newburgh.	20.00
Mrs. Currie, W Puslinch.	2.00
Eramosa, 1st ch.	20.00
Bethany	3.10
Toronto, St Mark's S S.	30.00

Seaforth, 1st ch.	14.37
G. C. —, Owen Sound.	3.00
Toronto, St James Square ch.	65.00
Chatham, St Andrew's.	10.00
Lady, Melville ch, Brussels..	2.00
A friend, Paisley	5.00
Scott and Uxbridge SS	3.38
Esquesing, Union ch.	39.65
Nassagaweya	15.00
Montreal, Crescent st ch.	100.00
A friend Campbellford	5.00
Smith Hill	16.00
London, St Andrew's.	450.00
Grand Valley	3.55
Attwood	37.25
River Desert and Northfield.	10.00

\$7,211.93

INDORE COLLEGE.

Rev M Norman	\$ 1.00
Wroxeter	17.40
Per John Morrow, Toronto.	5.50
Bristol	52.00
Rev J. H. Simpson	1.00
Seymour	3.00
Rylstone	6.25
Per Rev John Wilkie (since leaving Toronto)	228.35

KNOX COLLEGE FUND.

Seaforth, 1st ch.	9.52
Walkerton, Knox ch.	18.00
Uxbridge	4.00
Nassagaweya	8.00
Hensall	18.42
Grand Valley	4.00
Attwood	7.25

QUEEN'S COLLEGE FUND.

Chatham, St Andrew's.	\$ 10.90
Athens	10.00
Toledo	10.00

MANITOBA COLLEGE FUND.

Received to 5th Aug.	\$ 125.24
Walkerton, Knox ch.	10.00
Chatham, St Andrew's.	10.00
Uxbridge	2.00
Attwood	5.75

\$ 152.99

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Aug.	\$ 223.00
John Sutherland, Chatsworth	2.00
Malton	21.00
Robert Patterson, Brampton.	1.00
Jos Rankine, Stratford	5.00
Robert Patterson, Missouri.	2.00
London	61.75
Ingersoll	19.50
James Laidlaw, Guelph.	40.00
Elora	15.00
Milton	15.00
Robert Stewart, Boston ch.	20.00

WIDOWS' AND ORPHANS' FUND.

Received to 5th Aug.	\$ 215.70
Ivy	2.00
Danville	1.00
Seaforth, 1st ch.	17.70
Wroxeter	0.25
Chatsworth	5.00
Wick	28.00
Greenbank	12.50
Chatham, St Andrew's.	7.50
Uxbridge	2.00
Esquesing, Union ch.	4.25
Caledonia	3.50
Madoc, St Peter's.	9.00
Belle Wightman, W Hall, Man	2.00
Grand Valley	6.00
Palmerston	15.00
Attwood	12.50

\$ 343.50

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Aug.	\$ 335.00
Rev T Scouler	8.00
W G Hanna	24.00
Rev Wm Ferguson	150.00
D Wishart	8.00

\$ 525.09

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Aug.	\$1,205.15
Ivy	2.00
Williamstown, St Andrew's.	23.00
Danville	2.00
Chater	6.00
Mrs M Currie, W Puslinch.	1.00
Seaforth, 1st ch.	12.07
Wick	28.00
Chatham, St Andrew's.	15.00
Uxbridge	3.00
Esquesing, Union ch.	3.50
Caledonia	20.00
Belle Wightman, W Hall, Man	2.00
Grand Valley	5.00
Palmerston	15.00
Attwood	9.75

\$1,352.47

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th Aug.	\$ 164.32
Rev J R MacLeod	3.75
T Scouler	8.00

\$ 176.07

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

Jas Mitchell, Toronto.	\$ 10.00
W. Sutherland, Quebec.	10.00
A friend, Zion ch, Carlet'n Pl'e	50.00

TRINIDAD.

A friend, Paris.	5.00
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JEWISH MISSION.

Friend, Belleville.	5.00
Uxbridge	3.00

MCALL MISSION.

A friend, Paris.	5.00
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MANITOBA COLLEGE.

Treasurers: Dr King & Dr McArthur

For Debt.

A M Smith, Toronto.	\$ 50.00
Anony's, per Rev A Hamilton	10.00
Rev A Baird, BD, Winnipeg	25.00
James Gibson, Ottawa.	50.00
Robert Blackburn, Ottawa.	100.00
George Hay, Ottawa.	25.00
Rev John Wilkie, Indore.	10.00
John Hart, Perth.	25.00
William Meighen, Perth.	25.00
Robert Meighen, Perth.	50.00
J A Allen, Perth.	10.00
James Fraser, Perth.	2.00
Rev A H Scott, Perth.	5.00
Peter McLaren, Perth.	25.00
Chas B Frost, Smith's Falls.	59.00
Fran's T Frost, Smith's Falls	50.00
R W Bartlett, Smith's Falls.	5.00
Frank Ross, Quebec.	100.00
Robert Brodie, Quebec.	25.00
G C Hossack, Quebec.	20.00
Miss Robertson, Quebec.	20.00
A friend, Quebec.	10.00
O L Richardson, Quebec.	50.00
James Geggie, Quebec.	5.00
G R Moir, Quebec.	2.00
David Geggie, Quebec.	20.00
J Klint, Montreal.	10.00
Well-wishers, Quebec.	10.00
Rev R H Warden, DD, Mont'al	100.00
G A Greir, Montreal.	25.00

John Stirling, Montreal.....	50.00
Alex Buntin, Montreal.....	100.00
Rev Prin'pal Grant, Kingston	100.00
Rev M McGillivray, Kingston	15.00
W Webster, Belleville.....	10.00
Mrs Scott, Peterboro'.....	50.00
A friend, Peterboro'.....	5.00
Mrs Fairbairns, Peterboro'..	5.00
J Craick, Port Hope.....	10.00
D C Chisholm, Port Hope....	10.00
William Craig, Port Hope ..	20.00
Peter Brown, Port Hope.....	10.00
R A Corbett, M.D, Port Hope	10.00
A W Pringle, Port Hope.....	5.00
Mrs McWilliam, Port Hope....	5.00
Rev John Gilchrist, Baltim'e	5.00
Mrs Thomson, Whitby.....	100.00
F Blakely, Bowmanville.....	5.00
D Fisher, Bowmanville.....	10.00
Rev W Burns, Toronto.....	20.00
John Kay, Toronto.....	100.00
Mrs Anderson, Eglington.....	10.00
Mrs Jacques, Toronto.....	50.00
W T McGaw, Toronto.....	25.00
Mr Crawford, Toronto.....	25.00
Mis's Stewart, Mutual st, To'o	50.00
W M Clark, Toronto.....	100.00
J Gormley, Toronto.....	15.00
David Walker, Toronto.....	25.00
J N Reid, Toronto.....	25.00
Davidson & Hay, Toronto....	25.00
Thomas Bain, Toronto.....	10.00
Hugh Miller, Toronto.....	10.00
David McFee, Toronto.....	50.00
Hon Rev W Moreton, Hamilt'n	10.00
Wm Vallance, Hamilton.....	25.00
P McB Reid, Hamilton.....	5.00
John Calder, Hamilton.....	50.00
David Morton, Hamilton....	50.00
A J McKenzie, Hamilton.....	10.00
John Stuart, Hamilton.....	100.00
John Douglas, Sarnia.....	10.00
Rev Wm Farquharson, Dover	5.00
Rev Mr Larkins, Chatham....	5.00
Dr and Mrs Duncan, Chatham	10.00
Wm Coltart, Chatham.....	2.00
A friend, Chatham.....	5.00
Miss Hoig, Chatham.....	3.00
Samuel Glenn & Son, Chat'm	5.00
Mrs Allister Mackay, Chat'm	10.00
P D McKellar, Chatham.....	10.00
J B Rankin, Chatham.....	25.00
John Cowan, Sarnia.....	10.00
James Lambie, Windsor.....	5.00

\$2,334.00

Received during Aug. by Rev. P. M. Morrison, Agent at Halifax. Office, Chalmers Hall, P. O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged....	\$6193.46
Fisher's Grant.....	11.00
St James', Dartmouth, little girls' bazaar.....	10.00
Little Harbour.....	20.00
John McMillan, Restigouche (thankoffering).....	25.00
Stewiacke.....	15.00
Mrs Donaldson, Ottawa (for Trinidad training school)..	100.00
Red Bank and Whitneyville..	22.00
Rev J D Murray.....	5.00
Lake Ainslie.....	16.00
Cow Bay, C B.....	18.45
Bequest Chas Grigor, Cove Head, P E I.....	100.00
Bethel ch, Scotsburn	74.55
Summerside.....	50.00
Pleasant Bay S S, C B.....	3.50
Cape George.....	4.18
A friend, Blue Mountain....	12.00
Middle Musquodoboit	8.10
A B R M.....	5.00
North Sydney.....	25.00
Middle River, C B.....	16.00
Springfield and English Settlement	10.00
St. Luke's, Bathurst, Yo'hall	2.50

Ebenezer ch, Saltsprings....	50.00
Mechanics' Settlement and Waterford.....	13.00
Geddie Memorial Fund.....	30.00
Hy Mackenzie, Gerrard's Is'd	3.00
Faithful Orange lodge, Spry Bay.....	7.50
Sheet Harbour S S.....	52.40
Gore and Kennetcook.....	81.50
Collection Union Service of Song, Athol.....	4.00

\$6991.14

HOME MISSIONS.

Previously acknowledged....	\$1489.21
Less over-credit to Bla'kville and Derby in Aug Record..	2.00
	\$1487.21
Stewiacke.....	15.00
Lunenburg.....	43.00
Int L A Archibald.....	13.74
Summerside.....	12.00
Canard.....	10.00
Middle Musquodoboit.....	4.50
St. Luke's, Bathurst: Youghall, 2.50; Belledune, 4.10....	6.60
Union ch, Hopewell.....	52.10
West Cape and Campbellton	4.00
Mr Alex Laird (returned) ..	20.00
Prince St. Pictou.....	115.83
United ch. N G.....	213.00
Dividend Union B of H'fax..	4.50

FOR THE NORTH-WEST.

Summerside..	25.00
Friend, Boston.....	2.00
Friend, Stewiacke.....	5.00
St Matthew's, Pugwash	11.45

\$ 2044.93

AUGMENTATION FUND.

Previously acknowledged....	\$ 401.50
St Peter's, N S (ad'l)	8.50
Stewiacke.....	15.00
Bequest Charles Grigor, Cove Head, P E I.....	50.00
Gore and Kennetcook.....	20.00

\$ 495.00

COLLEGE FUND.

Previously acknowledged....	\$2226.12
Int C W Smith.....	11.50
Coupons Halifax debentures	21.41
Div B of N S.....	112.00
Div Merch B of H'fax	48.00
St Andrew's, Truro.....	50.45
Int J H Marks	75.75
Int Mary Rodgers.....	50.40
Bequest Charles Grigor, Cove Head, P E I.....	50.00
Garden Hill.....	2.00
Lang-side.....	1.00
Middle Musquodoboit	1.80
Noel.....	13.90
St Luke's, Bathurst	12.25
Coupons Milton school debentures	60.00
Div Peoples' B'k of Halifax	90.00
Int deposit receipt	1.50
Div Union Bank of Halifax..	307.50
Rev S Rosborough.....	5.00

\$3140.58

MANITOBA COLLEGE.

Previously acknowledged....	\$ 21.00
St. Luke's, Bathurst, Yo'hall	5.00

\$ 26.00

BURSARY FUND.

Previously acknowledged....	\$ 192.50
Lunenburg.....	19.00
St James', Charlottetown....	25.00
Springfield and English Settlement.....	5.00

Coupon N S debentures.....	25.00
Dividend Union B of H'fax..	4.50

\$ 271.00

AGED MINISTERS' FUND.

Previously acknowledged....	\$ 547.96
St James', Charlottetown....	15.00
Canard.....	3.00
Middle Musquodoboit.....	1.25
Springfield and English Settlement.....	2.16
Rev J D McFarlane.....	7.60
Rent Jesse Cumminger.....	20.00
Cape North.....	3.50
Int deposit receipt	1.40
Div Union Bank of Halifax..	22.50

\$ 624.37

PRESBYTERIAN MINISTERS' W & O FUND, MARITIME PROVINCES. Rev George Patterson, D D, Secretary.

Receipts from 21st July to 31st August, Ministers' Rates:—Revs T Sedgwick, W Wilson, and Dr Jardine, \$14.20 each; R C Quinn, J Rose, and J Wallace, \$17.50 each; E D Millar, \$26.58; and Thomas Duncan, \$19.45. Total, \$141.13, of which \$5.83 for fines and interest.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, 198 St James Street, Montreal, Treasurer of the Board of French Evangelization, to September 6th, 1890.

Already acknowledged	\$3168.22
Ayr, Knox ch.....	51.03
East Normanby.....	2.77
Nelson, St Pauls.....	5.15
Dunblane.....	6.00
Osgoode.....	16.00
St Thérèse, G'de Frenière, &c	7.28
Shanks' Group	9.40
Eramosa first ch.....	10.00
Forest	10.00
Consecon and Hillier.....	3.00
Thanet and Ridge	0.25
New Dundee, Ont	1.86
Huron ch, Ripley.....	3.95
Roslin and Thurlow	8.00
Morton	3.19
Ellisville	1.36
California.....	0.45
Keene.....	23.00
Manchester	11.66
Arden, Man.....	5.00
Millbank.....	15.00
Buffalo Lake, N W T.....	5.00
Flos, Knox ch	2.80
Gibson, ...	1.20
Motherwell.....	10.50
Avonbank	8.50
Dundas st ch.....	3.00
Bayfield Road.....	4.00
A friend, Manitoba.....	3.00
Dalhousie Mills	18.00
Matawatchan and Griffith..	2.50
Wilbur, etc.....	4.75
East Williams	15.00
Mille Isles.....	0.25
Calabogie.....	5.79
Carlow and Mayo.....	15.00
Bearbrook and Navan.....	4.00
Margaree Harbor.....	4.50
Cheticamp.....	5.50
Big Intervale.....	3.00
Warsaw and Dummer.....	6.00
Gamebridge.....	10.09
Rose Valley, PEI, L.O.L, 1154.	6.25
Toronto, Bonar ch	3.62
Sawyerville.....	4.00
Kinistino, NWT.....	0.65
Aylwin, Que.....	4.11
Oneida.....	7.00
Carlisle	5.00
Waskada, Man.....	10.00
A friend.....	5.00

Lochaber, Que.....	6.00	Mrs J Ohman, St John's, Nfld	6.30	Fletcher SS	10.00
Norwood, Que.....	5.00	Friend of the cause, Parrsb'ro	5.00	Two friends, Stonewall, Man.	5.00
Cote-des-Neiges & St Laurent	13.00	St James, Charlottetown....	45.00	A friend.....	5.00
Mimico.....	2.00	Tatamagouche.....	23.00	Galt, Knox ch SS	100.00
Admaston.....	8.60	Middle Musquodoboit.....	3.35	Miss E J Tucker, Sorel, Que.	1.00
Singhampton, Pres ch.....	8.20	A B R M.....	5.00	Mr C H Tucker, Sorel, Que .	1.00
Harvey Mission field.....	5.36	Canard.....	5.00	Mr W L Tucker, Sorel, Que..	1.00
South Indian, O.....	4.00	St Luke's, Bathurst, You-		Mr Pauly Antoine, Montreal	2.00
Grenville, Que.....	1.40	gha, 12.00; Dunlop. 1.65.....	3.65	<i>Per Rev. P. M. Morrison, Halifax:—</i>	
Rev D Williams, Beaverton, O,		Clifton, P. E. I.....	8.00	St James SS, Dartmouth.....	25.00
Methodist ch.....	5.00	Knox ch, Wallace.	19.00	<i>Per Rev. Dr. Reid, Toronto:—</i>	
Darling, Ont.....	9.00	Little Harbor.....	8.00	Belle Wightman.....	2.00
Jas Stewart, "Banker," Til-		St Matthew's, Pugwash.....	5.06	— — —	
bury Centre, Ont.....	50.00	Hy McKenzie, Gerrard Island	1 00	<i>P. A. T. Building Fund.</i>	
Cape North, NS.....	4.00	Faith'Orange Lod'g, Spry Bay	17.50	Already acknowledged.....\$	751.39
Joliette, Quebec.....	1.00	Moser River.....	4.25	New Glasgow, Que.....	2.00
Chinguacousey 2nd, & Prayer		Quoddy.....	3.43	Mrs Angus McIntosh, Alvena,	
Meeting in Inglewood	12.00	Dufferin Mines.....	2.50	NWT.....	2.00
Avoca, Que.....	11.00	Sheet Harbor.....	7.47	Mrs M Forbes, Fletcher, Ont.	5.00
Buctouche & Mill, Creek, N B	8.00	Spry Bay.....	4.34	Halifax, St Matthew's SS...	8.00
French Miss'n, Que, Rev T Z		Pleasant Harbor.....	0.42	Mrs A McDonald, Ripley....	2.00
Lefebvre.....	2 50	Tangier.....	3 72	Per Mrs D H McKenzie, Lan-	
Bancroft, Que.....	4.51	West River and Green Hill..	37.64	caster.....	1.50
L'Amable, Que.....	2 60	Greenfield, N.B.....	1.50	Per Mrs Logan, Lyons Brook,	
River Desert and Northfield.	7.50	<i>Per Rev. Dr. Reid, Toronto:</i>		NS.....	6.25
Plantagenet, O, Pres ch.....	5.35	Seaforth, 1st ch.....	32.01	Per Mrs G McLean, Port	
East Templeton, Que.....	10.00	Chatham, St. Andrew's	5.00	Hawkesbury.....	1.50
Murdoch McKay, Bervie, Ont.	1.00	Uxbridge.....	6 00	Miss E Rivard, Montreal....	5.00
Hector McKay, Bervie, Ont.	8.34	Walkerton, Knox ch.....	37.00	"Horton Landing".....	1.00
N Williamsburg, Ont.....	3.45	Esquesing, Union ch.....	30.20	A Seaborn, East London.....	1.00
Melville, ch, Toronto.....	10.00	Belle Wightman, W Hall, Man.	2.00	WH Dumardis, South Roxton	1.00
Bobcaygeon, Knox ch.....	3.0	Grand Valley.....	4.00	<i>Per Rev. P. M. Morrison, Halifax:—</i>	
Namur, Que.....	26.00	Palmerston.....	15.00	Friend of the cause, Parrsb'ro	5.00
St Anne, Ill, US.....	2.41	Attwood.....	23.50	COLIGNY COLLEGE.	
Hills Green, Ont.....	16.00	POINTE AUX TREMBLES SCHOOLS.		Already acknowledged.....\$	31.50
Cornwall, Knox ch.....		Received by Rev. Dr. Warden 198		Brockville, Ont	10.00
<i>Per Rev. P. M. Morrison, Halifax:—</i>		St. James Street, Montreal, Treasurer		MONTREAL COLLEGE.	
Georgetown, PEI.....	11.53	of the Board of French Evangelization		Cornwall, Knox ch	40.00
Lunenburg.....	35.00	to Sept. 6, 1890.		LUMBERMANS' MISSION.	
Stewiacke	12.65	Ordinary Fund.		Cornwall, Knox ch.....	10.00
South Richmond.....	3.50	Already acknowledged.....\$	566.21		
Coldstream.....	6.72	Brule, N S, Union W M Soc.	23.00		
Lower Stewiacke	11.65	Mrs Forbes, Valetta.....	25.00		
Red Bank and Whitneyville.	10.07	Valetta SS.....	15.00		
Rev J D Murray.....	2.00				
Summerside	30.00				

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FACULTY OF ARTS.—(Opening September 15th, 1890.)

DONALDA SPECIAL COURSE FOR WOMEN.—(Sept. 15th, 1890.)

FACULTY OF APPLIED SCIENCE.—Civil Engineering, Mechanical Engineering, Mining Engineering, and Practical Chemistry. (Sept. 16th, 1890.)

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FACULTY OF MEDICINE.—(Oct. 1st., 1890.)

FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE.—(Oct. 1st, 1890.)

FACULTY OF LAW.—(Oct. 1st, 1890.)

McGILL NORMAL SCHOOL.—(Oct. 1st, 1890.)

Copies of the Calendar and of the Examination Papers may be obtained on application to the undersigned.

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Acting Secretary.



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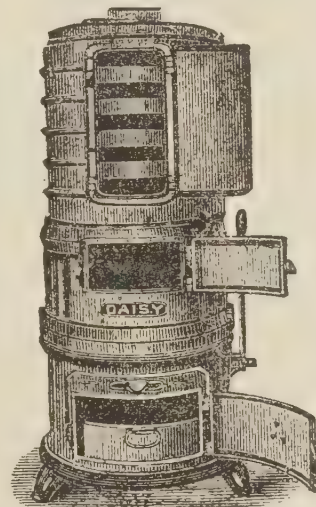
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1880...	141,402.81	911,132.93	3,881,479.14
1889...	563,113.67	2,250,000	17,007,758.86

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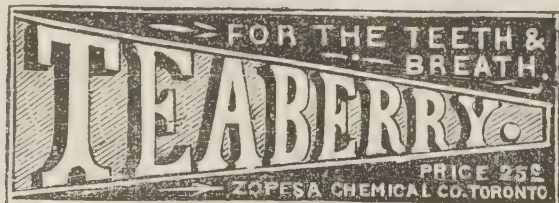
The diplomas of the College have come to be regarded by business men as among the best certificates of character and ability.—*Canadian Trade Review*.

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Presbyterian Record

FOR THE

DOMINION OF CANADA.



NOVEMBER 1890.

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PRESBYTERIAN RECORD

FOR THE

DOMINION OF CANADA.

No. 11.

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A New Enterprise.

AS instructed by the General Assembly, the Committee on the *Record* are making arrangements for the publication of an illustrated monthly magazine for the youth of the Church, specially adapted for the use of scholars in the Sunday-schools and Bible-classes of the Church. When this subject first came before the General Assembly, by overture from the Presbytery of Ottawa, it was remitted to this committee to enquire into the practicability of publishing such a periodical. Due enquiries having been made, the *Record* Committee reported that, in view of the vast importance of such a publication, endorsed by, and under the control of the General Assembly, they were prepared to recommend that immediate steps should be taken for commencing such a publication, and bringing it under the notice of the congregations and Sabbath-schools of the Church. The General Assembly endorsed this recommendation and instructed the committee to commence the new monthly in January, 1891.

It having come to the knowledge of the Assembly that an excellent monthly paper of this kind has been published for some years past by the Rev. E. Scott of New Glasgow, N. S., under the name of the *Children's Record*, and that said paper is extensively circulated in the Sunday-schools

of the Church, and whereas Mr. Scott has announced his willingness to hand over to the Church the paper now published by him, the Assembly appointed a committee to confer with Mr. Scott in this behalf; the result of the conference being an agreement on his part to implement the offer referred to, on condition that the new magazine shall remain the hands of the Church and be not surrendered to any private party. Whereupon the Assembly recorded its grateful recognition of the useful services Mr. Scott has rendered to the Church and the cause of missions by his self-denying labours since the establishment of the *Children's Record*, and thanked him for his generosity in thus gratuitously transferring an established and successful enterprise to the Church.

A prospectus, with full particulars as to the size and price of the new illustrated magazine and Children's Record, will be sent as soon as possible to all the ministers and superintendents of Sunday-schools in the Church. All that seems necessary to add at present is that the committee to whom this matter has been entrusted, relying on the hearty support of the office-bearers of the Church, will use their best endeavours to give effect to the deliverance of the General Assembly by making arrangements to issue the new paper early in January next at a price that will bring it easily within the reach of all for whom it is intended.

The Field is the World.

OUR Home Mission field, as we have repeatedly remarked, is of such vast extent and unspeakable importance that it must ever hold the first place in our affections. To make a show of supporting Foreign missions, and to overlook the claims of our Home missions, would be the height of inconsistency; and to say that we have enough to do at home without giving a thought to the regions beyond, is equally indefensible. There is an urgent call on the Church to do the one and not leave the other undone.

Our Foreign missions it is true are a few small specks on the surface of the great round world; yet small as they are, they are precious in the eyes of tens of thousands of our members. What affection, what prayers cluster round the New Hebrides mission, the Trinidad mission, the Formosa and Honan missions, the Central India mission, and our mission to the poor Indians in the North-West! Our sympathies and prayers cannot be limited to any one narrow spot. For when we, in thought, reach the New Hebrides, the vast Pacific expands to our vision. From Trinidad we view South America, if not also India. From Central India we look out upon the great peninsula of Hindustan. Our Chinese stations bring us into communication with the greatest and oldest of kingdoms on earth. Our operations among three thousand of our own Indians naturally press upon our hearts the condition of these hundred and twenty thousand brethren dispersed over this vast Dominion. The field is the world—a world which of right belongs to the Lord Christ, and which we His people are to win for Him.

It is most impressive to read reports and letters from our missionaries, such as we have published in these columns, all telling of work and progress, and these *all*, ALL pleading for more help, more consecrated men and women, more liberal financial support, in order to the enlarging of the work. One writes: "If the churches in the home-land could only get a glimpse of the terrible moral and spiritual condition of these heathen people, and the ocean-wide disparity between the workers and the work to be done, the contributions would be millions instead of thousands!"

Brieflet No. 20.

ONE SUNDAY ABROAD.

IN the course of twelve months' continuous travel we attended ninety-five Sabbath-services in fifty-four different places of worship, listening to sixty-five different preachers. Some of these services were on ship-board, some in hotels, some in floating "Bethels," some in grand cathedrals, some in churches, chapels and school-houses, and some in the open air. The preachers belonged respectively to the Episcopal, Presbyterian, Methodist, Baptist, Congregationalist, Lutheran, Reformed, Roman Catholic, and Greek Churches. Leaving out of count addresses delivered in what was to me an unknown tongue, I am free to state that in all that time I heard nothing objectionable in point of doctrine—but then I am not a heresy-hunter. On the contrary, I found some good in all. I select for this concluding Brieflet one Sunday, chiefly because I have a more distinct recollection of it than any of the others; it was at Lucerne, the 19th of September, 1886. We were early astir and walked before breakfast to the top of the hill behind our villa. Such a beautiful, peaceful morning it was! And such a view!—over the loveliest of all the Swiss lakes surrounded by lofty mountains, beyond which the white peaks of the distant Bernese Oberland bounded the horizon. In front of a little chapel a few young girls were on their knees with eyes intent on a stucco figure of the Virgin Mary supporting a dead Christ. Oh that these simple, devout peasants might come to the Living Christ! A pretty maid in Swiss costume, with a book in her hand, came tripping along the path and answered our "good morning" with "*guten tag!*" We followed her to *Maria Hilf*—a very old church hard by our *pension*—where a number of the poorer class were engaged in their early *matin* service, led by a priest in handsome robes, who had for his assistant a boy in white to ring the little bell and swing his incense pot. We had been led to expect that a Presbyterian service would be held in this church at a later hour, but now we learned that Mr. Minto, who had been officiating here for some time, had just returned to his headquarters at Cannes. 9.30 a.m. found us seated in the *Schweitz-Kirche*—the Swiss

Protestant church—of which Rev. H. Altheer is pastor. It is a handsome stone edifice, seated for about 750, and it was filled by a fine congregation. It was communion Sunday. The service was conducted in the German language. At the conclusion of the preliminary service the bulk of the congregation retired. The door was locked. Intending communicants—ninety women and forty men—meanwhile took seats in the front pews—women on one side, men on the other, of the centre aisle. At either end of the communion table stood an elder; the minister standing behind the centre of the table. After reading the warrant, and offering a short prayer, the bread, in form of thin biscuit, was held up and broken in the sight of all. The minister and elders having partaken of the bread and wine, the former moved to the east end of the table while the two elders stood at the west end of it. Those in the pews then came forward in orderly procession, first the men, who after receiving the bread from the minister, passed behind the table to the elders from whom they received the cup and then retired to their seats. The women next came forward in single file and passed round the table as did the men, but in the opposite direction, the relative positions of the ministers and elders having been reversed. Each communicant took three distinct sips of wine, thereby symbolizing, it may be presumed, their assent to the doctrine of the Holy Trinity. When all were again seated, a short prayer was offered, a hymn was sung, and the benediction was pronounced. The service was most solemn and impressive.

Eleven a.m. The same church is filled with an English-speaking congregation—all tourists. The prayers and lessons are read by two young men, one of whom becomes embarrassed when he comes to the intercession for kings and governors, but gets through somehow. A short, dark-visaged clergyman, in full canonicals, ascends the pulpit, and preaches an admirable discourse from Luke 7: 47, "Her sins which are many are forgiven," etc. He said he would base his remarks upon the thoughts of a great preacher who had made a special study of this subject. Yet he himself was a great man. The preacher was none other than the Very Rev. H. D. M. Spence, D.D., Dean of Gloucester cathedral—a skilled lin-

guist, sometime editor of the *Pulpit Commentary*, and a voluminous author. At 4 p.m. we attended choral service in the *Hof-Kirche*, the grand old cathedral, celebrated for its magnificent organ, and no less magnificent organist. Then we strolled through the "Gottesacker"—a large enclosure filled with mural monuments, every one bearing the emblem of the cross, and most of them nearly covered with floral decorations. The inscriptions were very brief, usually followed by a verse of Scripture such as this,—*"Wachet, den ihr wisset nicht welche stunde euer Herr kommen wird;"* Matt. 24: 42. At 5.30 p.m. the *Schweitz-Kirche* was again filled by a fashionable English audience, and again Dean Spence preached a beautiful sermonette from Ephesians 4: 32,—*"Be ye kind one to another."* "How much good often comes from merely a kind look, or a sympathetic touch of the hand! Try to think kindly of others, make allowance for their failings, their different ways of looking at things, their education or the want of it, their eccentricities. How often we indulge in unkind criticism! What if God should judge us as we do too often our fellowmen? *Act kindly; speak kindly—generously.* We have all received more than we can ever repay. We owe it to God and to man to do good to all as we find opportunity."

Those evening bells! Who that has ever heard them chime eight o'clock, in the gloaming of a still Sabbath, can ever forget them? We sat on the hill-side and listened till we fell into a dream. One stroke from the cathedral bell was the signal for all the church bells in town to chime the hour. One at a time; each differing in tone, but all soft and musical, in turn took up the refrain—eight o'clock! Last of all—louder and deeper than all—the great bell of the *Hof-Kirche* thundered eight o'clock! The echoes rolled out into the night air and reverberated from the frowning cliffs of Pilatus. With gradually decreasing force the bellman kept on pulling the ropes for a long time—each impact giving forth a softer sound until at length it died away into a scarcely audible murmur. Listen! I think I hear it still. It is gone! and the stars have taken up their nightly vigils over a scene of matchless repose. Good-night! *Good-night!* J.C.

Missionary Cabinet.

THOMAS GUTHRIE.*—THE PICTORIAL PREACHER.

DR. GUTHRIE surpassed all the preachers of his time in word-painting. It is alleged, indeed, that he cultivated the pictorial and illustrative style almost to the exclusion of that which was doctrinal; hence his reputation was rather that of a pulpit orator than a theologian. He will be best known by posterity as the large-hearted, sympathetic philanthropist who was never more in his element than when lifting the fallen out of their misery and setting them among princes.

Dr. Guthrie was proud of his lineage, and traced his descent from that Rev. James Guthrie, of Covenanting fame, who was executed at Edinburgh in 1661. He was born in Brechin, 12th July, 1803. His father was a leading merchant and the provost of that ancient town in Forfarshire which is said to have been the capital of the Pictish kings. His mother, who worshipped with the Seceders in the *Maison Dieu*—an old R. C. chapel, founded by William de Brechin in 1256—was an eminently pious woman, which led Guthrie to say that “he drank in the gospel with his mother’s milk.” Both his parents desired from his childhood that he should be a minister, a choice in which he readily acquiesced. At the preposterously early age of twelve he was sent to Edinburgh University where he was rather conspicuous for fun and fighting than for scholarship. He completed his eight years’ curriculum, however, creditably enough, two years before he could be taken on his “trials” for license, which ordeal he passed satisfactorily in 1825, in the old cathedral of Brechin, where he delivered his “popular discourse” in the presence of a large congregation. His first “sermon,” technically so called, was preached in the neighbouring parish of Dun, where he acquitted himself much better than he had anticipated. Disappointed in immediately getting a parish, he took a trip to the Continent, and on his

return, meeting with no better success, he accepted a situation in a Brechin bank, where he spent two busy years not unprofitably. On the 13th of May, 1830, he was inducted as minister of Arbirlot, at a cost to himself, he says, of some sixty pounds—one half of which went for fees to the Crown, and the other to defray the cost of the inevitable “Presbytery dinner”—now happily a thing of the past, so far as unseemly excesses are concerned. He threw himself heartily into his work as a parish minister, and immediately became popular. He carefully noted the effect of the simple stories and sketches from every-day life which he introduced into his sermons, and cultivated what seemed to *take best*, at the same time that he studied elocution, until he became a thorough proficient in the histrionic art. Too poor to keep a gig and too wise to get into debt, he extemporized a carriage somewhat after the fashion of a Canadian *caleche* in which he went from place to place to take part in public meetings, where he was always “a host in himself.” In a short time he had already made his mark as a platform speaker. This led to his appointment, by the Town Council of Edinburgh, as colleague with Mr. Sym in the old Greyfriars’ church. A more congenial sphere could not have been found for Guthrie. The church and church-yard were both invested with hallowed memories. Among the ministers of this church there had been Alexander Henderson, Robert Rollock, Principal Carstairs, Robertson the historian, Dr. John Erskine, Dr. John Inglis, and many other illustrious men. In the graveyard was the flat tombstone on which the Covenanters had spread out the Solemn League and Covenant which they signed with blood drawn from their own veins, and the martyrs’ monument, marking the spot where hundreds of the Covenanters lie buried. In his new sphere, Guthrie found ample scope for his versatile talents. He soon became immensely popular. But he cared less for the applause of men than for the souls of the neglected masses in the old town. For their benefit he instituted a service in the old Magdalene chapel in the Cowgate, where he continued the pictorial style of preaching that had proved so successful in Arbirlot. Though he preached *extempore*, he never neglected careful preparation. His

* AUTOBIOGRAPHY OF THOMAS GUTHRIE, D.D., AND MEMOIR, by his sons Rev. D. K. and C. A. Guthrie, M.A., Edin., 1873.

CORRECTION.—In the biographical sketch of Dr. Andrew Thomson given last month, by a slip of the pen it was stated that “Dr. Thomson was born in 1799.” He was born July 11th, 1779.

hours for study being from six to nine a.m., "after he had kindled his fire and made his cup of coffee." The winter of 1837-38 was unusually severe, and his door would be besieged every day by crowds of half-naked men, women and children, shivering with cold and hunger. Most of these he visited in their wretched homes, which revealed unutterable scenes of misery. For the development of his plans of territorial mission work it became necessary to separate from old Greyfriars and have a parish to himself. A new church, St. John's, was erected for him in the Nether Bow, where he commenced the greatest work of his life in the slums of Edinburgh; and when his adherence to the Free Church, in 1843, necessitated his leaving that church, and its emoluments, a second St. John's was built for him on the Castle Hill. In that charge he had for his colleague Dr. Hanna, the son-in-law and biographer of Dr. Chalmers who, after Dr. Guthrie's death, testified in the most emphatic manner his ardent admiration and affection for him. "There is not upon record," he says, "the account of any such *kinds* of crowds as those which constituted continuously for years and years, Dr. Guthrie's audiences in Free St. John's—Peers and peasants, millionaires and mechanics, the judge from the bench, the carter from the road-side, the high-born dame and the serving-maid—all, for once, close together." Hugh Miller, Sir James Y. Simpson, Dr. Begbie, and other celebrities were members of his congregation. In addition to his onerous parish work, Dr. Guthrie took a leading part in most of the religious and philanthropic movements then going on. He threw himself heart and soul into the great voluntary controversy, the anti-patronage crusade, the church extension scheme, and temperance reform. His grandest achievements, however, were the Ragged Schools he introduced in Edinburgh, and the creation of a Manse Fund for the Free Church—the sum of \$580,000 being raised for the latter purpose, chiefly through his efforts in the course of a single year.

Failing health compelled him to retire from the active duties of the ministry in 1864. He was then appointed Editor of the *Sunday Magazine*, which under his management attained phenomenal success. During his later years he travelled much

on the Continent, and enriched the magazine with his graphic sketches of men and things. Nothing delighted him more than his visits to the Vaudois valleys as a deputy from the Free Church. On one occasion, when reporting his mission to the Assembly, he remarked that to his surprise he found the Waldenses used a liturgy in their church service. "Having made that discovery," he added jocularly, "In my speech before the Synod, I fiddled on that string!" This was eminently characteristic of the generous and catholic spirit by which he was ever animated. He was absolutely free of narrow-minded sectarianism. After a somewhat protracted illness, he died at St. Lechaards-on-Sea, 23rd February, 1873, in the 70th year of his age. "The calmness with which he contemplated his approaching change surprized everyone. So gentle was the departure, that the moment could scarcely be noted when the sleep of exhausted nature passed into the sleep of death."

Presbyterianism in B. Columbia.

NEW WESTMINSTER, B.C.

THE city of New Westminster, in the province of British Columbia, stands on a magnificent and very healthy site on the north bank of the Fraser river, about sixteen miles from the Gulf of Georgia, and is the only river port for ocean going vessels in British Columbia. The city is the centre and chief business place of the finest agricultural, fishing, lumbering, and manufacturing district in the province. It is specially well adapted for manufactories of all kinds. Since connection was made a few years ago, by a short branch line of railroad of eight miles with the Canadian Pacific Railway, the city, formerly small and struggling, has made very rapid progress, and now contains an intelligent and enterprising population of about nine thousand. The New Westminster southern railway connecting the city with the United States system of railways, a little over twenty miles to the south, is almost completed, and has already given a great impetus to the business and prospects of the city. All the principal religious denominations are well represented, and have handsome and commodious churches,—the Presbyterian

Methodist, Church of England, Reformed Episcopal, Baptist and Roman Catholic. The first named is perhaps the strongest in wealth and numbers. The Methodists and the Church of England are making most commendable efforts to keep pace with the growth of the city—the former by appointing a second minister for the city work, and building two additional churches, and the latter by starting a third service in the west-end school-house, in addition to their two churches in the centre and east-end. The Bishop is rector of the centre church and employs two assistants, and the Archdeacon is rector of the east-end church. The city contains three among the largest and most expensive public buildings in the province, each with a large staff of officials—The Royal Columbian Hospital, the Provincial Lunatic Asylum, and the Dominion Penitentiary. And, by the way, as it has been stated in the eastern press lately that the Dominion government never appoints any chaplains to public institutions except Church of England and Roman Catholics, it may not be out of place here to say that the writer, a Presbyterian minister, was appointed by that government Protestant chaplain of this Penitentiary eleven years ago, and is still in office. In addition to our many fine public and private buildings, the foundation stone of a Young Men's Christian Association building, to cost twenty thousand dollars, was laid the other day by our worthy mayor, and member of the Legislative Assembly for the city—Mr. J. C. Brown. Mr. Brown is an elder and the Sabbath-school superintendent in St. Andrew's church, and to his ability, liberality, and consistency, Presbyterianism in New Westminster is more indebted than to any other individual ever connected with the congregation.

St. Andrew's congregation was organized by the writer in March, 1862, with sixteen members, and a large number of adherents, nearly all attracted by the gold mining excitement. Service was held in the Court House until December 20th, 1863, when the church was dedicated,—a building holding three hundred people, costing four thousand dollars, and almost all paid for at the time of opening. The first building, however, erected by the congregation, was a manse, costing fifteen hundred dollars (partly finished), as the houses were few, and none to rent, and the missionary's family were obliged to rent a house in Victoria for six months. On the removal of

the writer to Nanaimo in Nov., 1865, the Rev. Daniel Duff took charge of the congregation and remained a year and a half. In Feb., 1869, the writer returned and continued in charge until completely broken down in health, owing to undue exertions in giving supply to several outlying stations: his resignation was accepted in May, 1884, by the Toronto Presbytery, under whose care the congregation then was. The Rev. J. S. McKay, a licentiate of that Presbytery was called and inducted as pastor in August, 1884, but was removed by death in May, 1886. The Rev. Thomas Scouler, the present pastor, was called from Hamilton, Ont., and inducted January 19th, 1887. On the 12th of July, 1888, the corner stone of the new St. Andrew's church was laid by the writer, and the dedication took place Feb. 10th, 1889. This is a handsome and substantial brick building, seating over six hundred people, and costing fifteen thousand dollars, but there is still a congregational debt of eleven thousand dollars. The old church, which is still in a good state of preservation, immediately adjoins the new, and is used for Sabbath-school and lecture room; and adjoining it, again, is the fine new manse built in 1886, costing nearly three thousand dollars.

Since the above was written the Presbytery of Columbia have taken the preliminary steps towards getting a missionary for the east and west ends of New Westminster city.

ROBERT JAMIESON.

Missions to Indians in N. W. T.

REV. GEORGE LAIRD writes as follows from *Crowstand School* in the W. F. M. S. *Monthly Letter Leaflet*:—

We have 55 Indian children in school at present, quite as many as we have accommodation for. They are making encouraging progress under Miss Armstrong and Miss McLean. They are contented and happy, many of them rarely wanting to get home, and none of them ever leaving the school without liberty. Of course they make a great deal of noise, and tax our patience at times severely, but this is to be expected. Mrs. Laird and Miss McLean are kept pretty busy looking after their clothing and keeping it in repair. The larger girls have made wonderful progress in knitting and sewing. The time is not far distant when they shall be able to do all their own knitting. The women, too, have nearly all learned to knit, and come asking for yarn very often. There was a large supply in the boxes, and we were able to give them as much as they needed, but the stock is now getting low. An uncommon interest has been taken in knitting, both by the women and girls, and you can see in any of their houses to-day mits and stockings knitted by themselves. There are also specimens of the girls'

work at the school. The boys too, I am glad to say, have made great improvement. Their deportment, on the whole, affords me much satisfaction. They always render a cheerful obedience, and do any work which is assigned them; they are for the most part diligent at their lessons, and their improvement in manners and general intelligence is very gratifying. Some of the bigger ones speak and write English quite well.

With regard to Mission work, it goes on much as usual. We are badly in need of churches in which to meet, and we hope at least to have one built this spring. In the meantime we hold our meetings at private houses, and often quite a company assembles. The number of stations at which I hold service is six. There are at present 30 members in full communion.

We are now busily at work on the new school building. The foundation is dug, and quite a quantity of stone on the ground. A kiln of limestone is at present burning, which will supply sufficient lime for all purposes. The school-house is to be 24x34 feet inside, with two class rooms on the first floor, and girls' dormitories on the second. We hope to have it ready for occupation some time in the autumn.

Home Mission Work in Quebec.

OUR readers will peruse with interest, the following brief statement from a venerable missionary, who is now retiring from the active duties of the ministry after a lengthened period of earnest and successful labours, which we have reason to know have been highly appreciated by the people to whom he has ministered, as well as by the Presbytery of Quebec:—

Now that I am leaving this interesting field of Christian enterprise at Marlow and Kennebec Road, I deem it my duty to the Home Mission Committee, without whose aid I could not have remained here, to make a few remarks respecting the success that God has been pleased to send our way during the three years and eleven months of my sojourn among this endearing and beloved people. I have visited the whole district—Moose River, State of Maine included,—forty-five miles in extent, five times, and preached four hundred and eighty-nine sermons. As you already know, when I first came to Kennebec Road, there was but one elder and no kirk session and only twenty-seven communicants. There are now five elders and two kirk-sessions and eighty-two communicants. The fifty-five persons added to the roll at our four communions, ranging in age from *seventy-eight* to fourteen years, were all admitted on profession of their faith, and their consistent walk and conversation since prove that we did not make a mistake in admitting them. The Christian En-

deavour meeting for prayer, praise, and Scripture reading, commenced by my son-in-law Warren A. Kneeland, B. C. L., when here recently on a visit, is now conducted every Sabbath evening by the young people. I have been preaching to them every Sabbath morning, and while I have gone twelve miles and return—one Sabbath to St. George, and the other to the boundary line between Maine and this place, the young people have conducted the Sabbath-school and the Sabbath evening meeting themselves. Through praiseworthy efforts of the ladies, a small sum of money was placed in the treasurer's hands towards the erection of a church at Marlow, which is very much required, as at our last communion several persons could not get into the school-house. Notwithstanding our poverty, there has been a small increase in our contributions to the schemes of the church each year. We raised during the first year twenty-two dollars, the second year, thirty-one dollars, and ten dollars for the Bible Society. The fourth summer, (for we can only take up collections during the summer months), we have made our first contribution of twelve dollars for Home Missions, and before I leave we are to take up our second collection for the Aged and Infirm Ministers' Fund.

WILLIAM A. JOHNSTON.

Marlow, 10th September, 1890.

China.

REV. DONALD MCGILLIVRAY has favoured us with the following lines from LIN-CHING:—

Passing along one of the business streets of this city (Lin Ching) my attention was arrested by a flaming advertisement, or poster, pasted conspicuously on a wall. I send you a full translation of it, for it shows the commercial ingenuity of this race, and also sheds light on China's curse—opium smoking. It reads as follows:—

HEAVENLY ORIGIN HALL.

In ancient times the physician went abroad to foreign countries, and got a wonderfully wise prescription for cure of opium smoking. He selected first-class pharmaceutical materials. According to the ancient plan he mixed his medicines. The prescription if taken, the patient will throw away his pipe and lose the (opium) "appetite." Besides, the body will be strong and the frame vigorous. The undersigned are not anxious to make money. They truly cherish a desire and purpose to benefit the world. As the years go on, this medicine is more used, and has more testimony as to its efficacy. Countless officials and merchants have through it got rid of the habit. The prescription is the number one prescription of

foreign countries and of China. The 4 seas and 9 continents know of its fame. The original warehouse is in the capital of the Province of Ssu-chüan. For a long time the 4 seas have known of its reputation. It has spread to Yü-nan, Knei-chow, Canton, Knanghse, Hunan, Hupeh, Shanghai, Nankin, Suchow, Hangchow, Shanlŭng, Kae fung fu, and all places. Every province has it on sale. This medicine is very different from all others. It by no means has any opium ash or substance in it "like other remedies." If you have not the appetite, whether male or female or young children, with any other disease, this remedy, will cure you, most certainly. One ounce for 320 cash (say 13 cts. in gold.) At present there is a shameless man who has forged our trade-mark. False pills are mixed and drunk. His inmost desire is to make money, so that it is hard for people to distinguish the true from the false. Officials and merchants have bought our medicines. It is necessary to recognize one original firm advertisement which has our stamp as evidence. If male or female have taken opium to poison themselves, the original firm has an additional medicine. Having begun to die, the patient will come back to life again. Each time, price 400 cash.

SSU CHUAN, HEAVENLY ORIGIN HALL.

Opium Habit Curing Firm.

A reference to the map will show that the Province of Ssu-Chüan, where the original firm is said to be located, is the most westerly of the provinces of Inland China; and further, recollect that it is the very heart of the *native* opium growing country. Comment is unnecessary.

Household Words.

MISPAH.

When far from the hearts where our fondest thoughts
centre,

Denied for a time their loved presence to share,
In spirit we meet when the closet we enter,
And find sweet communion together in prayer.

And why should one thought of anxiety seize us?

Though distance divide us from those whom we love,
They rest in the covenant mercy of Jesus,
Their prayers meet with ours in the mansions above.

Oh sweet bond of friendship! whate'er may betide us,
Though on life's stormy billows our barks may be
driven,

Though distance or trial or death may divide us,
Eternal re-union awaits us in heaven.

THE JUDGMENT SCENE.

In imagination I am in the burnished Judgment Hall of the last day. A great white throne is lifted, but the Judge has not yet taken it. While we are waiting for his arrival I hear immortal spirits in conversation. "What are you waiting here for?" says a soul that went up from Madagascar to a soul that as-

cended from America. The latter says: "I came from America, where forty years I heard the gospel preached, and the Bible read, and from the prayer that I learned in infancy at my mother's knee until my last hour I had gospel advantages, but, for some reason, I did not make the Christian choice, and I am here waiting for the Judge to give me a new trial and another chance. "Strange!" says the other; "I had but one gospel call in Madagascar and I accepted it, and I do not need another chance." "Why are you here?" says one who on earth had feeblest intellect to one who had great brain, and silvery tongue, and scepters of influence. The latter responds: "Oh, I knew more than my fellows. I mastered libraries and had learned titles from colleges, and my name was a synonyme for eloquence and power. And yet I neglected my soul, and I am here waiting for a new trial." "Strange," says the one of feeble earthly capacity; "I knew but little of worldly knowledge, but I knew Christ, and I made him my portion and I have no need of another chance." Now the ground trembles with the approaching chariot. The great folding-doors of the hall swing open. "Stand back!" cry the celestial ushers. "Stand back, and let the Judge of the quick and dead pass through!" He takes the throne, and, looking over the throng of nations, he says: "Come to judgment, the last judgment, the only judgment!" By one flash from the throne all the history of each one flames forth to the vision of himself and all others. "Divide!" says the Judge to the assembly. "Divide" echo the walls. "Divide" cry the guards angelic. And now the immortals separate, rushing this way and that, and after a while there is a great aisle between them, and a great vacuum widening and widening, and the Judge, turning to the throng on one side, says, "He that is righteous, let him be righteous still, and he that is holy, let him be holy still"; and then, turning towards the throng on the opposite side, he says: "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still," and then, lifting one hand toward each group, he declares: "If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be." And then I hear something jar with a great sound. It is the closing of the Book of Judgment. The Judge ascends the stairs behind the throne. The hall of the last assize is cleared and shut. The high court of eternity is adjourned forever.—*Talmage.*

THE POWER OF ONE.

Many years ago, an invalid lady, whose home was in the country, visited a large city near which she lived, on a sultry summer day. She had business in some of the smaller streets and alleys, and was appalled at the number of pale, puny and sick babies in their mothers,

arms, who were literally dying for a breath of fresh air. What could she do?

"I cannot save all," she said, "but I may save one. There is room for a mother and her child at home."

She took the one mother and her child to her country house, kept them for a fortnight, and then took them home and brought others. Her neighbours followed her example. The next summer the number of children entertained amounted to hundreds; the next, thousands.

Another woman who lived in the city, and had no money to give, was vexed that she could not help in this most gracious charity. "I can at least tell others of it," she said. She wrote an account of it for a New York newspaper.

A third woman, possessed of great wealth, sent a thousand dollars to the editor, with the request that he should open a fund for this noble purpose. The Fresh Air charity was the result. The various organizations throughout the United States, for the removal of poor children from the poisonous airs of the city to the country, have grown out of this first attempt of a single weak woman to save one dying baby.

During the last two years the charity has taken root in England and on the Continent. No one but God knows how many lives have been saved by it.

If the woman who thought of it on that torrid day, as she passed, sick and weary, through the slums, had decided, "I cannot save all, why should I trouble myself with one?" how many lives that might have been saved would have been lost!—*Selected.*

THE HEALING TOUCH.

What is the gospel but the proclamation of the fact that God in Christ has touched humanity and that there is healing power in the touch? The Saviour of the world lays a healing hand on the spiritually diseased; at his touch the sin-sick soul becomes whole.

And as in the initial act of salvation, so all along the line of the life of the redeemed, the healing power of touch is manifested. By living our life Christ touches us in every mood and condition of our lives. Why was it that the Son of God tabernacled in the flesh for three-and-thirty years? Why did he not become man, die, and return at once to the glory he had voluntarily resigned? For this, among other reasons, that by treading the thorny path and undergoing the sorrows of living, he might touch us in every mood and condition. In your moments of despondency and despair you should seek the healing power of this touch. Are you weary? Christ was weary. Are you poor, and do you murmur because of your poverty? Christ was

poor—very poor. What poverty is like unto this?—"The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." None of you so poor as that! Do you labour for God's glory and man's good and find your work crippled by discouraging criticism? Go to Christ for sympathy. The scribes and Pharisees of his day, questioned his motives and condemned his methods. If the one perfect worker the world ever saw was found fault with, why should you fret when your blundering, though sincere, efforts are severely criticised? Are you called on to pass through the fiery ordeal of sorrow? Do the tears trickle down your cheeks as you think of an empty chair at your fireside and an aching void in your heart, or as you cry with the agony of a desire that cannot be repressed—

"O for the touch of a vanished hand
And the sound of a voice that is still?"

"Jesus wept." He who mingled his tears with those of the bereaved sisters of Bethany, is as full of compassion now as he was then. He is the same yesterday, to-day and forever. Go to him, and feel the healing power of his touch.—*Alpha in the Presbyterian.*

ARE YOU IN THE VINE.

I have seen a branch tied to a bleeding tree for the purpose of being engrafted into its wounded body, and that thus both might be one. Yet no incorporation had followed; there was no living union. Spring came singing, and with her fingers opened all the buds; and Summer came with her dewy nights and sunny days, and brought out all the flowers; and brown Autumn came to shake the trees and reap the fields, and with dances and mirth to hold the "harvest home;" but that unhappy branch bore no fruit, nor flower, nor even leaf. Just held on by dead clay and rotten cords, it stuck to the living tree, a withered unsightly thing. So also it is with many who have a "name to live and are dead."—*Guthrie.*

ARE YOU SURE?

"It will be time to think of death," said an infidel, "when I am dying; it is absurd for me to trouble myself about a future life. I cannot believe that I shall live again, after death."—"Are you sure?" said an old man passing by, "are you *sure*?"

The words went home to the infidel. He was *not sure*. If he did live again, what then? He tried to banish the unpleasant thought, but could not, for the old man's question haunted him—his conscience was aroused; it pleased God to touch his heart, and he learned to place his hope where, in life and death, it must certainly "be sure."

Jesus before Pilate and Herod.

NOVEMBER 9. A.D. 33. LUKE 23 : 1-12.

Golden Text, Luke 23 : 4.

COMP. Matt. 27 : 1-4, Mark 11 : 1-5, John 18 : 28-40. After the preliminary examination of Jesus, recorded in the last lesson, the Council decided to bring the accused before Pilate, the Roman Procurator. This was accordingly done. Jesus and his guards entering the Praetorium, or Judgment-Hall:—the Priests, to avoid legal defilement, by contact with Gentiles, then considered as equivalent to contact with a dead body, Lev. 22 : 4-6, remained outside. There, Pilate came to hear them, John 18 : 28. Mark the hypocrisy of men who feared a traditional and ceremonial defilement, and yet were ready to defile their hands in innocent blood. Comp. Matt. 23 : 23. V. 2. *Perverting*—leading the people away from their allegiance to the Roman government. *Tribute*—taxes. This accusation was a direct falsehood, Matt. 22 : 17. *Cæsar*—general name of Roman Emperors. V. 3. *Art thou the King?*—Pilate had re-entered the Praetorium, John 18 : 33. V. 4. *Thou sayest it*—Equivalent to “I am.” Read here John 18 : 34-37, which explains Jesus’ answer and Pilate’s sarcastic exclamation: “What is Truth!” John 18 : 38. He saw Jewish priests, suppose to love Truth and teach it, lying and slandering. He felt that the accused was infinitely better than the accusers, yet had not the courage to set him free, ch. 23 : 20. He goes out to the Priests and tells them he finds *no fault*, v. 4, in Jesus. V. 5. *Jewry*—Judæa, Dan. 5 : 13. V. 6. *as soon as he knew*—Pilate, glad of an opportunity to shift the responsibility upon another, of condemning an innocent man, sends Jesus to Herod, then in Jerusalem. V. 8. *desirous*—See Ch. 9 : 7, Matt. 14 : 2. V. 9. *answered him nothing*—In vain does Herod, the murderer of John, and the incestuous adulterer, question *with many words*. Jesus who had answered Pilate, with *sad gentleness*, will not open his mouth to such a man as Herod. V. 10. The priests stand by, vehemently accusing him: it leaves Him, unmoved and silent. Some accusations are best answered by silence. *Men of war*—Herod’s body guards. V. 11. Herod, irritated at what he rightly felt to be the merited contempt of the Lord, gives vent to his temper, by ill-usage, and derision. He has Jesus arrayed in a “gorgeous robe,” Comp. ch. 7 : 25. This is not the scarlet or purple robe mentioned in Matt. 27 : 28, John 19 : 2. This last was put on him by Pilate’s soldiers, later on. Herod, unable to get anything out of Jesus sends Him back to Pilate. V. 12. *Made friends*—The cause of their enmity is not known. It may have been the massacre in ch. 13 : 2. It has often been noticed, that to condemn the righteous, the most discordant characters will act together.

Jesus Condemned.

NOVEMBER 16. A.D. 33. LUKE 23 : 13-25.

Golden Text, Isa. 53 : 8.

COMP. Matt. 27 : 19-26, Mark 15 : 6-15, John 18 : 39, 19 : 1-16. Jesus having been sent back to Pilate, the Procurator, finding that he could not evade the unwelcome duty of judging him, called together not only the priests and rulers, but also the people, v. 13. He may have hoped for a popular demonstration in favour of Jesus, ch. 19 : 37. V. 14. *No fault*—Although Jesus had unjustly been brought before two tribunals, nothing wrong could be proved against him. V. 16. *Chastise him*—Unless as a concession to Jewish hatred, it is hard to say why Pilate should have one he recognized as innocent, cruelly scourged. Just then, to add to his perplexities, a message from his wife reached him, warning him to have nothing to do with this Just man, Matt. 27 : 19. V. 17. *of necessity*—necessarily—This verse is omitted in the R. V. It is not known when the custom spoken of here, had arisen. V. 18. *Barabbas*—a robber, John 18 : 40, who had also been guilty of sedition and murder, Mark 15 : 7, Luke 23 : 19. The people with loud cries, Mark 15 : 8, asked Pilate to release a prisoner, according to the custom. They may have had Jesus in view, for we see by Matt. 27 : 20, that it was only after some persuasion of the chief priests that they decided in favour of Barabbas, Mark 15 : 11. V. 20. Pilate timidly remonstrated, as he knew that envy was the ruling motive of Jesus’ accusers, Mark 15 : 10. But his voice was drowned by the popular clamour. V. 21. *Crucify Him!*—Jesus! In vain he again speaks to them, v. 20, all the answer he gets is again, “Crucify Him!” V. 22. *A third time*—Pilate hoping still that a milder punishment might satisfy the majority, again proposes to have him scourged, v. 16, and then, to let him go. It is in vain, the multitude, and above their voices, those of the Priests repeat “Crucify Him!” V. 24. *gave sentence*—Before doing this, he washed his hands before them, to show that he was innocent of what he felt was a crime, Deut. 21 : 6-7. This, however, did not clear him by any means. It was his duty to act as a judge, to free the innocent at all hazards, and he did not do it. The people all cried out: His blood be on us and on our children!—In the horrors of the siege of Jerusalem, 40 years later, it was seen how a Righteous God had heard and registered their impious vow. More than a million Jews then perished—Thousands were crucified. Not one stone of their Temple was left upon another. Vengeance is mine, I will repay, saith the Lord. Rom. 12 : 19, Ps. 94 : 1. V. 25. *He delivered Jesus to their will*. Note the contrast drawn by Luke between Barabbas the murderer, and Jesus. Comp. Acts 3 : 14, 15.

Jesus Crucified.

NOVEMBER 23. A.D. 33. LUKE 23 : 33-47.

Golden Text, Isa. 53 : 6.

COMP. Matt. 27 : 27-54, Mark 15 : 39, John 19 : 17-30. A number of Jews were grieved at the result of Jesus' trial. When he was led to be crucified, they followed lamenting, v. 27, 32. He had to carry his cross, John 19 : 17, but being probably found unable to do so, a countryman, Simon of Cyrene, v. 26, was made to bear it after Him. Two other men were to be crucified with Him, v. 32. V. 33. *Calvary*—in Heb. Golgotha, the place of a skull, Matt. 27 : 33. Nigh to the city, John 19 : 20, outside the walls, Heb. 13 : 12. There Jesus was stripped, and nailed to the cross, which was then raised with its living burden. V. 34. *Forgive*—Jesus here illustrates His words in Luke 6 : 28. *They know not*—Comp. Acts 3 : 17, 1 Cor. 2 : 8. This prayer was heard. Many repented and were forgiven, Acts 2 : 37. *cast lots*—Ps. 22 : 18, John 19 : 23. V. 35. *rulers*—Chief priests, Scribes and elders, Matt. 27 : 41. *He saved others*—He cured men of mortal diseases, and even raised some from their graves. *Chosen*—Comp. 1. Pet. 2 : 6. V. 36. *vinegar*—sour wine, the usual drink of the soldiers. He had previously refused a stupefying mixture that was offered him, Mark 15 : 23. V. 38. *King of the Jews*—A "title" was affixed to each cross, to show the crime of the sufferer. This one was in Hebrew, Greek and Latin, the three languages spoken then in Jerusalem. The priests were very angry with Pilate on account of the peculiar wording of the inscription. They wished him to change it. He curtly refused, John 19 : 21, 22. V. 39. *One*—Matthew and Mark say that both reviled Jesus at first. This one touched by the patience and dignity of Jesus, repented. *hanged*—The same word is used in Acts 5 : 30. V. 41. *nothing amiss*—The innocence of Jesus was well known. V. 42. *Thy Kingdom*—His faith, at such a time was indeed wonderful. His prayer was at once granted, illustrating Eph. 2 : 8, 9. V. 43. *Paradise*—the garden of God, i. e. Heaven. 2 Cor. 12 : 4, Rev. 12 : 7. V. 44. *Sixth hour*—noon, a darkness—As it was full moon, it was not an eclipse of the sun, but a supernatural event. Read here, Matt. 27 : 46, 47. V. 45. *the veil rent*—Symbolical of the fact that henceforth, all believers can enter the Holiest, though the blood of Christ, Heb. 10 : 16. Before this, only the High-priest had that right. It was the ninth hour, when Jesus expired, Matt. 27 : 46, after loudly crying "It is finished." John 19 : 30. Luke does not mention another loud cry reported by Matthew and Mark; *Eli! Eli!* etc. Matt. 27 : 46, Mark 15 : 34, nor the words by which he gave John charge of his mother, John 19 : 26. V. 47. *A righteous man*—In Matt. The Son of God, or a Son of God.

Jesus Risen.

NOVEMBER 30. A.D. 33. LUKE 24 : 1-12.

Golden Text, 1 Cor. 15 : 20.

COMP. Matt. 28 : 1-10, Mark 16 : 1-11, John 20 : 1-18. Joseph of Arimathea, a secret disciple of Jesus, John 19 : 38, had the courage to ask Pilate for the body of the Lord. The governor having ascertained that he was really dead, granted the desired permission. Helped by Nicodemus, John 3 : 1, they took down the body from the cross, and after a hasty embalming, laid it in a rock-hewn grave, not far from Calvary, John 19 : 39, and closed its entrance with a massive stone, Matt. 27 : 60. The priests, pretending to be afraid that the disciples would remove the body, and then say that Jesus had risen from the dead, sealed the stone, by Pilate's permission, and put guards at the entrance, Matt. 27 : 62-66. V. 1. *first day*—the Christian Sabbath, or Lord's day, Rev. 1 : 9. *they came*—the women mentioned in Mark 16 : 1 and Luke 23 : 55, 24 : 10. *very early*—yet dark, John 20 : 1. V. 2. *Stone rolled away*—by an angel, Matt. 28 : 2-4. The women had wondered who could move the stone for them, Mark 16 : 3. They found the grave opened, entered it, but did not see any sign of the body, which greatly perplexed them. V. 4. *Two men*—Matthew and Mark only mention the one who spake to the women. They do not say that there was not another. As the angels appeared in the shape of men, Luke calls them "men," Gen. 18 : 2, 16, 22. *Shining garments*—Comp. Matt. 28 : 3, Acts 1 : 10. *White*—type of purity, Rev. 7 : 13. V. 5. *bowed down*—not in adoration, but in reverential awe, Comp. Exod. 3 : 6. Read here, Matt. 28 : 5-7. *living*—Rev. 1 : 18. V. 6. *Remember*—These women then were present when Jesus predicted his death and resurrection, Matt. 16 : 21. Luke 9 : 44. V. 9. *and returned*—The angel telling them to go quickly and tell the disciples, Mark adds and "Peter." This would show the unfaithful apostle, that he was forgiven, and cheer him, Mark 16 : 7. *all the rest*—Comp. Acts 12 : 15. V. 11. *idle tales*—idiotic babbling—nonsense. For similar unbelief, see Acts 12 : 15. V. 12. *Peter*—He was followed by John, but running faster, left him behind, John 20 : 4. The Evidences of the truth of the Resurrection are summarized in 1 Cor. 15 : 4-8. Its importance will be seen by vs. 13-20 of the same chapter. It is the proof of the truth of Jesus' words, and of the reality of his mission. It shows that His atoning sacrifice was accepted, Rom. 1 : 4. It is the pledge of our own resurrection, and when we mourn departed friends, it is our comfort to know that Jesus in whom they sleep is "The Resurrection and the Life," John 11 : 25-26, and that God shall bring them again with Him, 1 Thess. 13-18.

Ecclesiastical News.

SCOTLAND:—Summer is past. And yet, we seem to have been waiting for Summer, all through July and August. September has come in, however, with rare warmth and sunshine, and the farmers are busily reaping an abundant harvest. Canadian ministers who have been spending their holidays with us, are on the wing homewards. Dr. Campbell goes laden with spoils gathered from many a highland glen and lowland meadow, for the pleasure and profit of some favoured Montreal audience, doubtless, during the coming winter. We were rejoiced to see our beloved friend of former years, looking so hale and well. . . Dr. Oswald Dykes of London, has been spending his holidays in the beautiful sequestered little village of Harbottle, at the foot of the Cheviot Hills, and in temporary charge of the Presbyterian congregation there, which is almost entirely composed of shepherds. Many go great distances to attend divine service. . . Dr. Marcus Dods has been supplying the pulpit of Free St. George's, Edinburgh, for the month of August, and attracting large congregations. . . The Rev. John M'Neill, has been preaching in the Exhibition Buildings, Edinburgh, and attracting still greater crowds. . . The sale of Professor Drummond's little book entitled the "Greatest Thing in the World," now amounts to 200,000, and is as rapid as ever. The Professor we notice, has had a narrow escape from an eruption of burning lava, while near the edge of a volcano in the New Hebrides. . . Mary Mackellar, poetess, and translator into Gaelic of "Leaves from our Journal in the Highlands," by the Queen, is dead. The U. P. Church mourns the death of the Rev. Dr. Duff, Professor of Ecclesiastical History. Principal Cairns characterizes him as a "ripe scholar, and an independent thinker; a man of warm affections, and steadfast purpose, able to affect others, not only by his strong character, but by his high sense of honour and of truth, and not least, by a play of humour, which was a means of usefulness. As a preacher he excelled in exposition, and his discourses were most welcome to thoughtful hearers. About his character also, there was a rare catholicity and comprehensiveness." He will be much missed in the session of which he was a member, in the congregation, in the College, the Church and the city. There has also passed away, Dr. Spence, of Free St. Clement's, Aberdeen, in his 80th year; the last of the disruption ministers of that city. And in Dalry, Dr. Stevenson, in his 84th year. The Dr. has bequeathed about \$ 50,000 to Church purposes. . . . The Glasgow Convention, for the deepening of Spiritual Life, takes place next week. Arrangements are being made also for prayer and conference, by the U. P. ministers, in the Hydropathic, Bridge of Allan, and by the Free

Church ministers of the Synod of Perth and Stirling, in Perth. May there be much blessing in all three. Glasgow we know, has been a means of great blessing in former years. Are not such conventions as these a healthful sign of the times. . . Rev. Dr. Chas. Rogers, who has done so much to perpetuate the memories of Scottish heroes, died in Edinburgh on the 18th of September, in the 66th year of his age. D.

ENGLAND:—The mortal remains of Canon Liddon have been laid to rest in St. Paul's Cathedral, where his mellifluous voice was so often heard proclaiming the Gospel message of peace and goodwill to the children of men. The *Saturday Review* says that "he was perhaps, all proportions being observed, the most popular preacher, with educated as well as uneducated hearers, that any country has recently seen." His lecture on "The Divinity of our Lord," if he had left nothing else to posterity, is of itself enough to secure for him, lasting fame. . . Rev. Hugh MacKelvey of Millwall, East London, is dead, at the age of thirty-three. Like Professor Elmslie, he worked himself out, and like him, he died from consequent exhaustion of body and mind. A truer man never served the Master. . . Mrs. Booth, the greatest female evangelist of her time, has passed away to the "better country," after a long and painful illness, borne with most exemplary resignation to the will of God. The "General" has startled the ecclesiastical world, by a proposal to take in hand the regeneration of the masses in England, by a scheme of rescue surpassing in scope and "dash," anything that has yet been attempted in that line. His *modus operandi* will shortly be explained in a book preparing for the press, entitled—"In Darkest England, and the Way Out." It includes industrial refuges and homes, which are to feed settlements in the rural districts and the colonies, and combined with it is a great *matrimonial agency*, designed to furnish men in far away places who desire good wives, with women who would make the best of wives, but who remain spinsters." . . . Expectation is on the tiptoe to hear Rev. John MacNeill's pronunciamento, *in re* his call from Westminster Chapel. . . . The recommendations of the Synodical Committee on "Ministerial Efficiency" have evoked lively discussions in some of the Presbyteries. The sixth clause is the most unpalatable, implying that the Presbytery may dissolve the pastoral tie without hearing the minister in his own defence, or even letting him know that such a summary procedure is in contemplation. S.

IRELAND:—The death of Professor James L. Biggar at an early age is a serious loss to the Irish Presbyterian Church. He was but 36 years old, yet he had attained to a standing in scholarship far superior to that of many that are much older. He was the eldest son

of William F. Biggar, one of the merchant princes of the city of Londonderry. Not many of the ministers come from homes of wealth, but some of those whose origin is of that kind are among the choicest spirits in the Church. Professor Biggar was a fine specimen of this class, and used his advantages well. Soon after completing his course, part of which was taken at some of the famous seats of learning on the Continent, he was settled in Lisburn, where he laboured with great devotion and success until the summer of 1885, when he was elected to succeed Dr. Givan in the Chair of Hebrew and Oriental Literature in the Magee College. He was then but 30 years of age, or a little over. From that time his home was in his native city. He gave himself with rare zeal and devotion to the work of his chair. His piety and gentleness were quite as conspicuous as his scholarship. He has not been strong for some years. He leaves behind a goodly savour as a tribute to his memory. He was married, about the time of his settlement as a pastor, to the eldest daughter of Professor Watts of Belfast. She proved a worthy helpmeet to him, and she lives to mourn his removal. . . . Among the books lately issued and from the pens of Irishmen, there are two that are worthy of more than a passing notice. One is a valuable contribution to the history of the Irish Presbyterian Church, especially in the southern half of the Island, by Rev. C. H. Irwin, of Bray. The other is a History of the Indian Mission of the same Church, by Rev. R. Jeffrey, of Portadown. The latter is a charming book, covering the fifty years since the mission was founded. Mr. Jeffrey had exceptional qualities for the execution of such a work. He was for some years minister of a Free Church congregation in the city of Bombay, and visited the mission stations and saw with his own eyes the work that goes on. His opinions will therefore carry the more weight with those who know him, and they may be taken as eminently impartial. The book is not only of great value as a history, but also one written in a style that is fitted to attract a reader who may not care for missions in the abstract.

H.

UNITED STATES :—The negotiations for union between the Dutch and German Reformed churches, has at length reached a definite conclusion, so far at least, as the finding of a joint committee avails. After long deliberation, they have agreed to recommend a "Federal Union" of said churches, to be represented by an ecclesiastical supreme court, to be styled the Federal Synod of the Reformed Churches, to be composed of twenty ministers and twenty elders from each denomination: this court to meet annually, and to legislate regarding the management of missions, educational and Sabbath-school work, and correspondence with other Churches. It is calculated that ten years must elapse before this Union can

be consummated. Well, half a loaf is better than no bread. This advance may lead to an incorporating union in the near future. . . . The National Missionary Conference, held at Indianapolis, September 3-9, passed off pleasantly; there were 150 delegates present, from twenty states and nine foreign countries. Bishop William Taylor of Africa, was the Nestor of the Conference, and Dr. A. T. Piereson, the Mercurius. The drift of the speeches bore on the importance of prayer for the advancement of the Lord's work, Bible study, methods of work in foreign fields, and the presentation of missionary facts and figures. The majority of the delegates were young men, many of whom are preparing themselves to join the noble army of missionaries. . . . Princeton Theological Seminary has opened with over 170 students. The place is becoming too strait for the small army of students who live here nine months of the year. . . . The new Congressional Library building in course of erection, will be the largest edifice for library purposes in the world, and will cost six millions of dollars. . . . Mr. John R. Rockefeller of New York, has announced his intention to donate a million of dollars, to the Baptist University in Chicago. The same public-spirited millionaire, is reported to have made an offer of \$20,000,000 to endow a new University in New York, to eclipse everything in this country, in equipment and efficiency ! Z.

CANADA :—The event of the season, was the quadrennial Conference of the Methodist Church, held in St. James' Church, Montreal, September 10-30. The Conference consists of one minister in ten of the whole body, with an equal number of laymen, in all, a representative assemblage of about three hundred delegates, including the officers of the missionary, educational, publishing, and administrative departments. The Church in which the meetings were held, is claimed to be the finest Methodist Church in the world. The denomination is the largest of the Protestant Churches in Canada, numbering one-fifth of the whole population, and is rapidly increasing. The Federation scheme, which involves the removal of Victoria University from Cobourg to Toronto, was carried, without debate, by a vote of 171 to 76. A proposal to extend the term of ministerial service from three to four or five years, was negatived by 131 to 104. The Book Concern has been a profitable enterprise. The "Christian Guardian" is said to have the largest circulation of any weekly religious paper in Canada. Strong resolutions were passed favouring a national policy of "Prohibition," *in re* the manufacture and sale of intoxicants, and against the use of tobacco. Dr. Carman, (Bishop of Episcopal Methodist Church before the Union) stands re-elected as General Superintendent, for the next four years, Dr. Sutherland was re-appointed Missionary Secretary, Dr. Dewart, Editor of the *Guardian*, Dr. Witherow,

Editor of the "Canadian Methodist Magazine" and Sunday-school papers, and Dr. Briggs, Steward of the publishing department, West. Rev. S. F. Huestis is re-elected Book Steward for the East, and Rev. Dr. Lathern editor of the *Wesleyan* at Halifax. These are all very able men. A marked feature of the Conference was the number of delegates from other branches of the Methodist family, who came bearing messages of fraternal greetings. The Parent Church in England, as well as the Methodist Church in Ireland, were well represented by Rev. Wallace McMullen, D. D., an eloquent Irishman; but the palm was accorded to a sable brother, Elder Hawkins, of the British African Episcopal Church,—a little man, seventy-nine years old—who, after telling the story of his sufferings in slavery, his adventures in making his escape from the land of bondage, and his labours among his coloured people, brought the house down, by singing a negro melody, which was not only vigorously *encored*, but drew from the audience a collection of nearly a hundred dollars on the spur of the moment. A deputation from the Presbyterian Church in Canada, headed by Principal MacVicar, also received a very cordial reception.

Our Own Church.

THE GENERAL ASSEMBLY FUND.

THE collection on behalf of the General Assembly Fund is appointed to be made in all congregations, which have not other modes of raising the necessary amount, on the third Sabbath of November. An earnest appeal is made to each congregation on behalf of the fund. It may not be invested with the same interest as the foreign mission fund, or the stipend augmentation fund, but in some aspects it may be regarded as equally important, and in some respects more so, for it is essential to the very existence and working of the Assembly, which controls and directs all the work of the Church.

This fund has to bear all expenses of the Assembly, the printing of the minutes, the salaries of the officials, the necessary expenditure connected with all committees which possess no funds of their own, and every year some new expense, not other provided for, is thrown on the Assembly fund. Recently, an annual charge of upwards of \$300, on account of the Presbyterian Alliance, was added to the other expenditure, and this year an amount in connection with the committee on Church architecture. The

total amount required may be estimated, at the very lowest, at \$5,000. Were Presbyteries to see that all the congregations bore their share, this amount should be easily raised. Let every congregation send a contribution—and no contribution should be less than at the rate of FOUR CENTS per member—and the necessary sum could be obtained. Let it be borne in mind, too, that the amount should be raised before the end of this year, 1890, as all expenses connected with the Assembly, the minutes, &c., have to be met before that time. W. R.

THANKSGIVING DAY:—The 6th of November has been appointed, by His Excellency the Governor-General in Council, as the day of National Thanksgiving to God for the blessings of another year. There is much to be thankful for—an abundant harvest, peace and general prosperity, immunity from pestilence, and from those dreadful cyclones and floods that have devastated other lands, and have caused so much loss of valuable life and property. "Oh that men would praise the Lord for His goodness, and for his wonderful works to the children of men!"

CHILDREN'S DAY:—This is likely to become an "institution" with the young people in our Sunday-schools. Several of our congregations have already observed it with much enthusiasm. It is a fine idea, that of bringing together the parents and children of a congregation upon such an occasion. It cannot fail to be profitable.

MISSIONARIES WANTED:—Dr. Robertson, superintendent of missions in the North-West, has sent to the Home mission committee an urgent appeal for at least thirty missionaries to supply the more important stations that have been left vacant by the return of students to the colleges. Severe losses are anticipated if the missionaries are not available for the winter.

PERSONAL:—The thirtieth anniversary of the induction of *Rev. Thomas Sedgwick*, as pastor of Sharon church, Tatamagouche, N.S., was celebrated with demonstrations of joy and gladness on the 19th of September. *Rev. W. H. W. Boyle*, pastor of Knox church, St. Thomas, Ont., has been obliged to go to Colorado for the winter, in the

hope of re-establishing his health. *Rev. George Bruce*, of St. David's church, St. John, N. B., has been named for the Principalship of the new Government Industrial School at Regina, N.W.T. The St. John people will not like that. *Rev. James Hally*, of St. Thérèse, Que., is still detained in Scotland from the effects of his recent severe illness, but is recovering. The report that *Rev. D. L. Macrae* had gone to Britain for his health is contradicted by the fact that he is at present residing in Montreal, and is engaged in furthering the financial interests of the Presbyterian College there. *Rev. James Fowler, M.A.*, hitherto lecturer on natural science in Queen's University, Kingston, has been appointed Professor in that department, and his name has been added to the roll of the Presbytery of Kingston. Messrs. *E. G. Walker*, of Montreal, and *Orr B. Bennett*, of Springville, Ont.,—the former a licentiate of the Church, and the latter an ordained missionary, have gone to Edinburgh with a view to taking a post-graduate course in the University of that city. They are both graduates of Queen's College, Kingston, and are to be congratulated on the judicious decision they have come to. The Presbytery of Regina has recorded its sincere regret at parting with *Rev. S. J. Taylor*, who has been appointed Agent for the Board of French Evangelization.

ORDINATIONS AND INDUCTIONS.

NELSON AND DUNDAS, Hamilton:—Mr. J. P. McQuarrie was ordained and inducted on the 30th of September.

KIRKFIELD AND BOLSOVER, Peterborough:—Rev. William Anderson, of Oakville, was inducted on the 9th of September.

BOBCAYGEON, Peterboro:—Rev. William Anderson, of Oakville, was inducted on the 21st of October.

AYLMER, Ottawa:—Rev. Alexander McGee, from the Presbyterian Church of Ireland, was inducted on the 23rd of September.

CHIPMAN, St. John:—Mr. D. McD. Clarke was ordained and inducted on the 25th of September.

MADOC, Kingston:—Rev. S. Childerhose was inducted into the charge of St. Columba and St. Paul's churches on the 30th of September.

PRINCETON AND DRUMBO, Paris:—Rev. W. K. Shearer was inducted on the 2nd of October.

NEWPORT, Halifax:—Rev. J. W. MacLennan was inducted on the 16th of September.

LASKAY AND WEST KING, Toronto:—Rev. Joseph Watt was inducted on the 21st of Oct.

WINNIPEG:—Mr. Jonas Johnson was licensed and ordained as missionary, and was appointed to the oversight of the Martin Luther Icelandic Church, on Kate Street, on the 30th of September. Mr. Johnson, who has been for some time labouring among the Icelanders in Winnipeg as a student, will henceforth minister to them with all the privileges and authority of an ordained minister of the Presbyterian Church. This being the first ordination of the kind in Manitoba, the occasion was regarded with special interest, and the attendance at the meeting of the Presbytery was large.

CALLS:—Rev. John McNeill of Regent Square church, London, England, has declined a call from Erskine church, Montreal. Rev. W. K. Shearer, late of Fitzroy and Tarbolton, to Ashton and Appleton. **Lanark and Renfrew:**—Mr. John McNeill, licentiate, to Lake Megantic, Quebec. Rev. J. R. Craigie, late of Bobcaygeon, to First Church, Eramosa, Guelph, declined. Rev. Wm. Robertson, lately of Waterdown, to East and W. Puslinch, Guelph, accepted. Rev. Robt. Johnson, of Lindsay, to Stratford, declined. Rev. A. Mackay, D.D., to Dawn, Chatham. Rev. J. W. Mitchell to Dresden, Chatham, declined. Rev. George R. Maxwell, lately of Three Rivers, to First Church, Vancouver B.C. Rev. G. L. Gordon, of River John, Wallace, to Earltown, declined. Rev. W. A. Duncan, of Churchill, Barrie, to Sault Ste. Marie, Bruce. Rev. Archibald Lee, of Sherbrooke, Quebec, to Campbell's, B. Columbia. Rev. C. B. Pitblado, of Santa Rosa, Cal., to Nanaimo, B.C., accepted.

DEMISSIONS:—Rev. Alexander Ross of Woodville, Lindsay. Rev. J. R. Johnson of Alvinston and Napier, Barrie.

CHURCHES AND CONGREGATIONS.

Four new churches will be opened this autumn in the immediate neighbourhood of Portage la Prairie, Manitoba. The session of St. James church, Charlottetown, has allocated \$1,000 to establish a bursary in the Presbyterian College, Halifax, tenable two years. The money is part of the estate of Finlay Campbell, placed at the disposal of the session. They give a scholarship of \$500 to the college at Indore. They have sent \$500 of the same estate to the North-West missions. **Guelph:**—Chalmers church has introduced instrumental music into its church services, being the last in the city to do so. Locke Street mission, Hamilton, has been organized as a congregation.

THE CHRISTIAN ENDEAVOUR movement is spreading rapidly in all directions, and fits in well with the scheme for the Higher Instruction of Youth, recently inaugurated with the sanction of the General Assembly. As it is possible to have too much of even a very good thing, it is obviously desirable to abstain from multiplying congregational organizations beyond what are proved to be clearly necessary and advantageous.

PRESBYTERIAL ITEMS.

HURON:—The Presbytery has agreed to transmit an overture to the General Assembly anent uniformity in the public worship of God. **TORONTO:**—This Presbytery is expected to raise \$7,000 for the Home mission committee, and \$5,000 for the Augmentation fund. The Presbytery of MONTREAL has been discussing a very important and somewhat difficult problem—"How to develop the Latent Resources of our Congregations." There is a good deal of talk about Church extension in Montreal, where it is thought there is room for three or four additional Presbyterian churches. Very little has been done in this line since the union of 1875, and in the meantime other denominations have made decided advances. The proposal to divide this Presbytery has been reserved for future consideration. **MIRAMICHI:**—This Presbytery has had a lengthened discussion on the question of Romish interference with the schools, and a strong committee has been appointed to watch educational interests in this part of the Dominion. **KINGSTON:**—The proposal to divide this Presbytery comes up for discussion at next regular meeting; also a plan for the payment of the traveling expenses of members attending the meetings of Presbytery. The report of the Home Mission Committee shews that there were eighteen missionaries labouring within the bounds. **BARRIE:**—A proposal has been made to divide this Presbytery also; the present "bounds" are certainly very wide.

THE COLLEGES.

KNOX COLLEGE, TORONTO:—The forty-sixth session was opened in the College Hall on the evening of October 1st, under favouring auspices. The chief event of the evening was the installation of Rev. R. Y. Thomson as professor of Apologetics and Old Testament literature. In the absence of Rev. W. Frizzel, moderator of the Presbytery of Toronto, Rev. Dr. Reid was called upon to offer up the induction prayer, after which Principal Caven pronounced Mr. Thomson duly inducted, giving him the right hand of fellowship, as did the members of the Senate and Presbytery who were present. Rev. Dr. Laing, Moderator of the General Assembly, who was unable to attend the ceremony, sent an address to the new professor which was read by Professor MacLaren. Rev. Dr. Parsons then addressed the assemblage, dwelling in forcible terms on the need of further expansion in the work of the college so as to keep pace with the rapid increase of Presbyterianism in the western part of the Dominion. Dr. Caven announced that the Senate had conferred the degree of Doctor of Divinity on the Rev. Kenneth S. Macdonald, a distinguished missionary of the Free Church of Scotland in Calcutta. Professor Thomson next delivered his inaugural lecture on "The Evolution in the Manifestation of the Super-

natural," which led the learned professor into an exhaustive and very able and philosophical dissertation on the theory of evolution as understood by the secular school of the present day, and as understood and applied to Scripture truth by the students of Scripture, and all who believe in a Divine First Cause. Rev. Dr. Proudfoot has been appointed lecturer on Homiletics and Pastoral Theology during the whole session, instead of, as in former years, only for part of it. At a meeting of the Alumni, a discussion took place on the subject of instituting a course of special lectures, by eminent divines, on the Current Tendencies of Religious Thought. A committee was also appointed to consider the proposal of amalgamating existing ecclesiastical magazines and instituting one strong Presbyterian Review for the whole Dominion of Canada.

THE PRESBYTERIAN COLLEGE, MONTREAL:—The twenty-third session was opened on the 2nd of October in the Convocation Hall, in the presence of a large assemblage. Rev. Professor John Campbell, LL.D., delivered the opening lecture, having for his theme, "Personal Revelation," which he treated in a masterly manner. In concluding his address Dr. Campbell said:—"There is darkness in the world, but it is not of God; there are curses loud and deep, but the Father blesses. Out of the fountains of life mingle the sweet waters of happiness and the bitter waters of pain, but the same fountain cannot produce two such diverse streams. Too long, through imperfection of human thought and speech, has the Father been clothed with attributes foreign to His holy nature. We want new Luthers as deeply convinced of satanic workings as if he held the arch-enemy bespattered with the contents of the Reformer's ink-horn. Justice will never be done to God until the devil has his due in our apologetic systems, our pulpit ministrations, our common thought and daily life,—until the prayers of God's people rise day and night that he should deliver them from the evil one, and bring Satan under their feet. The great contest is not between the Church and the works of darkness; the great issue in every human soul for itself is this,—who shall reign, the prince of this world or the King of Kings? All that leads to a clearer understanding of this, and to the action upon it is the new apologetic." Principal MacVicar, in closing the proceedings, said that the present session opened under the most encouraging circumstances, double the number of new students, as compared with last year, having entered the college. The whole building was now occupied, and a number of students had to find rooms in the city. They required more accommodation for their students; but they stood in still greater need of additions to the teaching staff, and he hoped that the friends of the College would come to their aid in this respect.

MANITOBA ITEMS.

Manitoba College has opened with brighter prospects than ever. The first University year will have about twenty-five students, and the other years are all large. The Joint-Science scheme has been undertaken, and the lecturers are succeeding well with their enlarged classes. The general University question is quiescent just now. The students are returning from their mission fields, and going to their various colleges. Thirty labourers are needed at once for the various fields in the North-West. There has been a great advance in occupying new stations this year, and it will be a pity if they are left unoccupied for the winter. A new church is to be opened at Oakland, near Portage la Prairie, and another at Holland. Rev. Arthur Bowman, M.A., of Manitoba College, is to be ordained and appointed to Douglas in Brandon Presbytery. The Rev. Mr. Ferry, of Qu'Appelle, is engaged in controversy with the high Church Bishop of Qu'Appelle, as to the "Historical Episcopate." The historical Episcopate has a pretty hard time of it on the free open plains of the North-West! Regina Indian Industrial School is ready for occupation, and it is hoped a prominent eastern minister may accept its principalship. The Indian question is being rapidly solved by these Indian schools. Rev. Jonas Johnson, the first Icelandic Presbyterian minister of the North-West, was ordained by the Winnipeg Presbytery before a large crowd of his countrymen. Lord and Lady Aberdeen have been winning golden opinions in Winnipeg. Lady Aberdeen partook of the communion in Knox church, Winnipeg. On their way back, the Earl and Countess are to be accompanied from Vancouver by Professor Henry Drummond, who is expected to take part in a public meeting in Winnipeg. Winnipeg is becoming on the highway for large numbers of distinguished travellers from east to west. G. B.

SYNOD OF THE MARITIME PROVINCES.

This model Synod met in St. John's Church, Moncton, N. B., on 2nd of October, and continued its sessions till the evening of the 7th. Rev. John McMillan, B. D., was elected moderator. The Synod approved of the action of the College Board, in repairing and enlarging the College Building, Pine Hill. No successor is to be appointed to Dr. Lyall in the chair in Dalhousie vacated by his death. The Synod pays the whole salary of Professor Macdonald of Dalhousie College, (the mathematical chair.) The salaries of the Professors in the Presbyterian College are raised to \$2,000. The College Board is instructed to consider measures for adding to the teaching staff. The Synod expressed continued confidence in Dalhousie College. The report of the Ladies' College, Halifax, shows a total expenditure on buildings of \$71,000. There are over 80 resident

students. The current expenditure last year was \$32,600. The income was about \$1,000 over this amount.

Rev. K. J. Grant addressed the Synod with regard to mission work in Trinidad and other West India Islands, and Demerara. He intimated that the \$4,000 for which he asked, for an institution for training native preachers, has been freely given by the people. Rev. A. W. Thompson has been appointed fifth missionary to Trinidad. Miss Lucy Fisher has been appointed a teacher for the same field. The Synod decided that it was not desirable that the Secretary to be appointed by the General Assembly should hold a common relation to both divisions of the Foreign Mission Committee. In thus deciding, the Synod simply endorsed a resolution of the eastern division of the Committee. The Augmentation Committee has approved of grants amounting to \$10,000. The Synod resolved to ask the Congregations this year for \$9,000, which it is hoped, will enable the Committee to keep up the minimum to \$750 and a manse. A Committee on co-operation with the Methodist Church, was re-appointed. The report of the Hunter Church Building Fund, shows that the Fund now amounts to about \$24,000. Free grants, amounting to \$12,751, have been made to weak churches,—free loans, \$21,430; interest loans, \$10,460. Last year the free loans were \$1,537; loans on interest \$102.50; free grants \$350. The fund has yielded less than usual, because a building belonging to the estate is untenanted. The Home Mission work received earnest attention. Strong resolutions on Temperance were passed—indicating a very general desire among the Presbyterians of the Maritime Provinces for the suppression of the liquor traffic. The next Synod will be held at Halifax, in October, 1891.

Obituary.

REV. WILLIAM FERGUSON, of Kirkhill, Presbytery of Glengarry, died on the thirtieth of August last, after an illness of over four months. Mr. Ferguson was born in the Township of Charlottenburg in 1824. He was licensed by the Presbytery of Huron, and on the 2nd of January, 1873, was ordained minister of the congregation of Glammis, in the Presbytery of Bruce. On May 30th, 1882, he was translated to Kirkhill, where his labours were highly appreciated by a large and attached congregation.

MR. JOHN STEVENSON of Litchfield, Ont., died on the 2nd of September, aged 67 years. Forty-one years of his life were spent in this country. He was ordained to the eldership

when only 18 years of age, and the same time appointed clerk of session in his native parish. In 1854 the first Presbyterian congregation was organized at Litchfield, and Mr. Stevenson was chosen one of the elders. He has occupied that position down to the time of his death, and during most of the time was also clerk of session. He faithfully visited and exhorted the sick, the afflicted and the dying, conducted prayer meetings, superintended Sabbath-schools, officiated at funerals, when no minister was to be had, and officiated in the church on the Sabbath when, from any cause, the minister was absent.

COLONEL McBEAN of Athole Mills, East Hawkesbury died on the 27th of August, aged 84 years. Mr. McBean was a prominent member of the Presbyterian Church, having assisted in the building of four churches. He was a cheerful giver. He has left a widow, seven daughters and two sons to mourn their loss.

MR. WILLIAM MORTON, an elder in the United Church, New Glasgow, N.S., and father of the Rev. John Morton, D. D., of Trinidad, died on the 22nd of September, in the 78th year of his age.

GEORGINA ARCHIBALD, widow of the late Rev. Thomas Christie, missionary to Trinidad, died at Halifax on the 2nd of October, aged 42 years. "She hath done what she could."

Our Home Missions.

THE half-yearly meeting of the Executive Committee met in Toronto on the 7th of October, Rev. Dr. Cochrane, of Brantford, convener. Rev. Dr. Warden, secretary.

Claims were passed upon for augmented congregations to the amount of \$12,253.76, and for mission stations \$24,710.20. New grants were made to home mission fields and to augmented congregations, amounting to between \$5,000 and 6,000.

Applications were made by the Presbytery of British Columbia for ministers for the following new fields in that Province:—Northfield and East Wellington, Mount Lehman and Aldergrove, Mount Chean and Campbell's and Metchosen and Soki.

Minutes were read from the same Presbytery to the effect that the congregation at Campbell's had extended a call to Rev. Archibald Lee of Sherbrooke, Que., offering a salary of \$1,200. They asked the committee to assist in paying the travelling expenses of Mr. Lee and family in the event of the call being accepted, to the extent of \$200. This was agreed to by the committee. The question of holding the autumn meeting of the committee at a later date, so as to permit fuller reports from the mission fields of the Church was con-

sidered, as was also the desirability of the colleges changing the time of their opening and closing. The committee reported the following overture, to be sent to the members of the Home Mission Committee, and by them laid before their respective Presbyteries, that action may be taken in the direction indicated:—

"Whereas in carrying on our mission work in the outlying fields it is found that the month of April is most unsuitable for students reaching their fields and carrying on the work, and that the month of October is one of the very best for missionary effort and for collecting money for service rendered; and whereas the work in our mission fields in the future ought to be done, and will be done to an ever-increasing extent, by students in their literary course; therefore it is humbly overtured to the Venerable the General Assembly of the Presbyterian Church in Canada to change the terms of the theological colleges of the western section of the Church where necessary, so as to open in the beginning of November and close at the end of April."

Rev. Mr. Somerville brought before the committee the propriety of uniting with the Foreign Mission Committee in the publication of a missionary map for circulation among the members and missionary societies of the Church. A committee was appointed to deal with the matter.

MUSKOKA MISSIONS:—Minutes of the Presbytery of Barrie were read, recommending that the salary of Rev. Allan Findlay, superintendent of missions in the Muskoka District, should be increased from \$1,200 to \$1,600 per annum, with travelling expenses. It was decided to refer the latter to the full meeting of the committee in March, with a recommendation in its favour.

Rev. Dr. Roberstson gave an interesting report of his visit to certain districts in British Columbia, speaking particularly of the great spiritual destitution in many parts of that field, urging upon the committee the necessity of sending more labourers at as early a date as possible.

Rev. Dr. Warden and Rev. D. J. Macdonnell reported verbally as to their recent visit to Prince Albert, undertaken in accordance with instructions from the General Assembly.

HOME MISSION LITERATURE:—The question of publishing a monthly periodical devoted to Home mission and Indian work in Manitoba and the North-West was brought before the committee in a recommendation from the Synod of the North-West. It will be ascertained if more space cannot be given to these subjects in the *Presbyterian Record*.

APPOINTMENTS:—The committee made a large number of appointments of catechists and students to stations in Quebec, Ontario, North-West Territory and British Columbia.

Our Foreign Missions.

MISS ROSS goes back to Central India, and will probably be again stationed at Indore, though the Council or Presbytery must definitely decide this.

MISS MINNIE G. FRASER (daughter of Rev. John Fraser, now living in Montreal, but a graduate of the Women's Medical College, Kingston) has been appointed to Rutlam to labour with Rev. J. Fraser Campbell.

REV. NORMAN H. RUSSELL goes to Central India. The Presbytery of Indore will fix his specific field. Mr. Russell was appointed in the spring, but only went out last month.

MISS MAGGIE McKELLAR, M.D., who was also appointed in the spring, and has been spending the summer in London, Eng., taking a special post-graduate course, goes to Nee-much to labour with the Wilsons.

REV. WILLIAM JAMIESON (a Morrin College and Montreal College man) has been appointed to Central India. His specific field will be determined by the Presbytery of Indore.

TRINIDAD:—Miss Lucy Fisher, of Middle Stewiacke, has been appointed by the Foreign Mission Committee (eastern) teacher at Couva. According to our latest advices the missionaries were well, and prosecuting their work with much success.

REV. KENNETH J. GRANT having completed his furlough, sailed for Trinidad a fortnight ago. He has secured the amount of money asked for a building in San Fernando for a seminary. He visited a large number of our congregations, and was most indefatigable in bringing before the people the claims of the mission. We have much pleasure in adding that he returns to his field in fairly good health, notwithstanding the toils of the past few months.

THE NEW HEBRIDES SYNOD:—At its late meeting on Aneityum, the Mission Synod of the New Hebrides, unanimously approved of the action of the "Dayspring" Board in offering for sale the *Dayspring*. The Synod also cordially approved of the steam service to the islands. It was resolved that one more missionary should be settled on Tanna, and that the attention of the Australian churches be directed to the fact. The Synod is of opinion that it would be greatly to the advantage of the New Hebrides that British subjects should settle amongst them as traders and planters. The Imperial Government is asked to secure laws by which British subjects may be able to obtain valid titles to lands, and also lawfully to engage the natives of one island to labour in another. The prohibition to trade in firearms and ammunition in the group should be rescinded or applied to all, and not to British subjects only. The Queensland traffic in native labour is about ceasing, but the French and Germans are still prosecuting the traffic as keenly as ever. The

Synod thinks that in justice to Queensland, and to the islands the traffic should wholly cease. These are the topics of general interest with which the Synod dealt.

Our New Hebrides Mission.

FROM REV. JOSEPH ANNAND.

ANEITYUM, 19th June, 1890.

WE are now at our old home at Anelcauhat attending Synod. Mrs. Annand is also here. There are ten members of Synod present, and three delegates from Australia.

We had a delightful voyage from Santo, the weather being fine. On the voyage down, in conversation with the Rev. A. Hardie, the convener of the Foreign Missionary Committee of Victoria, I suggested that they should let Canada have a visit from Mr. Paton as soon as they can spare him from Australia. Mr. Hardie said they would be very glad indeed to send him for a time, provided the Church in Canada, through her committee, would ask for his services, and pay his expenses and salary during his visit. He is a famous man for raising funds, so that there would be no difficulty on that score. He might give a good impetus to missions generally, as well as helping to increase the interest in this mission. I do not suggest this in view of his getting more laborers for this group, as there is now a new plan proposed whereby we may do without any more men from our own Church. Victoria proposes to occupy Santo, and provide a steam launch for working Malekula largely by teachers and their own men. So you need not fear anything in that direction.

Mr. Paton's book being so popular, he doubtless would do much good in our own Church. If your committee receive the suggestion favourably, an invitation should be sent to the Rev. A. Hardie before the meeting of their Assembly in November, as leave would require to be granted by the Assembly. We are very well, and enjoying our change.

W. F. M. SOCIETY, EASTERN DIVISION:—This Society held its fourteenth annual meeting at Halifax on the 11th and 12th September. There were 125 delegates present representing over 60 auxiliaries and mission bands. The funds reported show nearly double last year's. Twenty-two auxiliaries and eighteen mission bands were formed during the year. Ten life members were added. \$5,000 have been received and more is coming. Rev. Kenneth J. Grant and Mrs. Grant were present during several of the sessions, and Mr. Grant, on one of the evenings, gave a very interesting account of the work of the mission in Trinidad. The Society is doing excellent work, not only in collecting funds for the Foreign enterprises of the Church, but in diffusing mission-

any intelligence among our families. The officers for the ensuing year are:—*President*, Mrs. R. F. Burns; *Recording Secretary*, Mrs. Dodge; *Foreign Secretary*, Miss Fairbanks; *Home Secretary*, Mrs. J. T. Thomson; *Secretary of Young Peoples' Work*, Miss McCulloch, Truro; *Treasurer*, Mrs. S. Waddell, Halifax.

Formosa.

LETTER FROM DR. MACKAY.

ON Sabbath, 29th ult., we sat together for the first time in the newly rented building which adjoins "Mackay Hospital," and is by far the best preaching hall ever secured in Tamsui. At 10 a. m. my subject was John xiii. 34. That is it, "love one another." There is a roundness about that "New Commandment." It is not a *one-sided* thing, but *A* loves *B*, and *B* should love *A*, "as etc." One hundred and thirty, most of whom were our own people, listened attentively. The evening though, was our farewell gathering, after hard work in school and college ere parting for labour amongst the masses. It seemed pertinent to address them on Dan. xii. 14, "But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." Confident I am that these two portions of sacred Truth, which have so many rich thoughts clustering around, stirred up their memories, revived their affections and strengthened their wills to go forth as part of Jehovah's sacramental host, and do battle valiantly to overthrow the kingdom of darkness and devils. The following day, in the midst of abundant tears, children, women and students left, and quietness reigned on College grounds. From 1st inst. to the 11th, I journeyed inland, accompanied by Kod Kan, one of our most talented young men. Upwards of 300 miles were travelled by rail, boat, *sedan chair*, and on foot.

Cities, towns and villages, were entered in our course, such as Bang-kah, Toa-tin-tia, Sin-tung, Pi-kak, Sek-Khau, Tsui-tùg-kha, Lak-to, Kelung, Poeh-taù-à, Palm Island and Loàn-laàn, etc. From the latter tour we returned to Kelung by the old French fort, whence they led A-Hôa Sun-à, myself and burden-bearer blindfolded round and round, up and down mountain and valley, under a scorching sun, to a man-of-war in port, and there detained (really entertained) all night, perhaps through the influence of an intimate Britisher who was Pilot in their service. Be that as it may, I will never forget the kind aged captain who came ashore with us to the *Colonel*. Shaking hands warmly he said "I feel ashamed to have you go through the lines with eyes covered and armed soldiers at your side, but I can't help it, such are the rules of war; take my card in remembrance of being my prisoners on board." Nay; indeed prisoners, but guests, for we were treated most royally, and I sat at his right

hand at the dinner table. He was somewhat surprised though to hear that we were nearly shot by eight scouts. But enough. I penned these incidents at the time, and going over the same ground now they come back fresh as of yesterday, so down are they on this sheet.

In the Kelung church this time we held evangelistic services. At one of them I gave an account of Rev. John G. Paton's well-digging on Aniwa, to the great delight of the entire audience.

Mrs. Mackay and children arrived from Tamsui in time to give us a day's assistance. In those ten days we visited many converts, extracted 663 teeth, discoursed on sinning against heaven to numerous individuals, discussed passing events with scores, declared the folly of idolatry to hundreds, exhorted professed followers of Christ to constancy, and proclaimed salvation through *one* Redeemer to thousands.

"Forth flamed the standard of our King,

Bright gleams the mystic sign,
When life bore death of suffering
And death wrought life divine."

"Hail, Cross of Christ! man's only hope."

LETTER FROM MRS. JAMIESON.

Dear Dr. Wardrope.—At the close of the College and Girls' School, Mr. Jamieson was about visiting stations in the country. For six months in succession, night after night, when their day's work was over, Dr. Mackay called together students, preachers, women and children, from both buildings, to meet in Oxford College for drill. I was very often present to see them, and Mr. Jamieson too attended on week nights when not in the country. I thank God for the privilege of witnessing what I saw there. Every one of that whole band was kept eagerly looking forward and anxious daily to gain one more step forward. Judging from their nightly drill they certainly did so. The bright cheerful spirit and down-right earnestness of those at work, could be plainly seen from the first night to the last, the same. *How* kept unflagging? I saw, and I can only answer "Come and see." The exercises were varied, much singing by all, most of the time at evening meetings occupied by women and children reciting, reading etc., and a little platform speaking by students. The women recited or read a New Testament Catechism, hymns etc., and answered questions on Bible truth, geography of the world generally, and more minutely of China. One example only of what they had stored up, is the names of thirty parables of our Lord that I heard them give without hesitation, and these I know they could also explain. The children—young girls with some younger brothers and relatives—were brought to the Girls' School as the result of a week's evangelistic and other work done by Dr. Mackay at Tōa-tiū-tiā the time Mr. Jamieson and I were at

Thô-à-hng. They learned to read, write, sing and recite, and I believe learned to look forward with eager delight to hours of worship,—indeed special hours were given to the children, and grown folks listened with more than profit. The Girls' School is superintended and managed side by side with Oxford College, and just the same as any other department of the work. Within it, more benefit has been received by women and girls than will ever be put on paper: Nothing without toil. As usual it was no easy task even for Dr. Mackay and Chinese workers to get wives of preachers and daughters of converts—some 30 or 40 moved from the country, and no one near could help seeing that thenceforward *every step of progress cost labour*. In order that as much as possible might be accomplished, Dr. Mackay first arranged for teachers, and taught, then, in keeping everything moving steadily and successfully, directing and suggesting the minutest details, controlling and superintending even to marking daily lessons, hearing recitations and watching teachers at their work. Besides drilling all, he had to do or did do, day by day, hard work, trying and wearying to body and mind—in plain English, drudgery—besides the anxiety warding off sickness etc. Rev. Tân Hé in helping to oversee and carrying out regular instructions, constantly assisted Dr. Mackay, and gave most faithful attention to the Girls' School. Mrs. Mackay was all hours of the day teaching women, when not in class in their own rooms, indeed I could seldom find her at home. Tân Hé's wife gave her time to teaching. Preachers and some of their wives who had better opportunities, when not studying themselves, assisted in teaching others. Even Georgie, Bella, Katie, and Mary Ellen Mackay, who are well advanced for their age, gave part of their time to teaching other children. The truth is, in that building they helped each other. Apart from the regular teaching, Dr. Mackay went himself forenoon and afternoon, taking a force of about a dozen preachers and students from the College to assist in teaching, and I was glad to be there with that band for an hour at a time, to act as one of the number; it was but a few days, however, as a dentist's work hindered me and I had to stop away. In this way all were kept busy, yet their work free from monotony, and hours so arranged that there was no confusion or disorder. Of all the native teachers at work none were paid; the teaching was voluntary. The women and children asked leave, and were allowed to be present in the day time at Dr. Mackay's addresses given to students in Oxford College, thus women had the pleasure of hearing students drilled, and they in turn of hearing the women, and all appeared to be mutually benefitted. The last evening, on June 27th, at the close of their six months' work, Dr. Mackay arranged for us all to meet in Oxford College to witness three marriages, as the parties

themselves wished the ceremony performed there. In presence of all from the two colleges, a few Chinese and about a dozen foreign visitors, three students in succession were united to their brides, who had with consent of parents been brought to the Girls' School previously to be trained. Since then, meeting some of the foreigners present, I heard how much pleased and interested they were. Of different creeds and nationalities, however much or little they may be concerned about missions, they all do thoroughly appreciate hard work and its results, of which they get now and then but a glimpse. Study as usual was thorough—no cramming. Students will never part with the knowledge they have gained, and nothing can ever root out of the hearts of those women, the Psalms of David—the 121st, 103rd, 23rd, 51st, etc.—or the Lord's prayer and His teachings, the ten commandments and other Scriptures.

May they and their teachers, called ever to be buffeted and to beat against the storm, be enabled to overcome to the end. Dr. and Mrs. Mackay and children are away at work in the country, so are Rev. Giâm and Rev. Tân Hé. Mr. Jamieson was here three days ago but is also now in the country.

Tamsui, Formosa, 26th July, 1890.

Honan.

THE following letter from REV. J. FRAZER SMITH, M.D., will be read with special interest at the present stage of our mission to Honan:—

We are patiently waiting and longing for a settlement in Honan. At present the prospect for a speedy settlement is not very bright, but we go forward trustfully and hopefully, knowing that we are under the leadership of our "Great Captain," and He makes no mistakes. We are somewhat peculiarly situated in not having a station of our own to work in, and from it open up new stations. Nearly all the other missions, now at work in China, commenced in one of the open ports, and working from that, opened an inland station which, in its turn, became the basis for still further advances into the interior. No doubt our home people will take this fact into consideration, when they are inclined to be impatient or feel put out at not hearing of results.

It is almost two years since I landed in China, and I am only now beginning to see through a few of the more easy of the many problems which every true missionary has to try to solve. I have been peculiarly fortunate in meeting with a large number of the leading missionaries in China, both north and south, and from them I have learned much. China and the work in China is vastly different today from what it appeared in Canada some

two years ago. Not that the need of these millions of the gospel of Christ appears any the less, for a person has to live in the very midst of heathenism and see its terrible influence day after day in order to form a true estimate of the crying need. Now, however, anything that savoured of romance has disappeared, and we find ourselves face to face with a stern, cold, indifferent heathenism which clings most tenaciously to the past, and which is not going to be moved by merely going through the streets, with a Bible in one hand and a hymn-book in the other, singing hymns and repeating texts of Scripture. No! The missionary must study the characteristics of the people, must know something of their past history and literature, as well as their present needs; he must, in other words, get inside of the people and understand their ways of looking at things. This is no easy task, and to accomplish it requires time and patience, and, with all this, the missionary must bring a loving sympathy to bear upon them, for only thus will he gain their confidence and lead them to listen to the gospel which he endeavours to preach. Having gained their ear, under the blessing of God, their hearts will be touched, but the missionary must be willing to wait for results, and and willing to work on faithfully without results, trusting fully in God's promise, "My Word shall not return unto Me void."

I hope I have learned to lay very little stress on numbers in speaking of the work done. Numbers are very deceptive in counting converts in Canada, but superlatively so in China. There is still another phase of this arithmetical way of treating mission work in which a certain time is fixed within which the world, or a certain portion of it, is to be evangelized, and then the problem is worked out to suit the answer. In the April number of the *Record* you called attention to a statement made by Rev. Hudson Taylor that "a thousand evangelists, each preaching the gospel to fifty families a day, might, within three years of such work (1,000 days), reach every family in China, leaving the evangelist two or three Sundays for rest in each month." Such a thought is very beautiful, and many enthusiastic young Christians, looking at the work from that standpoint, would no doubt be anxious to come at once to China. But let us look at the facts a little more closely. To overtake such a work in so short a time would involve a great amount of labour, and it would be quite a problem to cipher out the number of miles each evangelist would require to walk per day, and travelling in China, at best, is very tedious and most unsatisfactory. Supposing we allow each man five hours a day for walking and getting the families together, etc., and five hours more for steady talking, then he has one hour for ten families, or an average of six minutes per family, of say six or eight souls, and in the majority of cases they have

never heard the sound of the gospel before. Add to this the fact, corroborated by all missionaries, that it is so difficult to express spiritual ideas in Chinese, and you will begin to realize the enormity of the task. I heard a missionary, who has been eighteen years in China and who the natives say can speak like a Chinaman, discourse for upwards of half an hour on a simple gospel truth to just such an audience. He made use of various apt illustrations, and the audience appeared most attentive, but, from questions asked afterward, it was found that the man who had listened most attentively had failed to grasp a single idea. In the first place the people's curiosity had to be satisfied, while in the second place, the terms used to express the religious ideas were new to them or conveyed an idea exactly the opposite of what the missionary intended.

In the June number of the *Record* I noticed an item to the effect that a member of the C. I. M., worth a million, was reported to be living in China on 25 cents a week. As this is very misleading, I have questioned with considerable care a number of Chinese, as to how much it costs them to live, and excepting the "beggar classes," and those on the verge of begging, there are none who can live on as small a sum as that named. In the first place, leaving out of consideration of house rent, food, fuel, and washing, you cannot get a boy in China for less than 60 to 80 cents a week. I could go into particulars, but think it needless. Supposing a person were able to live on that small sum, the question is, would it be wise to do so? It is very gratifying to see strong protests appearing against the craze for asceticism in carrying on mission work that has of late been prevalent in some quarters. Let us hope that ere long Christians will fully realize that work for the advancement of Christ's Church in heathen lands is essentially on the same basis as it is in Christian lands, and that missionaries, as such, are not allowed or required to violate the sixth commandment by gradual but deliberate suicide. The true missionary will be willing, when necessary, to endure hardness as a good soldier, but he will not be anxious to make hardships for the sake of braving them, especially when there is no compensating advantage to justify such a line of action. The command "Do thyself no harm" is just as binding on the Foreign missionary as "Go preach the gospel"; and what I have seen, in a professional way, as the consequence of such asceticism, together with a reckless disregard of the common laws of health, from a mistaken idea that some have that a special providence is watching over them and will keep them from all harm, compels me to sound a note of alarm. If we act contrary to well known laws, we cannot expect God to work a miracle on our behalf. God has given us our bodies, and if He has blessed us with health and strength, and common sense to guide us in our actions, doubtless He will hold

us responsible for the use or abuse of the powers and faculties He has given. "What, know ye not that your body is the temple of the Holy Ghost, which is in you and which ye have of God, and ye are not your own." "If any man defile (or, as in the Greek, destroy) the temple of God, him shall God destroy." The work in China requires our best men, men who are strong spiritually, mentally, and physically, and with all this the difficulties will be great enough. But although we are weak, and of ourselves not sufficient, thanks be unto God, we have a strong arm on which we can lean, and our daily prayer is, that we might have grace given unto us to enable us to glorify God in our bodies and our spirits, which are His.

LINCHING, 25th July, 1890.

J. F. S.

Trinidad.

REV. JOHN MORTON, D. D. writes on Sept. 5th:—Arima is a small incorporated town, eight miles from Tunapuna. The United Presbyterian Church at Aronca has a number of families there; so we combined our means and erected a small but neat and airy church. It was opened on the 29th of June, and the service has been well attended ever since. On the 17th of July I baptized five persons there, and four couples have put up notices of marriage. The Woman's Foreign Mission Society of Canada (Eastern Division) provided \$400.00 for this church, which timely help made all the rest easy. What a difference there is between timely help and untimely apathy!

On the 3rd of July I opened a new school house at Chaguanas. This is a sugar district between Tunapuna and Couva with some 4500 East Indians. The school-house is intended to serve as a church. I have also opened three other schools, thus filling up the gap that lay between my district and that of Mr. Coffin. Thus the fields widen.

Over 600 return immigrants left for India yesterday. They will not be missed, as we are to receive 3000 new ones within the next five months, and probably an extra ship with 500 more about March.

July 10th I spent in San Fernando district, supplying for Mr. Grant. Rev. Lalbihari who arranged the days' work, set me down for five sermons and a Sabbath-school address, and this was carried out, and thirteen persons baptized, Lalbihari taking part in the Hindi services.

Mr. C. C. Soodeen, one of our faithful workers, has been appointed a member of our new Education Board. This is a great honour to Soodeen, and a compliment to the East Indians as a body. My twelve schools are now closed for holidays, and we have gone aside to rest for a while by the sea shore. After fourteen weeks of hard work every one was weary, for the catechists are taught on Friday afternoons, and both catechists and teachers on Saturday

forenoons. Our text-book in the catechists' class, is the Hindi Scriptures. Our last course of study was the Acts of the Apostles, 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians and Romans. What a world of interesting history, theology, Divine truth, and personal religion these books contain! J. M.

PROGRESS OF CHRISTIANITY.

From a sermon preached in Pekin, China, by Rev. Joseph Edkins, D.D., we reproduce the following instructive and encouraging paragraphs:—

The preset attitudes of heathen Governments as regards Christian missions has become distinctly more favourable than it was. They are no longer unfriendly to missions as formerly.

In China and Japan, missionary success is more marked each new year. Those who rule in those countries are gradually becoming less afraid of missions as they acquire more knowledge of them.

In Japan, for example, where converts are made so fast that the rolls of membership in this country have just during the present year in their sum total passed above the sum total of the rolls of Chinese membership, the Government is not at all alarmed. Conversion proceeds there like the current of a mighty river on its way to the sea; but the Japanese Government has no fear whatever of the consequences. Instead of suspicions, of prohibition, of death punishments, the statesmen of Japan entertain no thought of checking the religious revolution that has commenced there.

In China, the Government is much more friendly to missions than it was, and there will never again be a general persecution as there was repeatedly in Catholic times.

This new attitude assumed by heathen governments renders the probability of the universal spread of Christianity so much the greater. According to present appearances they are never likely to go back to the old habit of persecuting. The international law of Europe has penetrated into the law of these countries, and they are quite as unlikely as Madagascar ever to resume a persecuting policy.

Yet for some time to come in China, at least, there will be in many places a large amount of social persecution, local boycotting and neighbourly ill will, to counterbalance which there is a fair prospect that Japan will in a few years, as Madagascar has done, adopt Christianity as the national religion. This state of things augments the probability that the missionary organizations of the Christian Church will succeed in their great object.

Lastly, the probability that the world will become Christian is annually augmented by the increasing belief in the prophecies that foretell that conversion.

The Presbyterian Record.

MONTREAL, NOVEMBER, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the fifth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

NEW SUBSCRIBERS for 1891 WILL RECEIVE THE NUMBERS FOR THIS MONTH AND NEXT, FREE. As we are now maturing our plans for 1891, we will be glad that our agents will take the earliest opportunity of acquainting us with any changes they desire to be made in the number of copies, or the addresses to which they are to be sent. Ministers are requested to apply to the agents in their respective congregations for their complimentary copy. New Subscribers may commence at any time, but all subscriptions must terminate in December. Sample copies will be sent free on application. *The special rate to mission stations* will be extended to next year. In the meantime we hope there will be no unnecessary delay in settling accounts for the current year.

Literature.

OUTPOURINGS OF THE SPIRIT, by Rev. W. A. Mackay, of Woodstock, Ont.; the PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, pp. 141-. A very interesting little treatise on Revivals of Religion from early Bible times to our day, with timely hints respecting the means which the Church should use to promote such a genuine revival as she greatly needs, in the awakening of dead and careless ones to the supreme importance of religion in the soul.

PLYMOUTHISM WEIGHED IN THE BALANCES, is the title of a trenchant brochure by Rev. John Nichols, of St. Mark's church, Montreal, prepared, in the first instance, at the request of the Protestant Ministerial Association of Montreal, and read before that body. WM. DRYSDALE & Co., Montreal; price ten cents.

JESUS THE MESSIAH, by Alfred Edersheim, D.D., LONGMAN'S GREEN & Co., London, 1890; pp. 645; price \$2.00. This abridged edition of Edersheim's famous work will be found valuable to students of the New Testament, containing as it does an admirable *resumé* of the externals and surroundings of the life and ministry of Christ by one who was eminently qualified to undertake such a work. It is edited by the celebrated Dr. William Sanday of Oxford.

RELIGIOUS HISTORY OF SPAIN, by Henry Chas. Lea, LL.D. Philadelphia, LEA BROS & Co., 1890, pp. 522; price \$2.50. Mr. Lea is admitted to be *facile princeps* among American scholars in the histories of the Middle Ages, and this recent contribution from his pen will be valued especially by those whose tastes lead them to enquire into the mysteries of the Spanish Inquisition.

THE JEWS UNDER ROMAN RULE, by W. D. Morrison, and THE STORY OF SCOTLAND FROM THE EARLIEST TIMES TO THE PRESENT CENTURY, by John Mackintosh, LL.D., are the latest additions to MESSRS. G. P. PUTNAM'S SONS', New York, series of historical studies which present in graphic outline the history of prominent nations of the earth. They are finely printed and adequately illustrated; price \$1.50 each vol. of about 425 pages. WM. FOSTER BROWN & Co., Montreal.

THE SABBATH-SCHOOL RECORD, CLASS REGISTER, AND QUARTERLY AND ANNUAL SUMMARY, published by The Presbyterian News Co., Toronto—recommended by the General Assembly—will be found most useful helps to order and system in the Sunday-school.

THE PRESBYTERIAN BOARD OF PUBLICATION, Phila., have sent the following new books, through their agents for Canada, WM. DRYSDALE & Co., Montreal: CHIMES FOR CHURCH CHILDREN, by Margaret J. Preston, 35 poem-stories, 50 cents. THE RYHOVES OF ANTWERP, by Annette L. Noble, a historical tale, \$1.15. MANIZIO'S BOYHOOD, a tale of modern martyrdom, by Margaret E. Winslow, \$1.00.

MEETINGS OF PRESBYTERIES.

Guelph, St. Andrew's Ch., 18th Nov., 10.30 a.m.
London, 1st Presbyterian Ch., 9th Dec., 2 p.m.
Paris, Brantford, 2nd Dec., 10.30 a.m.
Glengarry, Maxville, 9th Dec., 11 a.m.
Huron, Brucefield, 11th Nov., 10 a.m.
Maitland, Wingham, 9th Dec., 11.15 a.m.
Quebec, Richmond, 11 Nov.
Regina, Wolseley, 10th Dec., 10 a.m.
Kingston, Belleville, 16th Dec., 7.30 p.m.
Sarnia, Watford, 16th Dec., 10 a.m.
Chatham, St. Andrew's Ch., 9th Dec., 10 a.m.
Orangeville, Orangeville, 11th Nov., 10.30 a.m.
Lindsay, Wick, 25th Nov., 10.30 a.m.
Lanark and Renfrew, Carleton Pl'e, 24th Nov., 10.30 a.m.
Barrie, Barrie, 25th Nov., 11 a.m.
Montreal, College Hall, 13th Jan., 10 a.m.
Brockville, St. John's Church, 9th Dec., 3 p.m.
Brandon, Carberry, 8th Dec., 7.30 p.m.
Toronto, St. Andrew's Ch., 4th Nov., 10 a.m.

A Page for the Young.

NEVER BREAK A PROMISE.

If you wish to be respected
 And to gather many a friend,
 There's a simple rule to follow,
 That will bring the wished-for end.
 It is this: Be very careful
 How your promises you make;
 And a promise, once 'tis given,
 Never, never, never, break.
 Keep engagements to the letter
 Let this word to you belong:
 "Oh, his word is just as binding
 As would be his legal bond."
 Thus your name will e'er be honoured
 If you'll always keep your word.

—Selected.

MOTHER AND SONS.

Does any boy that reads this paper feel that he has a hard time with his chores about the house? I wish he would read this account of a family of four—a father, mother, and two sons—who lived years ago "in a small house situated in the roughest locality of Ashford, Connecticut."

The family were very poor; a few acres of stony land, a dozen sheep, and one cow supported them. The sheep clothed them, and the cow gave milk and did the work of a horse in plowing and harrowing; corn-bread, milk, and bean porridge were their fare. The father being laid aside by ill-health, the burden of supporting the family rested on the mother; she did her work in the house and helped the boys do their work on the farm. Once, in the dead of winter, one of the boys required a new suit of clothes; there were neither money nor wool on hand. The mother sheared the half grown fleece from a sheep, and in one week the suit was on the boy. The shorn sheep was protected from the cold by a garment made of braided straw. The family lived four miles from the "meeting-house," yet every Sunday the mother and her two sons walked to church. One of these sons became the pastor of a church in Franklin, Connecticut, to which he preached for sixty-one years; two generations went forth from that church to make the world better. The other son also became a minister, and then one of the most successful college presidents; hundreds of young men were moulded by him.

That heroic Christian woman's name was Deborah Nott; she was the mother of the Rev. Samuel Nott, D. D., and of Eliphalet Nott, D. D., LL. D., President of Union College.

THE GREAT MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade

him from an enterprise which he had on hand. "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible? Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and acts, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail if I did. Saul wanted to be his own master and failed. Herod did. Judas did. No man is fit for it. 'One is my master, even Christ.' I work under His direction. He is regulator, and where He is master all goes right."

"One is my master, even Christ," repeated the young man slowly and seriously; "everybody who puts himself sincerely under His leadership wins at last."

SIMILES.

"As wet as a fish—as dry as a bone,
 As live as a bird—as dead as a stone;
 As plump as a partridge—as poor as a rat,
 As strong as a horse—as weak as a cat;
 As hard as a flint—as soft as a mole,—
 As white as a lily—as black as a coal;
 As plain as a pikestaff—as rough as a bear,
 As tight as a drum—as free as the air;
 As heavy as lead—as light as a feather,
 As steady as time—uncertain as weather;
 As hot as an oven—as cold as a frog,
 As gay as a lark—as sick as a dog;
 As slow as a tortoise—as swift as the wind,
 As true as the Gospel—as false as mankind;
 As thin as a herring—as fat as a pig,
 As proud as a peacock—as blithe as a grig;
 As savage as tigers—as mild as a dove,
 As stiff as a poker—as limp as a glove;
 As blind as a bat—as deaf as a post,
 As cool as a cucumber—as warm as a toast;
 As flat as a flounder—as round as a ball,
 As blunt as a hammer—as sharp as an awl;
 As red as a ferret—as safe as the stocks,
 As bold as a thief—as sly as a fox;
 As straight as an arrow—as crook'd as a bow,
 As yellow as saffron—as black as a sloe;
 As brittle as glass—as tough as a gristle,
 As neat as my nail—as clean as a whistle;
 As good as a feast—as bad as a witch,
 As light as is day—as dark as is pitch."

Acknowledgments.

Received by Rev. Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto street. P. O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th Sept.,.....	\$ 210.69
Manitou.....	5.00
Mabou.....	4.00
New Mills, Charlo &c.....	7.15
Middle Musquodoboit.....	3.00
Woodstock, St. Pauls.....	2.50
Sheet Harbour.....	5.00
Blackville & Derby.....	2.00
Richmond Bay East.....	3.00
Brookfield.....	5.00
Fort Massey.....	12.00
Blue Mountain & Garden of Eden.....	1.30
Canard.....	2.00
Calgary.....	3.00
Ancaster.....	3.40
Alberton.....	1.84
Port Colborne.....	2.28
Chesterfield.....	10.00
Milton, Knox ch.....	2.25
Selkirk.....	2.00
Corwall, St. Johns.....	12.00
Fairbairn.....	2.55
Sutton West &c.....	5.00
Mount Pleasant.....	4.00
Cheltenham.....	4.00
Duntroon.....	2.00
West Nottawasaga.....	2.00
East Nottawasaga.....	1.33
Creemore.....	1.33
Dunedin.....	1.00
Townline.....	2.67
Ivy.....	2.47
Penetanguishene.....	1.92
Tottenham.....	4.60
Parry Sound.....	3.72
Essex ch.....	2.16
Willis ch.....	2.76
Lefroy.....	1.20
Craigvale.....	3.36
Central ch, Barrie Pres.....	1.72
Montreal, Knox ch.....	20.00
	\$ 369.21

HOME MISSION FUND.

Received to 5th Sept.,.....	\$3,469.12
Per. Rev. P. M. Morrison, Halifax, North West.....	45.45
Calgary.....	27.40
Newmarket.....	15.00
Embro.....	85.65
Rev. J. Goforth, Honan.....	10.00
Miss MacIver, Melbourne Que.....	50
A Friend, Cromarty.....	2.00
East Normanby.....	3.24
Almonte, St. Johns.....	100.00
Hornby.....	5.00
Sombra & Duthel.....	3.00
Late Neil McLean, Melville. ch Brussels.....	2.63
Dumblane.....	12.00
Late Mrs. Celestia Frease, St. Ann's.....	40.00
Eden Mills.....	10.50
Ayr, Knox ch.....	80.00
Guelph, Chalmers ch.....	100.00
Uxbridge.....	18.00
Inwood.....	4.85
Brooke.....	3.15
Bayfield Road.....	3.00
Amos.....	21.41
A Friend, Spencerville.....	3.00
East King.....	8.00
Ingersoll, St. Paul's.....	40.75
Mrs. Reddick, Essex Centre.....	1.00
Chesterfield.....	50.00
Manchester.....	16.50
Milton, Knox ch.....	15.00
Mimosa, S. S.....	8.00
Cornwall, St. Johns.....	70.00

Beaverton, Knox.....	39.12
Hillhurst & Massawippi.....	6.00
Darling Mission.....	11.00
Aurora.....	15.00
Kippen, St. Andrew's.....	14.41
Lachute, Henry ch.....	20.75
Hyndman.....	10.00
Williamstown, Hephzibah ch.....	20.60
Kenmore.....	7.25
L'Amable and York River.....	10.15
Lanark, St. Andrew's.....	21.00
Port Sydney.....	10.50
Aspdin.....	6.00
Kilworthy.....	6.00
Severn Bridge.....	45.65
Croft.....	20.45
Byng Inlet, S. S.....	4.05
Spence.....	11.00
Emsdale.....	6.10
Falding S. S.....	1.00
Providence Bayfield N. W.....	25.31
Gore Bay.....	1.80
Richard's Landing.....	6.17
Hilton.....	3.05
Little Current.....	55.22
Valcartier.....	15.00
Glen Mission Band, Glen- morris N. W.....	18.00
Campbellville.....	35.00
	\$ 4,719.73

STIPEND AUGMENTATION FUND.

Received to 5th Sept.,.....	\$1,087.05
Mosa Burns ch.....	14.00
Almonte St. Johns.....	100.00
Mrs Reddick, Essex Centre.....	50
Chesterfield.....	30.00
Milton, Knox ch.....	12.75
Brucefield, Union ch.....	17.00
Beachburg, St. Andrew's.....	19.00
Hillhurst and Massawippi.....	5.00
Westmeath.....	4.47
Clifford.....	16.06
Valcartier.....	10.00
Campbellville.....	15.00
	\$ 1,330.83

FOREIGN MISSIONS—INDORE COLLEGE

Gananoque Helping Hand Mission Band.....	10.00
Toronto, Knox ch Miss Wilkie's class.....	3.00
	\$ 13.00

FOREIGN MISSION FUND.

Received to 5th Sept.,.....	\$ 7,211.93
Calgary.....	3.00
Meaford.....	7.75
Meaford.....	13.25
Miss McIver, Melbourne Que.....	50
Mrs. Denholm's Class, Augus- tine ch, Winnipeg.....	66.85
Mandaum S. S.....	4.00
Guelph, Chalmers ch.....	100.00
Uxbridge.....	8.83
Sombra and Duthel.....	3.00
English Settlement.....	53.00
A Friend, Spencerville.....	4.00
Alumni Association, Knox.....	600.00
East King.....	8.00
Friends, Mainsville.....	25.00
Mrs. Reddick, Essex Centre.....	1.00
Chesterfield.....	30.00
Hattie McLaren, Hamilton.....	40.00
Bearbrook.....	3.70
A Friend of Missions, Win- chester.....	20.00
Milton, Knox ch.....	18.75
Montreal, Crescent St.....	100.00
Hyndman.....	9.00
L'Orignal.....	18.00
Lady, Melville ch, Brussels.....	2.00
Clifford.....	20.23
Valcartier.....	2.00
Campbellville.....	35.00
	\$ 8,408.79

Note, \$52 credited last month to
Bristol Congregation for the Indore
College, should have been acknowl-
edged as from a few friends in Bristol
Que.

KNOX COLLEGE FUND.

Embro.....	\$ 27.65
Meaford.....	12.00
Chesterfield.....	10.00
Exeter.....	10.00
Greenbank.....	8.00
Milton, Knox ch.....	9.00
Moore Line.....	8.00
Fairbairn.....	2.90
Beachburg, St Andrew's.....	7.00
Millbank.....	9.00
Ayr, Knox ch.....	42.09
Mount Pleasant.....	4.50
Cheltenham.....	7.60
Buxton.....	3.21
Londesborough.....	12.25
Burford.....	3.25
Eden Mills.....	5.00
Clifford.....	6.59
Mosa, Burns ch.....	16.00
Campbellville.....	30.00
	\$ 233.44

QUEEN'S COLLEGE FUND.

Bella Wightman, W Hall, Man\$.....	2.00
Beachburg, St Andrew's.....	5.00
	\$ 7.00

MONTREAL COLLEGE FUND.

Mosa, Burns' ch.....	\$ 16.00
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MANITOBA COLLEGE FUND.

Greenbank.....	\$ 5.00
Milton, Knox ch.....	4.50
Sutton West.....	8.00
	\$ 17.50

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

Rev J Goforth, Honan,.....	\$ 25.00
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KNOX COLLEGE ENDOWMENT FUND.

Harriston.....	\$ 15.00
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WIDOWS' AND ORPHANS' FUND

Received to 5th Sept.,.....	\$ 343.90
Rev J Goforth, Honan.....	5.00
Miss MacIver, Melbourne, Q.....	1.00
Teeswater, Westminster ch.....	13.00
Chesterfield.....	5.00
Milton, Knox ch.....	2.25
Moore Line.....	5.00
Fairbairn.....	4.50
Warwick, Knox ch.....	2.00
Sutton West.....	11.00
Cote des Neiges and Norwood.....	10.00
Lachute, Henry ch.....	10.25
Clifford.....	2.10
Campbellville.....	10.00
	\$ 425.00

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Sept.,.....	\$ 525.00
Rev J Thomson 3yrs.....	24.00
" J McClung 2yrs.....	16.00
" P Scott.....	12.00
" J B Stewart.....	52.00
" G Haigh.....	10.00
" W D Armstrong.....	8.00
" Jas Malcolm.....	8.00
" R Pettigrew.....	8.00
" E F Torrance.....	8.00
" Chas Cameron.....	8.00
" A H Kippen.....	8.00
" A M McClelland.....	8.00
" J McD Duncan.....	8.00
" Jas A Anderson 2yrs.....	16.00
	\$ 619.00

AGED AND INFIRM MINISTERS' FUND.	
Received to 5th Sept.....	\$1,352.47
Embro	27.37
Rev J Crombie, Smith's Falls	2.00
Rev J Goforth, Honan.....	5.00
Meaford	5.75
Miss MacIver, Melbourne, Q	1.00
Guelph, Chalmers ch.....	50.00
Hensall.....	30.30
Chesterfield.....	10.00
Mrs Jas Campbell, Toronto..	4.00
Milton, Knox ch.....	4.50
Madoc, St Paul's.....	5.00
Cornwall, St. Johns.....	50.00
Latona.....	6.00
Fairbairn.....	4.05
Sutton West etc	11.00
Cote des Neiges and Norwood	10.00
Clifford.....	3.50

\$1,581.94

AGED AND INFIRM MINISTERS' FUND.	
Ministers' Rates	
Received to 5th Sept.....	\$ 176.07
Rev John Thompson 3yrs....	15.00
" J McClung 2yrs.....	8.00
" J L Murray 2yrs.....	13.00
" P Scott.....	4.00
" W Forlong.....	3.25
" G Haigh.....	4.00
" W D Armstrong.....	6.50
" R Pettigrew.....	3.75
" E F Torrance.....	8.00
" A H Kippen.....	4.25
" J A Murray 2yrs.....	21.50
" J McD Duncan.....	4.25
" Prof Mowat, DD.....	10.00
" Jas A Anderson 2yrs.....	10.00

\$ 291.57

NEW HEBRIDES, TRINADAD, ETC.

Alexander Younger, Ottawa	\$ 30.00
A working girl.....	5.00

\$ 35.00

JEWISH MISSION

Rev J Goforth, Honan.....	\$ 20.00
A friend.....	5.00

\$ 25.00

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

Andrew Jeffrey Knight, Tor	\$ 25.00
John Aitken, Toronto.....	10.00
A Jeffrey, Toronto.....	25.00
John Aitken.....	10.00
Miss Dawes, Lachine.....	50.00
T A Dawes, Lachine.....	500.00
J W McRae, Ottawa.....	100.00
G R Blyth, Ottawa.....	50.00
Robt Cassells, Ottawa.....	25.00
Mrs H A Bate, Ottawa.....	25.00
J M Garland, Ottawa.....	25.00
A W Fleck, Ottawa.....	25.00
Friend, Ottawa.....	10.00
Friend, ...	10.00
W Smith, Ottawa.....	10.00
Jno Robertson, D.D.S, Ottawa	5.00
P Harvie, Ottawa.....	1.00

\$ 906.00

Received during September, by Rev.
P. M. Morrison, Agent at Halifax,
Office, 39 Duke St., P. O. Box 338.

FOREIGN MISSIONS.

Previously acknowledged..	\$6,987.14
Rev G M & Mrs Clark, Ott'a..	1,000.00
Robert Blackburn, Ottawa..	100.00
Gertie, Willie, & Annie Mabou	1.00
Richmond, N B.....	12.00
Dalhousie.....	37.67
Shannonvale, S S.....	5.10
D Matheson, Cape Negro...	1.00
Weldford (\$ 8 special).....	17.00

Whycocomah (special).....	25.00
Port Mulgrave.....	18.60
Mrs A McKay, Dartmouth (sp	1.00
Hermion, S S.....	14.28
Cow Bay, N S.....	4.00
West Cape & Campbellton...	5.00
Knox church, Pictou.....	105.80
A member of Knox, Pictou..	2.00
Dundas.....	8.80
Stewiacke (special).....	36.50
Masstown (special).....	8.65
Strath Lorne (special).....	13.53
Springside (special).....	35.00
Sydney Mines (special).....	20.00
Miss Waddell & others, Dart-	
mou (special).....	5.50
Lawrencetown, Hlfx Co.....	8.00
Welsford, Nerepis & Jeru-	
salem, etc.....	24.50
St Stephen's, Amherst.....	122.70
Nine Mile River.....	5.00
St John's, Halifax.....	20.00
Bessie McAskill's Miss Box.	1.50
John McAskill.....	4.00
Knox church, S S.....	10.00
Grove ch, Richmond, Hlfx..	15.00
South Gut and Englishtown..	15.00

\$8,690.27

HOME MISSIONS.

Previously acknowledged...	\$2044.93
Richmond N. B.....	12.00
Dalhousie.....	27.23
Westville.....	34.30
Middle River, Pictou.....	10.20
Weldford.....	13.00
Knox Church, Wallace.....	15.90
Glassville.....	5.00
Cow Bay, N. S.....	5.00
Knox Church, Pictou.....	38.98
A Member of Knox, Pictou..	2.00
Dundas.....	8.80
Lawrencetown, Hlfx Co.....	8.00
Fisher's Grant.....	10.00
Nine Mile River.....	5.00
Rev. A. P. Logan.....	5.00
Ladies H. and F. Miss. Soc	
Merigomish.....	10.00
Grove Richmond, Halifax...	15.00
South Gut and Englishtown..	15.00

\$ 2284.44

BURSARY FUND.

Previously acknowledged...	\$ 271.00
Rev. F. W. Murray, (Re-	
turned).....	20.00
Lawrencetown, Halifax Co..	4.00
Cape North, C. B.....	3.50

\$298.50

AUGMENTATION FUND.

Previously acknowledged...	\$ 495.00
South Richmond.....	10.00
Cow Bay N. S.....	9.00
Lawrencetown, Halifax Co..	10.00
Nine Mile River.....	10.00
Gays River and Milford....	6.00
South Gut and Englishtown..	10.00

\$ 604.00

COLLEGE FUND.

Previously acknowledged..	\$3,140.58
Richmond, N B.....	5.00
Int L W Johnston.....	210.00
Int Dal Coll Endowment, per	
J Doull.....	235.40
Whycocomah.....	7.00
Int on deposit.....	17.86
Cow Bay, N S.....	3.00
Int Moncton church.....	285.00
Int Adam McKean.....	120.00
Lawrencetown, Hlfx Co.....	4.00
Port Hood.....	1.25
Cape North, C B.....	5.50

\$4,034.59

AGED MINISTERS' FUND.

Previously acknowledged..	\$ 624.37
Richmond, N B.....	4.25
Glassville.....	5.00
Int Stephen Butler.....	17.10
Rev George Leck.....	5.94
Cow Bay, N S.....	1.00
Int H C Barnaby.....	37.50
Int J K Munnis.....	64.00
Int Hannah Barnhill.....	24.75
Rev D McMillan, Rates.....	10.24
Lawrencetown, Hlfx Co....	1.00
Rev W J Fowler, Rate.....	3.50
Clifton, Truro.....	14.00
Grove ch, Richmond, Hlfx..	3.00

\$ 815.65

FRENCH EVANGELIZATION.

Received by the Rev. Dr. Warden.
198 St. James Street, Montreal, Treas-
urer of the Board of French Evange-
lization to October 9th, 1890.

Eardley.....	\$ 1.25
Bay View and Digby.....	4.25
North Shore and N. River, St.	
Ann's C. B.....	16.00
Wawanesa, Me.....	6.25
Bolsover, St. Aws.....	3.00
Stone's Corners.....	2.02
N Augusta.....	2.11
Rowe's Corners.....	1.82
Mooretown.....	2.50
Onslow, Que.....	2.00
Godfrey.....	2.75
Sebright.....	3.25
Uphill.....	1.75
North River N. S.....	3.89
Alexander, Man.....	10.00
Lancaster, Knox S. S.....	21.82
Colchester.....	2.00
Sidney, Man.....	2.00
Touchwood N. W. T.....	1.50
Oro.....	4.00

Mrs. Eliz MacFarland, Birm-	
ingham.....	2.50
Mrs. John Brebner, Willets-	
holme.....	2.50
Duclos French Mission.....	2.70
Grafton.....	15.00
Newdale.....	5.00
Guelph, Chalmers ch.....	50.00
Maple Valley.....	5.00
Spider Lake, Que.....	4.00
Rosburn, Man.....	5.00
Lakeside, Westbourne, Man.	5.00
S. St. Aubin, Ste. Philomene.	8.00
T. S. St. Aubin, Montreal ..	2.00
Grenville, French & English	3.50
Mrs. Gibson, Oakville.....	5.00
Black's Corners.....	4.00
Williamstown, Hephziolah ch.	17.05
Beachburg St. Aws.....	24.38
Shellmouth, Man.....	2.15
Cornwall, St. Johns.....	40.00
East Lancaster.....	16.00
Mrs. M. Ross, E. Lancaster..	4.00
Montreal, St. Johns ch.....	10.00
Mrs. Henry Riddell, Cote St	
Gabriel.....	1.00
Onslow, Que.....	1.28
G B. Ferguson, Fergus.....	200.00
Upper Litchfield.....	2.18
Bryson.....	2.18
Lanark, St. Aws.....	7.00
Manitou, Man.....	11.00
Miss N. S. R. Beatty, Blen-	
heim.....	3.00
Dunwich, Chalmers.....	6.39
A Friend, Grafton.....	60
W. Gwillimbury, First.....	7.16
Roxborough, Knox, per Rev.	
Dr. Re d, Toronto.....	18.00
Rev. J. Goforth, Honan.....	10.00
Kippen.....	14.44
A Friend, Spencerville.....	3.00
Mrs. Reddick, Essex Centre.	0.50
Sombra and Duthel.....	3.00
Exeter.....	10.00

Milton, Knox.....	6.00	Mrs. Jas. Fleming, Toronto...	10.00	Avoca, and Old Harrington..	10.21
Friend, Moore Line.....	1.00	Miss M. T. Scott, Toronto...	25.00	Strabane	14.75
Warwick, Knox.....	14.00	The Misses Stewart, Toronto	50.00	Caledonia.....	6.00
Sutton, West &c.....	25.00	Mrs. Alex Henderson, Toronto	10.00	Beckwith, Knox.....	5.00
Clifford, (Addl).....	5.00	Mrs. Cook, Toronto	2.00	Mosa, Burns.....	16.00
Valcartier.....	2.00	Mrs. Hugh Campbell, Toronto	1.00	Westmeath	4.40
Smiths, Hill.....	12.00	Happy Gleaners, Toronto...	3.82	Roxborough, Knox.....	12.00
Campbellville	10.00	H. M. P.....	3.13	Consecon, and Hillier.....	2.00
		L. E. H.....	2.00	Hyndman.....	7.00
	\$ 4,976.90	Ladies F. Ev. Soc Quebec ...	152.10		
POINTE AUX TREMBLES SCHOOLS.		North Easthope, Ladies Soc.	2.00	EXEGETICAL CHAIR &C.	\$ 263.31
Received by the Rev. Dr. Warden,		E. Brandt, Namur	3.00	David Morrice, Montreal..	\$ 150.00
198 St. James Street, Montreal, Treas-		Elizabeth G. McKillop, Bever-		Wm. J. Morrice, Montreal...	50.00
urer of the Board of French Evangel-		ly Mass.....	30.00	Jas. Robertson, Montreal...	10.00
ization to October 9th, 1890.		Mrs. D. Yuile, Montreal	25.00	Sir Donald Smith, Montreal.	100.00
Ordinary Fund.		Mrs. Bell, per Montreal Wom-	25.00	R. C. Wilson, Montreal.....	25.00
Two Friends, Stonewall.....	\$ 5.00	ans Missionary Society.....		Samuel Bell, Montreal.....	25.00
Brampton, S. S.....	12.50		\$ 3,867.87	T. A. Dawes, Lachine.....	100.00
Oshawa, S. S.	12.50	COLIGNY COLLEGE, OTTAWA.		R. Blackburn, Ottawa.....	25.00
Onslow, N. S. Mission Band.	25.00	Rev. Dr. Warden, Treasurer.		Ames, Holden & Co, Montreal	25.00
Onslow Que, S. S.....	1.00	Mrs. D. McRae, Alexandria.	5.00		
Colquhoun, S. S.	5.00	Wm. McRae, South Finch....	5.00	LIBRARY FUND.	
Lyn, Ladies of Presbyterian				Collection at opening.....	\$ 16.20
ch.....	5.00	PRESBYTERIAN COLLEGE, MONTREAL.		MANITOBA COLLEGE.	
Burlington, Bethel ch S.S....	8.78	Received by Rev. Dr. Warden, Treas-		Treasures, Dr. King, & Dr. McArthur	
	\$ 845.99	urer 198 St. James Street, Montreal.		For Debt and Repairs.	
Building Fund.		Ordinary Fund.		Previously reported.....	\$ 2334.00
Friend, Burlington.....	5.00	Sandhill.....	\$ 4.00	Mrs. James Leslie, Toronto..	100.00
Millikens, St. Johns, W.F.M.S	8.50	Lachute, Henry's ch.....	13.05	Mr. Thomas Brodie, Quebec.	20.00
M. J. Labelle, Lewis N.Y....	2.00	St. Helens.....	6.50	Mr. James Norris, St. Cath-	
Friends in Ontario, per Rev..		Cornwall, Knox	40.00	erines.....	10.00
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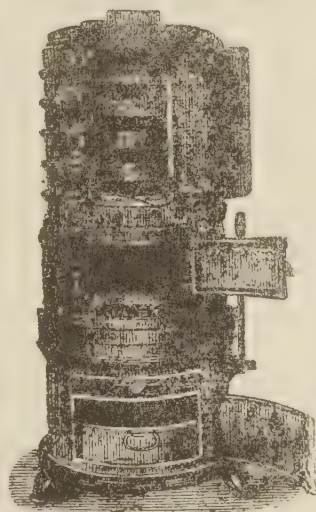
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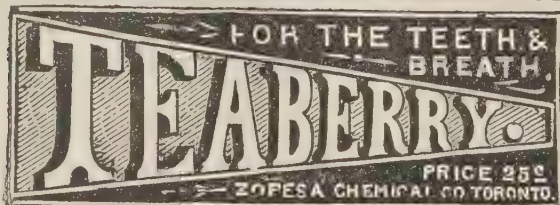
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FOR THE
DOMINION OF CANADA.

VOL. XV.

DECEMBER, 1890.

No. 12.

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The Bible in 1890.

IN the eighty-sixth annual report of the British and Foreign Bible Society we have an interesting account of the latest transactions of that venerable society. It is an account of work of the most important kind which, in almost every part of the world, is extending and exerting, year by year, a happier influence. Its sole object being to encourage the wider circulation of the Holy Scriptures, without note or comment, in the languages of all people that on earth do dwell. The issues of the year have again been large—rising to a total of over three million seven hundred and ninety thousand copies. The story of the Bible in France is pleasantly told by M. Gustave Monod, of Paris. There is a light upon its page and a happy energy in its tone contrasting strongly with the accounts of former years. “The circulation has leaped into a total which nearly trebles that of 1889.” M. Monod expresses his conviction that the horizon is brightening in France—the current of popular thought and life is, very apparently, less irreligious than it was a few years ago. In Belgium, one of the hardest fields for the society’s work, on account of the prevailing socialistic atheism, there has been substantial progress. Some of the educated Roman Catholics in that

country are feeling it a reproach that the Scriptures are seldom read by even the most devout of the people. The spirit of enquiry has, however, been awakened, and the Word of God is coming to be in demand. In Germany the circulation of all the Bible societies rose last year to 600,000 copies, and it is gratifying to note that the young Emperor is a warm friend of the work. In Austria, notwithstanding the hostility of the Church of Rome, the agents of the Bible Society are encouraged in their work. In Italy the outlook is hopeful. The total issues from the dépôt in Rome last year were 21,593 copies. In Spain, the aspect of affairs is “the quiet and slow, but sure advance of the Holy Scriptures over all the land.” The accounts from Africa picture the advance of European civilization and Christian influence. The reports from India afford impressive testimony to the revolutions and advances in religious thought that have been made. In China, although the progress is still slow, “there is a movement of the dry bones.” In Canada, there has been marked progress all along the line. The Scriptures, in whole or in part, are now printed by this society in 291 languages or dialects. The total receipts for the year were over one million of dollars; and the amount of good that has been done by the army of colporteurs employed by the Bible Society is beyond calculation.

Westminster Abbey.*

THE Abbey, while it ranks as a cathedral, has no Bishop. It *had* one for ten years, A.D. 1540-'50 in the person of Bishop Thirlby, but he was the first and the last Bishop of Westminster. The name seems to be derived from the Western Monastery, or "Minster of the West," founded by certain monks of the Benedictine order on the site of the present edifice, then known as the Isle of Thorns—"a wilderness thicket affording cover to the wild ox and red deer that strayed into it from the neighboring hills." Tradition has it that an ancient temple of Apollo on this site was transformed into a Christian church about A.D. 153; but it is not until A.D. 616 that the story of the Abbey becomes historical. Its reputed founder was King Sebert who died in that year, and whose grave is still pointed out within the Abbey. Sebert's church having in the lapse of time fallen into decay, Edward the Confessor cleared out the old foundations and erected what was considered at the time a magnificent edifice, dedicated to St. Peter, the patron saint of the original church. And so it comes that the full title of Westminster Abbey to-day is, "The Collegiate Church or Abbey of St. Peter's at Westminster." Edward lived to see the completion of his grand Minster and was buried with great pomp in front of its high altar (1066.) Henry III. pulled down the Confessor's cathedral, all but a fragment of the nave, and erected the present splendid edifice, the first stone of which was laid in the year 1221. It was intended that it should surpass in splendour every sacred edifice then in existence. Its Chapter house and its ornaments were exquisite. Eminent foreign painters and sculptors were invited to show their skill in decorations; mosaics, enamels, and marbles were brought from Italy. The result of Henry's pious notion was the fine specimen of Gothic architecture which now attracts thousands of visitors from all parts of the world every year. There are larger cathedrals in England and elsewhere, and much older; but nowhere is there an ecclesiastical structure invested with such a continuous succession of historic associations as this. The history of the Abbey, it may be

said, is the history of England for eight hundred years.

The chapel known as Henry the Seventh's is especially beautiful. It occupies the site of the Lady Chapel which Henry III. had erected and dedicated to the Virgin, and appears now as an extension of the choir of the cathedral proper. It was erected by Henry VII as a mausoleum for himself and his successors. In it was interred the royal builder, whose effigy, enclosed in a splendid shrine of brass, is one of the most conspicuous objects in the Abbey. Within this sacred edifice the Kings and Queens of England have been crowned from William the Conqueror (1066) to Queen Victoria (1838). A most interesting relic is the stone of Scone, encased in a wooden chair, in which all those monarchs have sat for coronation. It is the famous stone which Edward I. stole from Scotland long ago—that on which the Pictish Kings had been crowned at Dunstaffnage and Scone, which had served the same purpose on the sacred hill of Tara in Ireland—where it was known as the 'Stone of Destiny,' and, if we follow the legend to its source,—the stone which Jacob had for his pillow at Bethel! No grander pageants have ever been seen than some of these coronations; but a coronation, however splendid, is soon forgotten. It is otherwise with the tombs and monuments of the illustrious dead. The Abbey, in this respect, is the most perfect 'sermon in stone' that exists at the present time. The number and variety of its historic tombs far surpass those at Roskilde in Denmark, St. Denis, in France, and even the Santa Croce of Florence, and the Campo Santo of Pisa. Perhaps the most striking monuments in the Abbey are those to Elizabeth—the most illustrious queen up to her time that ever swayed the English sceptre—and to her unfortunate cousin, Mary Queen of Scots. "Elizabeth lies in the same vault with Mary her persecutor, and in the same chapel with Mary her victim"—"their envy buried in the dust!" George II and Queen Caroline were the last of the English sovereigns buried in Westminster. The hand-book of the Abbey gives the names of 544 persons who are commemorated here, but the actual

* Historical Memorials of Westminster Abbey, by Arthur Penrhyn Stanley, D.D., Dean of Westminster; pp. 704; London, 1867-1882.

number is much greater. Among them are peers of the realm, great statesmen, philosophers, historians, poets, philanthropists, soldiers and sailors who have earned the gratitude of their country. Of course, many are remembered by tablet or bust who were not buried in the Abbey, *e. g.*, Shakespeare, Milton, Gray, Goldsmith, Wordsworth and General Wolfe, and a good many names are to be found on the walls or the floor that have no title to distinction. "If Byron was turned from our doors," says Dean Stanley, "many a one as questionable as Byron has been admitted." There are also many names conspicuous by their absence, such as Pope, Coleridge, Adam Smith, Sir Walter Scott, Robbie Burns, Chalmers, Carlyle, etc. There are enough of actors, but only one painter of note—Sir Godfrey Kneller. And there is only one missionary, but the honour of 'Westminster' was never more worthily bestowed than upon DAVID LIVINGSTONE, who sleeps well beneath the centre of the nave. The Chapter House, the Deanery, and the Jerusalem Chamber have attractions of a different kind which may be noticed at some other time, but before leaving the Abbey it should be stated that Dean Stanley—whose name is a synonym for every thing that was lovely in character and liberal in sentiment—and his estimable wife, Lady Augusta Elizabeth Frederica, daughter of the Earl of Elgin and Kincardine—lie beside kings and queens in Henry Seventh's chapel; and that to the genial Dean the public are indebted for free ingress to this incomparable chapel, a sum of money having been bequeathed by him, for ever abolishing the fee that was so long exacted from visitors.

Missionary Cabinet.

DR. NORMAN MACLEOD, THE WORKINGMAN'S FRIEND.*

THE DISRUPTION, so called, of 1843 swept from the Church of Scotland one-third of its ministers and most of its shining lights—Dr. Chalmers, Dr. Candlish, Dr. Cunningham, Sir Henry Moncrieff, Dr. Guthrie, Dr. Buchanan, Dr. Begg, Dr. Mac-

donald—the Apostle of the North; the Bonars, Drs. William Arnot, W. J. Blaikie, W. Hanna, Robert Burns, and such missionaries as Drs. Duff, John Wilson, J. Murray Mitchell, and W. C. Burns. The Auld Kirk was shaken to its centre; it was, indeed, cast down, but it was not destroyed. There still remained a few men of mark, enough, as events have shown, to set her on her feet again, such men as Dr. James Robertson, Dr. John Cook, Dr. Lee, Dr. William Smith, Dr. Pirie, Dr. Phin and the three Macleods: John, of Morven: Norman, of St. Columba Church, Glasgow, and his son Norman, the subject of this sketch.

NORMAN, the third in the apostolic succession, (for his grandfather was a Highland minister, too,) was born at Campbeltown, Argyshire, on the 3rd of June, 1812. From childhood he was bright, humorous, and talkative and, his boyhood being spent in the Highlands, he acquired a romantic attachment to the Celt, to sailors and the sea. Being destined for the ministry, he took his "arts" at the University of Glasgow; in 1831 he went to Edinburgh, where Dr. Chalmers was then Professor of Divinity. Most of his "vacations" were spent on the continent in company with the son of an English gentleman, to whom he was tutor. Having completed his college curriculum in Glasgow, he was ordained in 1838 minister of the parish of Loudon, in Ayrshire, where he spent five years. On first visiting his parishioners, many of whom belonged to the strictest sect of the covenanters, he called on an old pauper woman, hard of hearing, who was quite a celebrity in her way. She at first resented his right to visit her ministerially, but eventually she beckoned him to sit down beside her, and putting her tin trumpet to her ear she said: "*Gang ower the fundamentals.*" Having done this to her satisfaction, he received a hearty welcome.

His translation to Dalkeith, in 1843, not only afforded Norman a wider scope for his versatile talents, but his proximity to Edinburgh, while it brought himself prominently into notice, enabled him to study the methods of the committees who carried on the work of the church, and awakened in him earnest desires for such a true revival of evangelical and missionary zeal as could only be looked for from increased spiritual

* MEMOIR OF NORMAN MACLEOD, D.D., by Rev. Donald Macleod, D.D., of Glasgow, 1876.

life in the people and clergy alike. In 1845, along with Dr. Simpson, of Kirknewton, and Dr. John Macleod, of Morven, he was sent by the General Assembly on a deputation to the churches of British North America. They were everywhere received with boundless enthusiasm, but especially in the county of Pictou and the Gaelic settlements in other parts of the country. When appointed to the Barony parish, Glasgow, in 1851, Norman Macleod had already become the most popular preacher and platform speaker in Scotland—thoroughly furnished for the work in that large parish, embracing at that time 87,000 souls, and rapidly increasing. How enthusiastically he entered upon the herculean task is well known. He soon had agencies at work which resulted in the establishment of schools and the founding of churches for the working people, of which they stood greatly in need. In his own church he instituted a series of services exclusively for the poor, to which none were admitted except in their every-day working clothes. "The pews were filled with men in their fustian jackets and with poor women, bareheaded, or with an old shawl drawn over their heads, and dressed, most of them, in short gowns and petticoats. Unkempt heads, faces begrimed with labour, and mothers with infants in their arms gave a strange character to the scene."

The last twelve years of Dr. Macleod's life were his most laborious, for in addition to his pastoral duties he accepted the editorship of "Good Words," in 1860, which added enormously to his work. His personal influence secured for the magazine contributions from the most distinguished literateurs in Britain—Dean Alford, Dean Stanley, Dr. Vaughan, Canon Kingsley, Dr. Guthrie, Dr. Blaikie, Dr. Walter C. Smith, Dr. A. K. H. Boyd and many others supported him in this undertaking which, it is needless to say, proved eminently successful and remunerative. His own graphic notes of travel and his serial stories, such as "The Starling," "The Old Lieutenant and his Son," and "Wee Davie," have seldom been surpassed for sprightly humour and instruction.

But the crowning work of his life was in connection with the India Mission of the Church of Scotland, of which he was appointed convener. In that capacity he visit-

ed India in 1867. The report which he presented to the General Assembly on his return from India was a masterly production, and showed how advanced and statesmanlike were his views on the whole subject of missions to the heathen. It has been well said that "his ceaseless endeavours to rouse the home church to a sense of missionary obligation form one of the noblest chapters of Christian biography, and claim the warmest admiration of every evangelical soul."*

"Eminent in the Church, honoured in the State, in many lands greatly beloved," Dr. Macleod died in Glasgow, 16th June, 1872, in the 61st year of his age, and was laid beside his father in Campsie churchyard. His death was lamented by people of all ranks and denominations in the kingdom. Queen Victoria mourned for him as for a dear personal friend, whose loss to her, she said, was "irreparable and overwhelming." The Archbishop of Canterbury sent a letter of condolence to the family, as did many other representatives of religious and benevolent societies. As a preacher, Dr. Macleod was earnest and impressive. He threw his whole soul into his sermons which seemed "the perfection of art, without art." His conversational gifts were marvellous. His wealth of anecdote was inexhaustible. His humour, pathos, and dramatic power were inimitable. He was not faultless. His incautiously expressed views on the Sabbath question, on the atonement, and on future probation, more than once disconcerted his best friends, but no one who knew him ever doubted his sincerity of purpose and his loyalty to the Master whom it was his life-long joy to serve. "Let them call me 'broad,'" he said, in his last great missionary speech before the General Assembly, "I desire to be broad as the charity of Almighty God, who maketh his sun to shine on the evil and the good; but while I long for that breadth of charity, I desire to be narrow—narrow as God's righteousness, which as a sharp sword can separate between eternal right and eternal wrong."

* THE PREACHERS OF SCOTLAND, by W. G. Blaikie, D.D., Edin. 1888.

CHRIST came all the way from Heaven to help us, and every true Christian ought to be ready to go to the ends of the earth to help Him.

Presbyterianism in B. Columbia.

THE Church in British Columbia is becoming consolidated. The American Presbyterian congregation in Vancouver, hitherto connected with the U. S. Presbytery of Puget Sound, was received by the Presbytery of Columbia at its last meeting; and Mr. Christie, of Wellington, the only minister of the Church of Scotland in the Province, together with his congregation, have applied to be received into our church, and doubtless will be received at next meeting. Considering the short time the Presbytery of Columbia has been in existence, one is surprised at what has already been accomplished in the way of organization and equipment.

A strong mission with two stations, promising \$600 salary, has been organized in the city of New Westminster, and a missionary appointed—Rev. W. G. Mills, of Sunderland, Ont. At Northfield and East Wellington a new mission is to be begun at once if a suitable missionary can be secured. This is a mining district. For Mt. Lehman a missionary is earnestly asked. This farming district is a new Canadian settlement along the Fraser River. From North Bend a former resident of Orangeville writes: "Are we ever going to have a missionary here? We might as well be in the heart of Africa!" He sends the names of 13 Presbyterians who promise \$178 for the support of a missionary. He suggests that Yale, Lytton, Ashcroft and other stations be associated with North Bend and a mission organized. At Chilliwack a very substantial and comfortable church and a commodious manse have been built, and the settlement and congregation have so increased that Mr. Ross and his people asked that another missionary be appointed and \$7 per week is promised towards his support. From the Kettle River country, in the heart of the mountains, word has been received that ground must be broken there in spring at the latest. Here are found 35 householders, many of them with their families—separated from the rest of the world, without ordinances from any church. They raise wheat and grind it with hand mills. Milk, butter, cheese, fruit, game, mutton, beef, they possess in abundance. Away from the lines of travel, neither telephone nor telegraph disturbs their quiet. They are anxious, however, for the schoolmaster and the missionary, and promise handsomely to maintain ordinances. Lured by the favorable climate, a large number of settlers have found their way into British Columbia during the last three years. More systematic exploration has revealed large tracts of good farming land

in the valleys and river bottoms and these are being occupied. In the Lower Fraser, fruit is being extensively cultivated to be shipped East. This expansion of settlement implies more missions and means, and men of adaptability are required to supply the growing work. And British Columbia must have ordained missionaries that will give continuous supply. Travelling expenses are too high to justify the church in sending a man during the summer only. J. R.

Home Missions in Muskoka and Algoma.

BY REV. ALLAN FINDLAY.
PART I.

IN presenting my report of labour during the past season within the bounds of this Mission Field, I do so with the conviction that it is one of the most prosperous which the field has enjoyed during my connection with it. In this I refer not only to the fact that an increased number of missionaries are employed this term—seven in all—indicating growth, the result of labour in previous years, but more especially to the earnest self-denying labours of your missionaries, whose efforts have been, I believe, owned and blessed by the Divine Spirit for the advancement of the good work. In only one instance did I hear a whisper as to want of attention to duty on the part of the missionary, but everywhere, with this one exception, missionary and people, I found working heartily together for the upbuilding of the common cause. By this, I do not mean to convey the idea that no difficulties are now to be met with in the work, nor stumbling blocks to be removed out of the way. But what impressed me was the seeming determination of both missionary and people, because of these difficulties, to do their duty in their respective spheres "as those who must give an account." The aim of this report will be to give first: a brief statement of the progress of the work in the Muskoka field during these months, and then a more detailed statement of the work in the Algoma field where the greater portion of my time was spent.

MUSKOKA.—All the fields within the bounds have been occupied during the past term. These number thirty-two, the largest number that has ever before been reported. The following five are new fields, viz.: *Copper Cliff*, etc., composed of the mines in the neighborhood of Sudbury, a most important and promising field. *Warren*, formerly known as *Veuve River*, separated this year from *Sturgeon Falls*. *Frank's Bay*, separated from *Calander*. *Carling*, separated from *Parry Sound*, and *Black River*, separated from *Longford*. Of these new fields, only one, *Copper Cliff*, is receiving aid from the Home Mission Fund. Of

the others, Warren, Frank's Bay and Black River are under the Student's Missionary Society of Knox College, and Carling is being provided for by the Sabbath-school of the congregation in Orillia. During these months ordinances have been dispensed in twenty-four stations, outside the fields occupied by the ordained missionaries. As my time on the field was limited, while I did what I could, I am yet under obligation to the undermentioned brethren for assistance kindly and cheerfully rendered, viz.: Messrs. Duncan, Griffith, Goodwillie, Robertson, Bethune and Dr. Clark. The stations at Cache Bay in connection with Sturgeon Falls, and at Franklin's Bay were organized. New churches were opened at Oakley, Raymond and Dwight, and one is about ready for opening at Cache Bay. For winter supply on this field we will require at least seventeen missionaries, and this after making as many of the fields double fields as possible. At present we have only nine men in view. Byng Inlet, Maganatewan, and Burk's Falls are asking for ordained missionaries. A very interesting report has been received from Rev. J. Griffith of the progress of the work in connection with his field at Sudbury and at the mines in the immediate neighborhood.

ALGOMA.—The following evidences of growth among others may be noted in connection with this field. Two new fields are occupied this year, viz.: *Kagawong* formed by a division of the Gore Bay and Little Current fields, and *Goulais Bay* on the shore of Lake Superior. Two new churches were opened, Zion Church in the Township of Campbell, on Manitoulin Island, and Union Church, Walford, on the line of the C. P. R. Three stations were organized. At Bar River in connection with Tarbutt, at Goulais Bay and at North Prince, the two latter forming one field. Thanks are due to Mr. James Ferguson, of St. Joseph, and Mr. D. H. McLennan, of Thessalon, for valuable assistance rendered in the work.

Work was commenced early in June on the Providence Bay fields when I spent ten days in visiting the various stations, and in dispensing ordinances. I found the work on this wide field progressing favorably as in former years under the care of Mr. Jas. Steele, Catechist. Two new churches have been erected since my last visit, one to be known as Knox Church in the Township of Carnarvon, and the other to be known as Zion Church, in the Township of Campbell. In the former, which the congregation have been occupying since early spring, I found the attendance on ordinances and the interest in them greatly increased. In the latter I cannot speak of results in this direction yet, as I held the first service in the new church, but as this church is intended to unite the two congregations formerly worshipping in neighboring school houses, the benefit cannot but be appreciated by the missionary at least, whose *four* services per Sabbath on this part of the field will now

be reduced to *three*, while the interest among the people will doubtless be deepened. Neither of these churches is quite finished for want of means, and if they are to be of any use for winter service the work must be completed. Great praise is due to Mr. Steele for the strenuous efforts he has put forth in connection with these buildings, but for his exertions neither of these churches would have been erected, while by his careful oversight in the outlay of the money provided, he has been able to accomplish a great deal with the limited means at his disposal. One more church is necessary in another part of the field to consolidate the work at that point, but whether it will be wise to undertake the erection of this till the other two are completed, and free from debt, is a matter worthy of consideration.

The discouraging feature in the work on this field is the comparatively large amount of arrears due to Mr. Steele, whose self-denying labours among them deserve a better return. One of the strongest proofs of the unsoundness of the doctrine propagated by the Plymouth Brethren that "a paid ministry is unscriptural" is the readiness with which unsanctified professors believe it, or at least act upon it, thus proving it to be of the "earth, earthy." This field has unfortunately been overrun by the apostles of this error, whose slimy trail is to met with in almost every part of the field, and the blighting influence of whose error has been felt by many who ought to have known better than give place to such an absurdity. The plain talks of last year were repeated among them this year with the following results: Of the two stations most deeply involved one resolves that "we will endeavour to the best of our ability to pay Mr. Steele all amounts due him from this station on or before the 1st day of January, 1891," while the other says: "We are resolved to do our very best toward paying up his salary." The station at Providence Bay, however, takes the lead in this good work by having, practically, no arrears, and by assuming \$30 of the amount due by another station. This pleasing result is due to the energy of Miss Mutchmor, of Providence Bay, to whose interest in the work over the whole field and to whose practical efforts very much of the present success is due. As stated in my report of last year, 'it is a hard field,' but by the persevering efforts of our missionary an effect is being produced, gain-sayers are being silenced, and the faithful few are being edified. There is a unanimous desire on the part of the people that Mr. Steele's services be retained among them for another year.

From Providence Bay, I passed on to Burpee and Silver Water. Mr. J. Bell is missionary here under whose care the work is going on quietly, but quite as successfully as in former years. At Burpee, three elders have been chosen since my visit, but not yet ordained. Owing to the failure of the steamer to connect, I did not visit Meldrum Bay, one of the sta-

tions of this field as previously arranged for. This field is for the present season under the care of the Ladies' Society of St. Andrew's Church, Toronto, to whom thanks are due for the kindly interest manifested in our work. Through their thoughtfulness a horse was provided for the use of Mr. Bell, a much needed assistant on a field some 35 miles in extent. I next made a passing visit to Gore Bay, where I held a meeting with the congregation and managers, and found that efforts were being made to clear off balance of arrears too long due to former missionaries. Meanwhile the salary of their present missionary is being more promptly paid than before. Mr. Jansen's usefulness is somewhat increased by the reduction of the number of stations under his care, though his labours are in no wise diminished. The newly formed field lying east of Gore Bay, composed of the stations, Kagawong, Billings, St. Andrew's, Bidwell and Green Bay, I found in a very hopeful condition under the care of Mr. G. S. Scott, of the Student's Society of Knox College. Kagawong is weakly and likely to remain so, but the others I found vigorous and hearty. This field is likely to grow in importance as a new settlement is being formed at the mouth of West Bay, known as Weston Falls, where a few families have already made their homes, and others are expected to follow. Some of these are members of our church from Lindsay and neighboring congregations, who received very kindly a few services which Mr. Scott was able to give them. A general wish was expressed on this field that Mr. Scott might return to them next year.

On the 10th of July, I visited Mr. Ferguson's field on the Island of St. Joseph, holding a meeting on this date at Richard's Landing, and on the 14th at Hilton. At these points the work goes on prosperously, the people being very well pleased with the arrangements for this season. Resolutions were passed at each of these meetings asking for Mr. Ferguson's re-appointment to the Island. Since then I have received copies of resolutions at other stations on this field, referring in the kindest manner to Mr. Ferguson's work among them, and asking also for his continuance on the field. I then crossed over to Tarbutt where three days were spent, not unprofitably I hope. Mr. Ferguson accompanied me to take charge of the Gaelic services in connection with the communion season. Here I found matters much quieter than on former visits, a better feeling evidently existing between parties. Let us hope that the day is not far distant when they, forgetting personal differences, will rise in their strength to the "help of the Lord against the mighty." A larger number than usual of young people is to be found in this congregation, who only need the guiding care of the missionary and the example of their elders to be led in the right way. Let us hope that ere long they will receive both and no longer be exposed to the calamity of being

driven from the church of their fathers through disputes which they can but faintly understand. A good work in this direction has been accomplished by Mr. N. McLean, their missionary for this summer, but the time at his disposal is too limited for any permanent results. A strong desire was expressed at the congregational meeting to have the services of an ordained missionary who could preach in both the Gaelic and English languages. A guarantee has since been sent to the Presbytery, of \$400 per annum, of which amount the outside stations of Port Lock and Bar River promise each \$60 for fortnightly service. I also visited Bar River, a new station about 8 miles northwest from the church at Tarbutt. Here we have a few energetic Presbyterians, who feel very grateful that their needs are being attended to, and who, I am sure, in the future will do what they can in support of the cause. As they were not quite ready for organization at the time of my visit, I asked Mr. Ferguson to visit them at a later date for this purpose. Mr. Ferguson did so on the 2nd and 3rd of August and organized a congregation of twelve members, four of whom were appointed a committee of management.

Algoma Mills and Cook's Mills next received a flying visit, as I had been informed by Mr. G. D. Ireland, our missionary on that field, that he had been called to his home in Prince Edward Island on account of the serious illness of his father, and asking that another be sent in his place, as he did not purpose returning again to his field. I immediately communicated these facts to the convener of the Presbytery of Bruce and asked that a missionary be appointed immediately. Neither this nor a second letter, which I wrote on August 15th on the same subject, appears to have reached its destination, as I received no acknowledgment of either, and the field has remained vacant to present date.

The American Board.

THE EIGHTY-FIRST MEETING of the American Board of Commissioners for Foreign Missions was held this year in Minneapolis, Minn., commencing on the 8th of October, Rev. Dr. R. S. Storrs, of Brooklyn, the president, chairman. There was claimed a special fitness in selecting Minneapolis as the place of meeting, inasmuch as this part of the country was once the mission ground of the Board, and its presence now in the land of the Dakota manifests the splendid and magnificent progress of Christian civilization. In his reply to the address of welcome, Dr. Storrs dwelt strongly on the usefulness of free discussion, and the result of the debates that followed justified the wisdom of his remarks. That the reports of the three secretaries and of the treasurer, were in every respect admirable, may

be assumed, since these officers of the Board are experts in the work to which they are called. Dr. Alden represents the Home Mission department; Dr. Clark, the mission in India, Papal lands, Bulgaria, and Japan, and Dr. Smith, the mission in Asia, Minor, Africa, and the Pacific Islands. Mr. Langdon S. Ward is treasurer. The opening service was preached by Dr. Arthur Little on "The Law of Productiveness in Spiritual Husbandry," the point most strongly urged being that the spirit needs to be rekindled in the interest of self-preservation. The church that is not a missionary church must die. "It is for us," he said, "under God, to say what the harvest shall be—whether thirty, forty, or sixty fold. God grant that with consecrated energy, forsaking the little continent of self we may push out into the dark, tumultuous sea in which so many of our fellow-men are hopelessly immersed, and be to them the swift, eager, willing bearers of the Water of Life." The committee of nine who had been appointed to look into the administration of the Board and report, presented a statement which showed that they had discharged their duty diligently. Its reading occupied three quarters of an hour, during which the keenest attention of all present was noticed, as well it might, for it dealt with matters of vital moment, and traversed a very wide field of enquiry. Its contents were summarized in five recommendations: (1) That an advance copy of the treasurer's report should be furnished to each member of the committee on finance, so as to afford sufficient time to examine intelligently its contents. (2) The employment of an expert to audit the accounts. (3) The employment of additional agencies in order to present the mission cause more thoroughly to the churches. (4) This was the resolution that received the most serious attention, namely, having reference to the questions which should be put to candidates before appointing them to mission fields, a radical change being recommended, viz., that the Prudential Committee and not the secretaries, should be empowered to question candidates as to their theological views and opinions. Powerful speeches were made on this clause by Dr. W. M. Taylor, Dr. Boardman, Mr. Joseph Cook, Secretary Alden, and others. The result was as gratifying as it was unexpected, although the report itself was not adopted, all its recommendations were unanimously accepted! A feeling of relief was manifested in every countenance that so grave a crisis had been safely passed, and that no proposal of a revolutionary character had been entertained or supported. The total available receipts for the year were \$763,434. The number of missionaries employed by the Board, male and female, including wives of missionaries is 533: preaching places, 1,402; churches, 387; communicants, 36,256; native pastors, 173; pupils under instruction, 47,329.

Household Words.

SHADOWS AND SUNLIGHT.

Year after year departs, to come no more,
Wave after wave recedeth from the shore,
Storm after storm beats in on every hand,
Wreck after wreck is heaved upon the strand,
Hope after hope is crushed within the heart,
Tear after tear is dropped as friends depart,
Cloud after cloud obscures the starry sky,
Day after day we watch the sunlight die.

Calm after calm succeeds the angry blast,
Flower after flower blooms fairer than the last,
Star after star appears within our sight,
Morn after morn we deem the dawn more bright,
Thorn after thorn is lifted from our path,
Joy after joy, more sweet, the future hath,
Gift after gift is strewn upon our way,
Night after night we kneel to thank and pray.

Life is a landscape filled with light and shade—
Light seems more brilliant for the shadows made,
Darkness more dreary for the sun just set,
Loneness more lonely after friends have met,
So must we clasp the rose and thorn together,
Breasting the seas in calm and stormy weather,
Tasting through life the bitter and the sweet,
To find, when death is past, our joy complete.

ELSIE REA-BROWN.

JERUSALEM THE GOLDEN.

I never had such high expectation of seeing any place as I had of seeing Jerusalem. Had I not seen pictures of it? Oh, yes; but they only increase the bewilderment. Over another shoulder of the hill we go, and nothing in sight but rocks and mountains, and awful gulches between them which make the head swim if you look down. On and up, on and up, until the lathered and smoked horses are reined in, and the dragoman rises in front and points eastward, crying, "Jerusalem!" It was mightier than an electric shock. We all rose. There it lay, the prize of nations, the terminus of famous pilgrimages, the object of Roman and crusading wars, and for it Assyrians had fought, the place where the Queen of Sheba visited, and Richard Cœur de Lion had conquered. Home of Solomon. Home of Ezekiel. Home of Jeremiah. Home of Isaiah. Home of Saladin. Mount Zion of David's heartbreak, and Mount Moriah, where the sacrifice smoked, Mount of Olives, where Jesus preached, and Gethsemane, where He agonized, and Golgotha, where He died, and the holy sepulchre, where He was buried. O, Jerusalem! Jerusalem! Greatest city on earth, and type of the city celestial!

After I have been ten thousand years in heaven the memory of that first view from the rocks on the afternoon of December 2nd will be as vivid as now. Arrangements had been made for us to stay at a hotel outside the gates. In the dusk of the evening we halted in front of the place and entered, but I said, "No, thank you for your courteous reception, but I must sleep to-night inside the gates of Jerusalem. I would rather have the poorest place inside the gates than the best place outside." So we remounted our coach and moved

on amid a clamor of voices, until we came to what is called the Joppa Gate of Jerusalem. It is about forty feet high. There is a sharp turn just after you have entered, so planned as to make the entrance difficult. On the structure of these gates the safety of Jerusalem depended, and all the Bible writers used them for illustrations. Within five minutes' walk of the gate we entered, David wrote: "Enter into thy gates with thanksgiving." "Lift up your heads, O, ye gates!" "The Lord loveth the gates of Zion!" "Open to me the gates of righteousness." Here we are at last, in the capital of the whole earth! And thoughts of the past and future rushed through my soul in quick succession, and I thought of that old hymn, sung by so many ancient spirits, "Jerusalem, my Happy Home."—*Talmage*.

THE ATONEMENT.

The only theory of the atonement that meets the tremendous necessities of a world lying in wickedness, or the mighty demand of the New Testament Gospel, is this plain, simple line, "Christ Jesus died for our sins." The three great ideas compressed into this line are substitution, sacrifice, salvation. Christ Jesus became our substitute and suffered for us. Christ became our sacrifice, and laid down his life to take away our guilt. Christ secures eternal life for every true believer and faithful follower. In these three points the vast body of regenerated believers agree; and if the much prayed for unification of all Christian denominations ever comes, it will crystallize around the core-truth of the Cross. It will be a union in Christ for a world without Christ.

All success in preaching lies just there. Paul's key-note struck under the shadow of the Parthenon, and in defiance of Caesar's lictors, has been the secret of power for eighteen centuries. Luther preached this gospel of atoning blood to slumbering Europe, and it awoke from the dead. Amid all his defences of the divine sovereignty, Calvin never ignored or belittled the atonement. Cowper sang of it in sweet strains among the water lilies of the Ouse; Bunyan made the Cross the starting-point for the Celestial City. John Wesley proclaimed it to the colliers of Kingswood, and the swarthy miners of Cornwall. Moody's bells all chime to the key-note of Calvary. Spurgeon thunders this doctrine of vicarious atonement into the ears of peer and peasant with a voice like the sound of many waters! The heart of God's Church has ever held to this as the heart of all Christian theology. "Christ Jesus died for our sins!" If the greatest of all human preachers made this the foremost text of his wonderful ministry, then, my dear young brother, you have but to plant your pulpit in full view of the Cross, and make every line of your labours converge towards "Christ and him crucified."—*Dr. T. L. Cuyler*.

"Another year of patient toil,
A few sheaves won from rocky soil,
May seem not much to thee,
But all thy work is with the Lord,
And thine exceeding great reward
Thy God himself shall be."

PROPORTIONATE GIVING.

That was a remarkable document which N. R. Cobb, one of Boston's earlier day merchants, drew up and signed, in the form of a covenant, and which reads as follows:—"By the grace of God, I will never be worth more than fifty thousand dollars. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth twenty thousand dollars, I will give one-half of my net profits; and if I am ever worth thirty thousand dollars, I will give three-fourths, and the whole after my fiftieth thousand, so help me God, or give to a more faithful steward and set me aside. N. R. Cobb, November, 1821." It required much love for God and man and great consecration of property to enter into, and to keep, such a solemn agreement. It was made in good faith and in dependence upon God's grace by a generous and conscientious man. He strictly lived up to it, and had plenty for himself and the Lord's cause. Were there a general adoption by professing Christians of the principle underlying it, what surprises there would be both to the givers and to the world in the amounts cast into the Lord's treasury! This kind of beneficence is based not upon the old Jewish tenth, but upon the Christian, and truer, better and more equitable, rule of giving as "the Lord hath prospered" us.

HIS WORK SHALL NEVER FAIL.

"There is one banner that never goes down in any struggle, it is the banner of the Lord of Hosts. There is one army that never marches except to victory; it may be seeming defeat, but now as in the earlier time faith springs up between the blows of the ax, blossoms in the blast, flourishes in the flame. God's designs are never baffled. Disaster is only the temporary incident preceding the final victory, and until God dies, until Christ has lost his loving power, until the Holy Spirit has passed out of existence and out of operation, this work will never fail. But men appear and pass away, empires and dynasties appear and flourish and pass away, opposition sometimes rejoices and defeat seems sometimes certain; but the only thing sure in the history of the world is, that the work which represents Him born in Bethlehem of Judea, but whose goings forth have been from old, even from everlasting, is never finally to fail. Ah, my friends, life is worth living when we take hold on that great truth, and death is beautiful when we can come before him saying, 'I did but little, Lord, but I did all I could.'"—*R. S. Storrs*.

The Walk to Emmaus.

DECEMBER 7. A.D. 33. LUKE 24: 13-27.

Golden Text, Luke 24-26.

THIS incident is only found in Luke, although an allusion to it is seen in Mark 16: 12. It has been thought by many that Luke himself was the unnamed disciple who accompanied Cleopas, but there is no proof to this effect. They were not apostles, v. 33. V. 13. *That same day*—It was the first day of the week, in the afternoon, v. 29. Jesus had been crucified on Friday. This was Monday, the third day from his death. *Emmaus*—There were two towns of that name, one of them near the lake of Tiberias, but this one was sixty furlongs to the West of Jerusalem. V. 15. *Communed*—talked together. They scarcely knew now what to believe. All seemed lost. They reasoned about their doubts and hopes. *Jesus drew near*—"in another form," Mark 16: 12. Owing to his altered appearance they did not recognize him, v. 16. V. 17. *And he said, etc.*—Jesus knew perfectly well what it was they talked about, and why they were sad. He still knows all his people's griefs, Exod. 3: 7 and every one of their thoughts, John 10: 27. But he wants them to tell him all, Luke 18: 41, in prayer, Phil. 4: 6. V. 18. *Cleopas*—husband of Mary, the sister of the Virgin, John 19: 25. *Only a stranger*—Art thou the only stranger. It seemed incredible that any one, coming from Jerusalem should be ignorant of the exciting events of the last three days. V. 19. *Jesus—a prophet*—They appear to have almost, if not altogether, given up the idea that Jesus could have been the promised Messiah, although they did not doubt his prophetic mission. V. 21. *We trusted*—The "We" is emphatic, and refers to the disciples specially. The verb is in the past tense, showing that they trusted now but little, if at all. *Redeemed Israel*—See ch. 2: 38. Freed the people from their Roman oppressors. V. 22. *of our company*—The disciples already formed at that early period, "a little flock," Ch. 12: 32, or "peculiar people," Tit. 2: 14, quite distinct from the world around them. V. 24. *Certain of them*—Peter and John, John 20: 2-9. V. 25. *O Fools!*—This word is here used in the sense of "dull, silly, or foolish" not as in Matt. 5: 22, where it implies wickedness, and is a reproachful term. *Slow of heart*—because they had not understood the many explanations of Messianic prophecies, He had given them in the past, Mark 14: 21, Luke 9: 22-44, etc. V. 26. *Christ*—the Messiah whom they had expected. *Suffered*—Suffering was to precede his glory, 1 Pet. 1: 11. V. 27. *Moses*—the Pentateuch, or five books of Moses, e. g.: Gen. 3: 15, 49: 10, etc. *The prophets*—another division of the Old Testament, Is. 53. Dan 9: 25. That Christ's explanations were convincing appears from v. 32.

Jesus made Known.

DECEMBER 14. A.D. 33. LUKE 24: 28-43.

Golden Text, Luke 24: 31.

AS Cleopas and his companion walked on, listening to Jesus expounding the Scriptures concerning the Messiah, v. 27, they had drawn near to Emmaus. To try them, and see how they had understood and appreciated his teaching, Jesus "made as though he would have gone further." V. 29. *They constrained him*—urged him to stay with them. This proved how delighted they had been with his words, comp. Ch. 9: 33. *Abide with us*—Come in and lodge at our house. In exercising hospitality, they were about to entertain unawares, one higher than the angels, Gen. 18: 3, Heb. 13: 2. When Jesus abides with us, he brings with him joy and peace. How we can have him to abide now with us, is told in 1 John, 4: 12, 15. V. 30. *He took bread*—It is very suggestive, that the disciples should have realized the presence of Jesus, when he "broke bread" with them. Where can we better realize it, that when we sit at his table, 1 Cor. 10: 16. It may be that when He broke the bread, the disciples saw the prints of the nails on his hands. V. 31. *Their eyes were opened*—They knew him now, not only as their loved Master, but as the Messiah. *He vanished*—Literally "became invisible." Comp. John 20: 19, 26, Luke 24: 36. V. 32. *Our heart burn*—Showing intense love, Ps. 39: 3, Jer. 20: 9. *Opened*—Explained. V. 33. *The same hour*—Although it was late. The news was too good to be kept to themselves a moment longer than they could help. *The eleven*—Judas was dead, Matt. 27: 5. *Appeared to Simon*—Paul mentions this in 1 Cor. 15: 5. When it happened is not told. Peter was the first to whom Jesus showed himself, after the resurrection, evidently to comfort him by assuring him of pardon for his great sin. V. 36. *Jesus himself*—The doors were closed, John 20: 19. The Risen body of Christ evidently had properties, which do not belong to mortal bodies, 1 Cor. 15: 40. *Peace*—The usual Eastern salutation, but having a special significance coming from Jesus, John 14: 27. V. 37. *Terrified*—Thinking it was a spirit, as in Matt. 14: 26. V. 38. *Troubled*—Alarmed, John 14: 1. *Thoughts*—Doubts, 1 Tim. 2: 8. V. 39. *Handle me*—Jesus appealing to the evidence of the senses, and eating before his disciples, v. 43, proved that He had a real body. It was not merely a spirit, who stood before them. What Jesus says here shows, however, that a spirit may exist apart from the body. V. 41. *For joy*—They felt that the Lord was risen indeed, v. 34. Henceforth they would rather lose their life for Him than lead an easy life away from him. Comp. Acts. 12: 14, 15. V. 42. *Broiled fish*—The staple food of the disciples, as seen by Matt. 14: 17, Mark 8: 7. *Honey*—Matt. 3: 4, Exod. 3: 17.

Jesus' Parting Words.

DECEMBER 21. A.D. 33. LUKE 24: 44-53.

Golden-Text, John 14: 3.

COMP. Matt. 28: 18-20, Mark, 16: 15-19, John, 20: 21-23. The closing scenes of Jesus' life on earth are told in such a concise manner by Luke, that one might think that all the events here related happened at not more than one day's interval from the resurrection. But by turning to his second book, that of Acts, we see in ch. 1: 3, that not less than forty days elapsed between the resurrection and the ascension. Luke does not say anything of the disciples meeting Jesus on the shore of the lake of Tiberias, nor of the miraculous catch of fishes there, John, 21: 1-14. This occurrence must be placed after the 49th verse of this chapter. V. 44. The Law, the Prophets and the Psalms, were the three Jewish divisions of the Old Testament. In each of these may be found prophecies of the Messiah, of his coming, his sufferings, his death and his resurrection. A striking prophecy of this last event is that in Ps. 16: 10. *Comp.* with Acts. 2: 24-32, 13: 35, 37. V. 45. *Opened their understanding*—Enabled them to understand these prophecies. V. 46. *It is written*—In Is. 53: 3, 5, that the Christ should suffer. The discourse of Jesus on this occasion must have been, in a certain measure, a repetition of what he had told Cleopas and his friend, v. 27. *It behoved*—It was proper. V. 47. *Repentance*—A change of mind, leading men to forsake their evil ways and to be penitent for their sins. *Remission*—Forgiveness of sin, the penalty being remitted for the sake of Christ. *In His name*—The only one given to men, whereby they must be saved, Acts 4: 12. *Beginning at Jerusalem*—This was obeyed by the apostles, Acts 3: 26, 13: 46. V. 48. *These things*—Christ's works, sufferings, death and resurrection. V. 49. *The promise*—Of the Comforter, the Holy Ghost. See John, 14: 16, 17, 26. It was fulfilled on the day of Pentecost, Acts 2: 4. *Power from on High*—The Spirit give them courage and utterance. They spoke in other tongues, Acts 2: 4. V. 50. *Bethany*—On the Eastern slope of Mount Olivet, Acts 1: 12, the town of Martha and Mary, John 11: 1. *He blessed them*—The words of the blessing accompanied probably the giving of the commission. The words in Matthew 28: 20: I am with you always, etc., being in themselves a blessing. See also Mark 16: 15-18. *Carried up into Heaven*—Acts 1: 9. V. 52. *Worshipped him*—The first religious homage given to the absent Saviour, after the ascension, showing it to be right to worship Jesus, our Divine Master. *With great joy*—The Lord's promise given in John 16: 20, 22, was then fulfilled. V. 53. *The temple*—Preparing by prayer for the reception of the Holy Ghost. Mary, the mother of Jesus, and the other holy women were with them. Acts 1: 14.

The Kingdom Divided.

JANUARY 4. B. C. 975. 1 KINGS, 12: 1-17.

Golden Text, Prov. 16: 18.

SIN, soon or late, brings its punishment, Num. 32: 23. Solomon had grievously sinned, when in defiance of God's law he married heathen women, Deut. 7: 3. The kind of training such mothers gave their children is illustrated in Rehoboam's haughty pride and narrowness of mind. Solomon himself seems to have realized this when it was too late to mend it, Eccl. 2: 18, 19, and when it struck him that a wise man may have a fool for a son. Rehoboam was born during the first year of Solomon's reign. His mother was an Ammonitess, named Naamah, 1 Kings 14 21. From 2 Chron. 13: 7, it appears that he was a man of little strength of character. He was forty-one years old when he began to reign. V. 1. *Shechem*—Same as Sychar, 40 miles from Jerusalem, John 4: 5. *All Israel*—The public representatives of the people, 1 Sam. 8: 4-7. *Make him king*—Renew the conditions of his authority over them as in 1 Sam. 10: 25. V. 2. *Jeroboam*—1 Kings, 11: 28, 31, 40. V. 3. *Sent*—By this it appears that a regular conspiracy had been organized against Rehoboam, and that the demand in v. 4, was only a pretext for rebellion. V. 4. *Our yoke*—Our service, heavy taxes, compulsory labour, ch. 5: 13. The Israelites seem to have been more sensitive by far, to resent inroads on their pockets, than on their conscience. They never complained of Solomon's idolatries but only of his exactions. V. 6. *The old men*—With the ancient is wisdom, Job. 12: 12, for experience of life is a good teacher. V. 7. *Good words*—This had also been Solomon's advice in Prov. 15: 1. But Rehoboam evidently did not care to "hearken to the father that begat him," Prov. 23: 22. He consulted with the young men, boon companions and flatterers, as foolish as he was himself. V. 9. *My little finger*—Proverbial expression meaning: I have greater power than my father ever had. V. 11. *Scorpions*—Thongs set with hard knots and points, used to flog slaves. He would treat his people as his slaves, an answer so wanting even in common sense, that it is evident that Rehoboam was struck with judicial blindness, comp. v. 15, 24. The pride here manifested is that which goeth before destruction, Prov. 16: 18. He did not even soften the expression of his harsh refusal to accede to their petition, he answered "roughly," v. 13. V. 15. *By Ahijah*—Ch. 11: 29. V. 16. *What portion have we in David?*—Although provoked, what they did was a great sin. God had given the kingdom to David, 2 Chron. 13: 5, 8, a fact of which Hosea afterwards reminded Israel, Hos. 8: 4. Judah and Benjamin remained faithful, and it does not appear that Rehoboam was really as tyrannical as he had said he would be. We learn here that Pride is a bad counsellor.

Ecclesiastical News.

SCOTLAND: In Glasgow, the eighth annual Convention for the deepening of Spiritual Life has been held, and with marked success. Throughout the four days of the Convention the interest continued to grow, until on Friday evening, the great missionary meeting in the City Hall, addressed by Archibald Orr Ewing, from China, and other missionaries, crowned all. This Convention continues to increase in power and interest year by year, and is welcomed by large number of Christians as a season of much spiritual refreshing. . . . Immediately thereafter, the National Sabbath-School Convention was held, and far exceeded in interest any of its predecessors. Lord Provost Muir, of Glasgow, Sir John Neilson Cuthbertson, Sir Michael Connel, Sir William Collins, Lord Kinnaird, and Professor Calderwood, threw themselves heartily into the business of the Convention, and contributed much to its success. The number of delegates present amounted to over 500, for whose entertainment suitable preparation had been made. The reception and conversazione given by Lord Provost Muir in the municipal buildings were beyond all praise; the internal decorations of the buildings being themselves one of the sights of the Western Metropolis. . . . The Convention of Young Men's Guilds, held in Hamilton, was another interesting gathering. . . . It is said that Prof. Calderwood, and the Rev. Mr. Barbour (F. C.) will possibly conduct the classes in Hebrew, and O. T. Criticism this winter in the U. P. Hall, whilst the Rev. Fergus Ferguson, Queen's Park U. P. Church, will probably be one of those nominated as successor to the late Dr. Duff, the former teacher of those branches. . . . The Rev. James Brown, D.D., of Paisley, is seriously ill. . . . The Rev. Hugh Price Hughes has been preaching in Glasgow to crowded congregations. . . . It is with sorrow we record the death of Mr. John Logan, M.A., only son of the Rev. John B. Logan, M.A., formerly of Kentville, N.S., and now residing in Edinburgh. Mr. Logan, Jr., had been spending his holidays with a relative in Balquhiddy, Perthshire. One morning he went, as was his wont, to the river for his bath, and the day being very chilly, it is thought that whilst in the water he was seized with cramp and was drowned. His death is a loss to the church for whose ministry he was preparing, as well as to his bereaved father. . . . There have passed away David Sinclair, M.A., late Principal of Church of Scotland College at Madras, and Professor Sellars, of the Humanity Chair, Edinburgh. . . . The Rev. Alex. Andrew, of the White Memorial, Glasgow, has been celebrating his semi-jubilee, when he was the recipient of a purse containing \$1,500. Capital occasions these for generous impulses.

D.

ENGLAND.—The burial of Mrs. Booth has lent additional force to the growing conviction that the Salvation Army has become a power in this land. Twenty-six thousand people were present at the funeral service—the largest religious gathering of the century. The funeral procession was a remarkable one. The coffin was placed on a gun carriage on which were also the dead woman's bonnet and Bible. There were fifteen bands of music. None but officers of the army were allowed to march. General Booth read the burial service himself at the grave's mouth. . . . Rev. John McNiell is to remain pastor of Regent Square Church—reserving his Sunday evenings to preach where and how he thinks best. It is a compromise by which a difficulty has been tided over for the time being, but can scarcely be regarded as a settlement of it. . . . Rev. John Skinner, late of Kelso, on the occasion of his induction to the chair of Hebrew and Old Testament Literature, delivered his inaugural address in which, as is not unfrequently the case at such times, some things were said "hard to be understood." A Pan-Congregational Council is to be held in London next July. In one night the Church Missionary Society bade farewell to eighty missionaries about to leave for foreign fields. Exeter Hall, the theatre of so many grand demonstrations, was never better filled than upon this occasion. The English Presbyterian Church has lately sent out six missionaries—four to China and two to Morocco.

S.

IRELAND.—A special meeting of Assembly was held in the middle of October to fill the chair left vacant by the death of Professor Biggar, that of Hebrew and Exegesis in Magee College. There was a fair attendance of members. But one man was put forward for the position, the Rev. R. F. Dickey, of Maghera, and he was unanimously elected. The new Professor is a son of the manse and has a brother in the ministry. For years past he has been known as a diligent student of Hebrew and the cognate languages, and is reported as being an excellent teacher. He ran a good election for the professorship of Hebrew in Belfast a few years ago. The writer of this notice happened, a few weeks since, to spend a Sabbath in a city in Western Ontario and was sent to board for the two nights to the house of a good widow lady who rents the manse, the pastor at present being an unmarried man. In the course of conversation it was found that mine hostess is the widow of a minister of the olden time, very olden, when his early years in the work are thought of. He was ordained 64 years ago over a charge in Ireland, and labored there for 23 years. Then he came with his family to Canada and ministered for 15 or 16 more, first in Belleville and then in Dorchester. After being utterly helpless for some years he died in 1870. His widow was mine hostess, and considering her great age is won-

derfully fresh and hearty. Her mind is as fresh as ever, and what a talk we had about men of the first half of this century, many of whom were personally known to her, but to me they were known through reading. She was brought up under the ministry of Rev. William White, of Stonebridge, whose son was minister in Belleville a short time somewhere about 1857. Mr. White had a more distinguished brother than himself in the ministry, Patrick, of Bailieborough, and of his sons no fewer than six entered the ministry. Several of these are still alive. H.

UNITED STATES.—Has the Mormon bubble burst? It is almost too good news to be true; yet the announcement is made officially that the beginning of the end of the most disgraceful, foul and unnatural delusion of the century is drawing near. Wilfred Woodruff, President of the Mormon Conference, has intimated that at a great meeting of the conference of "Latter Day Saints," attended by Apostles, Bishops, Elders and about one thousand members, the declaration which had been issued by the President a short time previously, forbidding future marriages in violation of the law, was read and unanimously confirmed by the conference on the 10th of October. The Hon. Arthur L. Thomas, Governor of Utah, and the Rev. Robert J. McNiece, pastor of the First Presbyterian Church, Salt Lake City, have distinctly corroborated the press despatch conveying the intelligence. The former says:—"The Gentiles rejoice that the contest begun so many years ago against polygamy, has finally triumphed; for they believe that never again will polygamy flourish on American soil; that it is, practically speaking, finally repressed. It is buried never to be resurrected." The latter remarks that: "Whatever the motive of the Mormons, the main object is certainly to head off severe pending legislation in Congress. Unfortunately for the Mormon leaders, their entire course has been so crooked and false as to be an obstacle in the way of giving them credit for any sincerity now." He fears there is still lurking "a snake in the grass," in what has not been abandoned, namely, "the assumed right of priesthood government on American soil." "Now is the time," says the *Independent*, "to bring all the forces of public opinion on Utah to bear, by all the means the church can use, or the public press supply, to break up the ecclesiastical tyranny of the Mormon Church."....The annual meeting of the American Board (A. B. C. F. M.) at Minneapolis was an occasion of special interest, for matters of vital importance, were discussed with a freedom that at times was alarming, yet the end was peace, concord, and re-assurance. Dr. Storrs is evidently master of the situation....Nineteen Presbyterian missionaries lately sailed through the golden gate of San Francisco, bound for Siam

and China. As the ship moved off there was borne on the breeze the words of the sweet familiar hymn, "God be with you till we meet again, *Till we meet at Jesus' feet.*" Rev. Dr. J. M. Sherwood, one of the editors of the *Missionary Review of the World*, died in Brooklyn on October 23rd. He was always delicate, but he died in harness, busy with his brilliant pen till the last. He was in his 77th year.—Z.

CANADA.—The two most notable events of the past month were the delivery of an address by the Hon. Oliver Mowat to the Christian Endeavour Society of Knox Church, at Woodstock, Ont., and the twenty-fifth annual Convention of Sunday-school workers, held at Brantford, Oct. 28-30. Mr. Mowat's lecture is unique. In comparatively small compass, it contains the essence of nearly the whole range of historic argument in support of Christianity. The treatment of the subject is clear, logical and conclusive. Ontario may well be proud of a premier who gives such good reasons for taking "the man of Nazareth for his King, Master, Example and Guide." At the Sunday-school Convention there were nearly a thousand delegates and spectators present. Hon. G. W. Ross, minister of education, led off with an able address on "The Sunday-school Teacher's Possibilities." Mr. W. N. Hossie, an indefatigable Sunday-school worker, was elected president of the Association. The Presbyterian Church was well represented by Dr. Cochrane, of Brantford; Dr. Jackson, of Galt; Rev. John McEwen, of Lakefield, and others; the Church of England, by Hon. S. H. Blake and Mr. Peake, of Toronto; the Methodists, by Dr. Potts and Dr. Sutherland, and the Congregationalists by Rev. W. Wye Smith, editor of the "Canadian Independent." From the United States there were present Mr. Thomas Dranfield, of Rochester, N.Y., and Mrs. M. J. Kennedy, of Philadelphia, both of whom spoke effectively on various phases of the work. Mrs. Kennedy's blackboard illustrations were admirable, and her address on "The Primary Teacher's Work" beautiful and suggestive. It was agreed to meet next year in Ottawa and to invite the attendance there of the Provincial Association of Quebec. The Intercollegiate Missionary Association of Canada was mustering its forces for a Conference in Montreal about the time we were preparing to go to press with this number of the *Record*.

Our Own Church.

THE PRESBYTERIAN CHURCH IN IRELAND, with accustomed generosity, has sent £100 sterling to Dr. Cochrane in aid of the Home Missions of our church.

MANITOBA COLLEGE.

THE THIRD SABBATH OF DECEMBER was appointed by the General Assembly as that on which the annual collection on behalf of Manitoba College should be taken up. The attendance promises to be large during the present session both in Arts and in Theology. The number in the first year of the Arts' course is by a good deal the largest in the history of the institution. The College has now been relieved of the burden of debt. On the other hand, the increasing attendance has made it necessary to incur additional expense in the way of supplementing the teaching of the regular staff. For the annual maintenance, with the exception of the salary of the Principal, which is raised by the Synod of Manitoba and the N. W. Territories, including British Columbia, the College is mainly dependent on the proceeds of this collection. The great benefit of the institution to this part of the Church and of the Dominion has never been more obvious than now. In these circumstances, I would very respectfully, but as knowing how much is at stake, very earnestly ask my brethren in the ministry to give an opportunity to the people to contribute to the funds of the institution on the day appointed, unless in those congregations in which an annual allocation is made to this in common with other schemes of the Church.

JOHN M. KING.

ILLUSTRATED MAGAZINE AND CHILDREN'S RECORD:—This is the name of the new magazine which is to make its appearance on the first of January next, and which is intended for the Youth as well as the Children of the Church. "Its special aim will be," says the prospectus, "to educate the missionary spirit of the young by bringing them into personal contact with the Missionaries, and by suitable illustrations to present more vividly the peculiar aspects of their work." The magazine will be published monthly, will contain twelve pages, and will be mailed to all parts of the Dominion at the rate of 15 cents a copy per annum—payable in advance—in parcels to one address. When it is added that the managing editor of this new enterprise is the Rev. W. R. Cruikshank of Montreal, the Sabbath-schools of the Church have a

sufficient guarantee that their interests will be well looked after. Mr. Cruikshank has been singularly successful in Sabbath-school work himself and is an enthusiast in everything pertaining to the welfare of youth, and we know that nothing will be left undone on his part to ensure the success of the important work which has been placed in his hands. It is of course desirable that orders for the *Illustrated Magazine and Children's Record* should be forwarded as soon as possible, in order that it may be known how many copies will be required for January. *We hope that it will be liberally patronized by every Sabbath-school connected with the Church.* Remittances and all communications are to be addressed to REV. W. R. CRUIKSHANK, 198 St. James Street, Montreal.

GIFT TO KNOX COLLEGE.—The many remaining friends of the late PRINCIPAL WILLIS will learn with pleasure that his niece, Miss Meliss of London, England, has presented to Knox College, Toronto, with which he was so long and so honourably connected, the large and fine oil-painting of the Principal, which not a few will remember to have seen in his house in Toronto. The portrait finds its place over the chair in Principal Caven's class-room, and will be a valued memorial of one who bore a distinguished part in laying the foundation of the Presbyterian Church in Canada, and to whom the cause of theological education is under the greatest obligations.

W. C.

PERSONAL:—Rev. Dr. Cochrane, of Brantford, convener of the General Assembly's Home Mission Committee, West, has made an extended visit to British Columbia, preaching in Victoria, Vancouver, New Westminster and other places, visiting mission stations, and airing his new lecture on "Saint Paul in Rome," which is everywhere highly appreciated. Rev. J. K. Smith, D.D., of St. John's Church, San Francisco, formerly of Galt, Ont., has demitted his charge and gone on a visit to Scotland. Rev. Dr. Burrows, formerly of Truro, N. S., has demitted his charge of South Boston. Rev. M. G. Henry, lately minister of Shubenacadie, N. S., has ac-

cepted a call to a congregation in the State of New York. *Rev. John Macdonald*, for many years minister of Beechridge, Que., in connection with the Church of Scotland, has retired from the active duties of the ministry. A marble tablet has been erected in the church at Bocabec, N. B., in memory of *Rev. William Millen*, long the pastor of Bocabec and Waweig. Mr. Millen died Jan. 29, 1888. He was a native of Londonderry, Ireland, and gave to New Brunswick a ministry of forty-eight years. *Rev. Dr. Norman L. Walker*, of Dysart, editor of the *Church of Scotland Monthly*, after an extensive tour in the United States, made a short visit to Toronto and Montreal, on his homeward way. He returns to Scotland with improved health and pleasant recollections of the reception he met with on this side of the Atlantic.

DEPARTURE OF MISSIONARIES:—*Rev. Norman Russell*, of Winnipeg, Man., *Rev. W. J. Jamieson*, of Clapham, Que., accompanied by Miss Minnie Fraser, M.D., of Montreal and Miss Ross, of Indore, sailed from Montreal in the *SS. Sardinian*, on the 29th of October. Their destination is Central India. Mr. Russell is sent out by the Central Church congregation, Toronto, from whom he received such a farewell ovation as he will not soon forget.

ORDINATIONS AND INDUCTIONS.

KIRKFIELD AND BOLSOVER, *Lindsay*:—*Rev. William Galloway*, of Dorchester and Crumlin, was inducted on the 9th of September. (Not *Rev. Mr. Anderson* as stated last month.)

STRATHALBYN, *P. E. Island*.—*Rev. M. Campbell* was inducted on the 11th of November.

GUTHRIE CHURCH AND MITCHELL SQUARE, *Barrie*:—*Rev. John Hunter* was inducted on the 4th of November.

POWASSAN, *Barrie*:—*Mr. John Garrioch*, for eight years catechist within the bounds, was ordained as missionary on the 28th of October and appointed to this field.

INVERNESS, *Quebec*:—*Mr. William John Jamieson*, of Clapham, a graduate of Pres. College, Montreal, was ordained and designated as a missionary to Central India on the 23rd of October.

EAST PUSLINCH, *Guelph*:—*Rev. William Robertson*, lately of Waterdown, was inducted on the 21st of October.

OAKVILLE, *Toronto*:—*Rev. S. S. Craig*, of Claude, was inducted on the 11th of October.

TORONTO:—*Rev. R. C. Tibb* was inducted to

the new charge of Ruth Street Church, in the west end of the city, on the 20th of November.

ASHBURN AND UTICA, *Whitby*:—*Rev. R. B. Smith*, lately of Rosemont, was inducted on the 18th of November.

CHESLEY, *Bruce*:—*Rev. D. Perrie*, of Nissouri, Stratford, was inducted on the 28th of October.

CALLS:—*Rev. E. Bayne* to Richmond Bay, East, *P. E. Island*, declined. *Rev. A. J. Mowatt*, of Fredericton, N. B., to St. Matthew's, Halifax and to Erskine Church, Montreal. *Rev. R. Macleod* of Strathlorne, C. B., to Kenyon, Glengarry, accepted. *Rev. D. McGillivray* to Hillsburgh and Priceville, declined. *Rev. J. R. Craigie* to First Church, Eramosa, declined. *Rev. W. A. Duncan*, of Churchill, to Sault Ste. Marie. *Rev. A. E. Mitchell*, of Waterloo, to Erskine Church, Hamilton. *Rev. Dr. George*, of Belleville, West Church, Toronto, declined. *Rev. G. L. Gordon*, of River John, N. S., to Earlton, Pictou, declined. *Rev. Joseph Gandier*, of Fort Coulonge, Quebec, to Newburg and Camden, Kingston. *Rev. Dr. Burrows*, late of Boston, to Shubenacadie, N. S. *Rev. A. Rogers* of Yarmouth, N. S., to Windsor, Halifax. *Rev. J. W. Mitchell*, formerly of Port Hope, to Thorold, Hamilton. *Rev. Joseph Johnston* to Cayuga, Ont. *Rev. D. L. Dewar*, of Scotstown, Quebec, to Ailsa Craig, Ont.

DEMISSIONS:—*Rev. R. S. Macleod* of Little Narrows, C. B. *Rev. James Allan*, of Cove Head, P. E. Island. *Rev. John Baikie*, of Harriston, Saugeen. *Rev. James Anderson*, of Musquodoboit Harbour, N. S. *Rev. A. H. Drumm*, of Georgetown and Limehouse.

CHURCHES AND CONGREGATIONS.

TERREBONNE, Que.—This is an old settlement, where Presbyterianism was once stronger than it is now, but a very neat little gothic church edifice was dedicated on the 26th of October by *Rev. Dr. Campbell* of Montreal, assisted by the architect and builder of the church—who is also the pastor—the *Rev. S. McCusker*. It is said to be the most northerly Presbyterian Church in the Province of Quebec. It cost about \$1,100 and is seated for 200 persons. Its slender steeple can be seen for miles around. CACHE BAY, Nipissing.—A new church was opened on the 26th September, *Rev. Allan Findlay* conducting service in the morning. *Rev. G. Gilmer* (Church of England) in the afternoon, and *Rev. J. M. Goodwillie* in the evening. The Lecture Hall of the new BONAR CHURCH, TORONTO, which is to be in the near future, was opened for public worship a few Sundays ago by Principal Caven. The plans for the church indicate that it will be one of the finest in this city of fine churches. The congregation is an offshoot from that of *Rev. R. P. MacKay* of Parkdale. ALDBOROUGH,

London.—The old church erected some 40 years ago, which has been "restored" to even more than its pristine beauty, was reopened for worship on Oct. 5th, by Rev. H. F. Larkin, of Chatham. The new Zion Church, CEDAR GROVE, in Toronto Presbytery, was opened for worship on Oct. 26th, by Rev. Professor McLaren, D.D. Rev. J. R. Real, of the Methodist Church, Unionville, preached in the afternoon. The services were all largely attended. The church is a beautiful edifice, seated for 300 and cost about \$3,000. *PINE CREEK, Calgary.*—The newly erected St. Andrew's Church was opened on the 5th of October. The pastor, Rev. A. B. Munro, being assisted by Rev. J. C. Herdman of Calgary, and Mr. Matheson of Davisburg. It is a neat and comfortable building, an ornament to the district, and a centre of influence for good. *AMHERST.*—The Amherst (N. S.) church, erected eight years ago, was recently enlarged and greatly improved. It now accommodates 400 worshippers. Only a few years ago, this was a weak and struggling charge, receiving aid. It is now a liberal giver to all the funds of the Church. This is the history of not a few of our churches—first receiving help, then liberally helping others. *LA HAVE.*—The people of La Have, Lunenburg County, have erected a handsome new church, seating 450. It was dedicated on the 12th October, and is a handsome and comfortable building. *TRENTON.*—The Presbyterians of Trenton, in the vicinity of New Glasgow, N. S., have been organized into a congregation, and have made steady and rapid progress under the ministry of Rev. A. W. Thompson, our new missionary to Trinidad. A handsome new church has been erected, which was dedicated to the worship of God on the 9th of November, by Rev. Dr. Burns of Halifax.

The new St. Paul's Church on the BLIND LINE of Sydenham, *Owen Sound*, was dedicated on the 5th and 12th of October. Rev. Professor McLaren preached on the first Sabbath and Revs. J. Somerville and J. B. Fraser on the second. The collections amounted to \$175. The building is 61 x 34; of brick, with stone foundation and cathedral glass windows. It is seated for 300; besides there is a good S.-S. room with folding doors between it and the main audience room. The total cost is \$3,500.

NEW WESTMINSTER.—The mission stations to which Mr. Robertson refers on another page, are likely to become important centres very soon. Presbyterianism is strong in these points of the city, and those who have young families find it too far to attend all the services of the central Church. The pastor of St. Andrew's Church has given a week-night service at those points for over a year, and Sabbath-schools have been established for about the same length of time. Very desirable lots were secured some time ago by the office-bearers of the Presbyterian Church, so that

before very long we may expect to see new church edifices erected and congregations formed.

THOMAS SCOULER.

PRESBYTERIAL ITEMS.

COLUMBIA.—Rev. Dr. Robertson, superintendent of Missions in Manitoba and the North-West, addressed the Presbytery at its last meeting and received the thanks of the brethren for the reports he gave of his visits to the different mission fields of the bounds. *TORONTO.*—The brethren are considering the advisability of instituting a series of anniversary missionary meetings such as were held in Montreal for a number of years. The Presbytery at its next meeting (9th Dec.) will resolve itself into a conference on Missions.

THE COLLEGES.

PRESBYTERIAN COLLEGE, HALIFAX.—The Session 1890-91 was opened November 5th, in Chalmers Church, Professor Pollok delivering the inaugural lecture on "Church Dogma and Life." The attendance of students is about the same as last year—about thirty. Rev. T. Fowler, of the Free Church of Scotland, addressed the students in fresh and vigorous terms. He expressed himself as particularly pleased with "Pine Hill," with its beautiful and unequalled surroundings. The students are delighted with the improvements in the building, which has now comfortable accommodation for forty resident students.

QUEEN'S UNIVERSITY.—The formal opening of the Theological Faculty took place in Convocation Hall on November 7th. The Principal announced that there were thirty-six students in theology this session, all of them graduates in Arts, or men who had attended at least three full sessions in Arts, and passed classes equivalent to those required by the General Assembly's regulations. It was also stated that Dr. Thompson, of Sarnia, had promised to give a course of lectures on Pastoral Theology and Homiletics, that Mr. D. G. S. Connery, of Manitoba College, had been appointed tutor in Elocution for the session, and that Rev. James Ross, B.D., of Perth, would lecture on Church History. Chancellor Fleming introduced Professor McNaughton, the new Professor of Greek, who delivered his inaugural lecture on "The Moral and Spiritual Ideas in Æschylus," or as he himself phrased it, "A Greek Preacher of Righteousness." Of this brilliant lecture, our space will not permit us to give even an outline. It was original, profound, and interesting, most of all so to the Divinity and Greek students present. He pointed out that the old formula of Sin and Sorrow served Æschylus as the master key to human life; that pain may be purifying as well as penal; that there may be a conflict of

opposing principles, the development and reconciliation of which it is the mission of the spiritual seed to trace; and that of all the Greek tragedians, he had the deepest sense of the mystery and sadness of human destiny. He ended with these words:—"I have said enough to justify the title I have given to *Æschylus*, a Greek Preacher of Righteousness; enough, too, to show you that there are other reasons why Divinity Students should study Greek besides the fact that the New Testament is written in that language. The preacher finds inspiration in Nature, Life, Art, and Literature. From two literary sources the purest stimulus may be drawn;—first, incomparably, from Israel, the heart of humanity; secondly, from the poets of Greece, its brain."

The following Matriculation Scholarships were awarded:— (1.) The David Strathern Dow, \$100, to Neil McPherson, B.A., Bowmanville. (2.) The Buchan, No. 1, \$80, to John A. Black, Warkworth. (3.) The Dominion, \$70, to C. H. Daly, B.A., Peterboro. (4.) The Buchan, No. 2, \$60, to W. D. Wilkie, B.A., Carleton Place.

There are between four and five hundred students in the University this session.

MANITOBA ITEMS.

Manitoba College has now opened all its departments for the year; the last, Theology, beginning on Nov. 1st. Dr. King gave an elaborate and interesting opening lecture on "Three Great Preachers—Vinet, Liddon, and Newman." The entrance year in Arts this year reaches nearly thirty and is the largest in the history of the College. Mr. Esson Reid, B. A., son of Rev. Dr. Reid, has entered on his duties as lecturer in Philosophy, etc., in the College. Mr. Baird, the librarian, reports between 200 and 300 volumes as given to the library this year. Rev. W. L. Clay, of Morris has been called to Moose Jaw; and a large number of catechists, though not many ordained missionaries, are coming to Manitoba just now. Church opening is a constant feature of our work. Macdonald Church was opened by Rev. P. Wright, of Portage La Prairie; Oaklands by Dr. Bryce, and Prospect by Rev. P. Wright. These are all near Portage La Prairie. The lawsuit of the Roman Catholics against the province, involving their rights to have separate schools is in progress. No one can say what the outcome will be. Meantime the province waits, anxiously, though an appeal will be taken, whatever decision may be given. Manitoba teachers passed, by a large majority, at the Provincial Convention, a resolution calling on the Advisory Board to have Temperance placed on the programme as a regular subject of study. Rev. Mr. Moody is now engaged by the Provincial Branch of the Dominion Alliance as a temperance organizer. Dr. Cochrane preached in Knox Church

and St. Andrew's, Winnipeg, on his way to the coast. Lord and Lady Aberdeen and Prof. Drummond lately addressed interested audiences in Winnipeg. B.

Obituary.

CATHERINE McNAB, widow of the late Rev. John Maclellan, died at Charlottetown, P. E. Island, on the 24th of October, in her 86th year. Mrs. Maclellan was one of the most cultured and accomplished women of her time. Her husband was one of the pioneer ministers of the Eastern section of the church, and was pastor of St. John's Church, Belfast, P.E.I., in connection with the Church of Scotland, from 1825 till 1849, when he returned to Scotland and was inducted as parish minister of Kilchrenan, Argyleshire, where he laboured faithfully till his death, in 1852. The surviving members of Mrs. Maclellan's family are Mrs. (Dr.) Jenkins, of London, Eng., Mrs. D. M. Gordon, of Halifax, Mrs. Duncan Macpherson, formerly of Montreal, Miss Maclellan and Mr. D. R. Maclellan, of Charlottetown.

MR. WILLIAM COLE, elder in Burn's Church, *Sarnia* Pres., died on the 20th of April. For thirty-five years he was an elder, superintendent of the Sabbath-school, and teacher of the Bible class. He was beloved by young and old. His life was bright, happy and useful, and the grace which sustained him in living did not fail him in dying, for the Saviour whom he had served made his dying bed as "soft as downy pillows are."

MR. JOHN CARR, another elder of Burn's Church, died on September 20th. He had been in delicate health for some years, and the summons came to him suddenly, as he was busy in the field; but it came to one whom affliction had drawn very near to the Master, and who was waiting His coming.

MR. PETER SMITH, an elder in Mitchell Square Congregation, Presbytery of Barrie, died on 18th of October last, aged 75 years. He was ordained in Knox Church, Oro, in 1864 and represented that congregation worthily for many years. He was a devoted servant of the Lord, quiet and unassuming in his manner, and fervent in his piety. He has gone to his reward. His much respected widow and a large family survive him.

GOOD OUT OF EVIL.—All things work together for the good of the saints. Out of all evil comes good; out of all darkness comes light; out of all sorrow comes joy.—H. BONAR.

Higher Religious Instruction.

THIS scheme aims at raising the standard of efficiency in our Sabbath-schools by means of written examinations. The value of these as tests of thoroughness and accuracy is acknowledged by every educationist. They give aim and motive to study, stimulating, healthfully, those who would otherwise rest content with slovenly and superficial preparation. The Syllabus embraces four departments, each of which is entirely independent of the rest.

I. BIBLICAL. In this, papers are set on the S. S. lessons for the year. No text-book but the Bible is assigned. The questions asked are such as any good teacher would put to a class. Those who have reached the mature age of twenty are required to supplement their lesson study with some book bearing upon the portion of Scripture reviewed. This will broaden their ideas of the period under consideration and unify the more or less fragmentary lessons of the year. At present our young people are reading Stalker's "Life of Christ" in connection with the lessons in the Gospel of Luke.

II. DOCTRINAL. Suitable commentaries on the Shorter Catechism are here prescribed. Juniors complete the course in three years, seniors in two. Some variety is given by the introduction of a fresh subject for seniors in every third year. This enables us to direct the attention of our grown up young men and women to specific doctrines not usually pressed upon their attention, but yet of pre-eminent importance. Is it not reasonable to expect that a more intelligent appreciation of the faith and polity of our church will result? During 1891 seniors are to study Dr. Binnie's hand book on "The Church."

III. HISTORICAL. We believe that we are doing good service to our youth in placing before them a course of reading on the history of the church. They will know better the worth of our Protestant liberty when they are acquainted with the story of its struggle with Papal craft and cruelty. Their adherence to our scriptural polity will be strengthened by tracing the evil influences which corrupted the early Church and culminated in mediæval Romanism. The loyalty to the church of our fathers will be all the more fervent when they have learned to recognize her as the legitimate daughter of the ancient, and possibly apostolic, British Christianity. No topic should be of more absorbing interest to every child of the Scottish Church than the story of her heroic past. In order that each period described may be thoroughly studied, the committee have decided not to change the text-books in this department

oftener than every three years. The "History of the Reformation" will be continued during 1891 and will be followed by the History of the Scottish Church in 1892.

IV. ESSAY. The subjects assigned for essays always bear upon the portion of Scripture embraced in the S. S. lessons, and are another incentive to wide reading and accurate Biblical scholarship.

No one is encouraged to take more than one of these four departments. Taste, natural aptitude, and other considerations must deter mine in each case which shall be chosen. The Syllabus is not a school curriculum, but an intellectual bill of fare from which one may select the mental pabulum most to his taste.

To establish and carry on this scheme, the moral and financial support of the church is, of course, necessary. The response made last year was hearty and generous. May we not look for a continuance of the same encouragement? Will the readers of the RECORD, who approve of the scheme, use their influence in its favour in the congregations to which they belong? We should be glad to enrol all of them in our list of candidates, nor would their contributions be less gratifying evidences of their good will. Any enquiries will be willingly answered by the convener, Rev. T. F. Fotheringham, St. John, N.B.

PETITION FOR PROHIBITION.

In connection with the Report on Temperance, the last General Assembly unanimously adopted the following resolution:

"Whereas the Assemblies of 1888 and 1889 instructed the Committee on Temperance to take all proper measures to secure the co-operation of other Churches of the Dominion in petitioning the Dominion Parliament in favour of prohibition;

And whereas the Committee of 1889 has, in obedience to these instructions, taken such measures, and is now, with the co-operation of a similar committee of the Methodist Church of Canada, engaged in carrying out these instructions:

It is therefore resolved, that this Assembly approves of the action taken, and hereby authorizes the Committee on Temperance for 1890 to continue the negotiations thus entered into with other Churches, and, if the results warrant it, to have petitions presented to Parliament in 1891, or as soon thereafter as practicable."

It is expected that about the first of December forms of petitions, with necessary directions, will be circulated throughout the Dominion for signature by all members of Churches, and adherents and others, not less than sixteen years of age. The date fixed for having all petitions returned to the parties appointed to receive them is January 15th, 1891. In the Presbyterian Church, petitions when signed

are to be returned to the Conveners of the Committees on Temperance in the different Presbyteries. A list of these Conveners will appear in the January *Record*. By these the petitions are to be forwarded to the M.P. representing the respective petitioners.

The forms of petitions will be sent to *Sessions* through the minister, or, when vacant, to the representative elder, and the success of the movement so far as our Church is concerned, will largely depend upon their active co-operation.

Sessions are earnestly requested to make all arrangements necessary to secure the largest possible number of signatures, and if in any case more blank forms are needed, I will be pleased to furnish them on application.

Towards the close of December all Temperance Societies will receive a circular asking them to forward a resolution, signed by their officers and members, to the M.P. representing their respective constituencies, urging his support for the prayer of the petition.

It is also expected that all Temperance Societies will be ready to aid the Churches with which, as individuals, their members may be connected, in the work of securing signatures, and in every possible way to help along this important movement.

Relying on the friends of Temperance and Prohibition in every Session and Congregation of our Church, we confidently hope that every congregation and mission station will help to swell the number of petitioners, and thus more fully emphasize the prayer of our petition in the Halls of Parliament.

D. STILES FRASER, *Convenor*.

SPRINGSIDE, Upper Stewiacke, N. S.,
4th November, 1890.

Mission Work in the Rockies.

THE following extracts from a letter from our missionary at Donald, B.C., may be of interest as showing the kind of work our missionaries are doing:—"I have great satisfaction in reporting that over \$300 were got for a church at Beaver in one week, and the whole money will be raised in two more. The building will be opened about Xmas and free of debt. The saw-mill people are giving valuable assistance and the whole population help. I am anxious to do more for the young men here. We have formed a literary society at Donald, and the young men have taken hold of it, and tell me they find pleasure and profit in reading up for discussions and debates. On Monday evening I had a glee club of eight members—all young men—and a children's Band of Hope in the afternoon. The Sabbath-school is reduced, and 8 girls and 7 boys attend. I am hoping to provide some reading for lumber camps, and I am visiting six camps at least every ten days. I am well received

in the camps and hold services as I can. I feel that I would like a longer day, for I am so well since I came here that I can undertake almost anything." This gentleman travels over 200 miles of railway, and has abundant opportunities of leaving books where they will do the most good; can not some people send a few? Remember the men are intelligent, well educated and can read what requires an effort to master. Books of travel, biography, history, science will be read with appreciation. Clever quiet fiction—the fruit of moral intellect will do good. Religious books, theological books, and healthy books on apologetics will be studied. Goody-goody books will do no good but harm. Books for men, not soft heads, are wanted. J. R.

New Hebrides Mission.

LETTER FROM REV. J. W. MACKENZIE.

I CAN only give you a few hurried lines, as we are expecting [the "Truganini" from the north to-day. She may be a day in Fila Harbour, or she may only remain a few hours. Hitherto she has been getting cargo here nearly every trip, but this month a steamer has come from Noumea—French, of course,—and will probably get some copra, etc., especially from Frenchmen. This steamer, it is reported, will run in opposition to the "Truganini." French interests preponderate at present on this island. Mr. MacLeod, who, before the "Truganini" began to run, was doing the principal part of the trading in the group, has lately sold out to the French New Hebrides Company. He had two vessels in the islands, several tracts of land, a store at Fila Harbour and another at Havannah. Three British subjects were passengers by the "Truganini" last trip, who intend opening copra stations on one of the northern islands. We would like very much to see good, respectable traders coming to the group, British subjects, of course, to put a check on French influence. It seems to be the policy of the latter now to occupy as many stations as possible, so that they may urge this as a plea for claiming the group.

We had a delightful Synod meeting this year. Had the presence of three delegates from Australia. We all enjoyed very much our intercourse with them. Then, before we separated, we had a visit from Professor Drummond. I need not say it was a pleasure to meet him.

A short time before the meeting I had a note from one of the French settlers, asking us to take his little girl to educate her. The note stated that unless we could do something for them, they would be obliged to apply elsewhere. For several years Mrs. Mackenzie has been teaching the children of two of our nearest neighbours—the one a Malay, the other a

Swede. This is done gratis, as the children live at home, but it involves a great deal of extra labour for Mrs. Mackenzie. But we felt it to be our duty to teach them, as they were growing up in ignorance, and we have had satisfaction in doing so. After the eldest daughter of the Malay had come to school for two or three years, I had the pleasure of marrying her to a fine, steady young man, a half-caste, living on this island, and she has persuaded him to come to the service on Sabbath as frequently as they can. He in turn brings an old man, a Portuguese, of whom I am very fond; so, after the native service is over, we take them into our house and have a short service in English. Well, about this little French girl above referred to, I mentioned the facts at Synod, and Mr. Hardie, one of the delegates from Victoria, strongly urged me to do all we can for the children of these settlers, and he promised that he would endeavour to enlist the interest of friends at the Mission in Australia in this object, so that we should be refunded for any outlay we should incur. We have, therefore, taken this little girl into our home to educate her. She is about twelve years of age, and knows no English. Her father has agreed to pay 3s. a week for her board.

The Mission goods we duly received, viz.: a case from Truro, a parcel from Otter Brook Sewing Circle, Stewiacke, a parcel from Pictou Landing, and some books from Mr. Morton, London, for all of which we are deeply grateful. How we rejoice in the prosperity of our Church at home! It is stimulating to think that one belongs to a Church manifesting such life and activity. What a beautiful spirit of liberality is displayed by many of the congregations. May this continue and increase! The One for whose honour it is done is worthy of it all a thousand times over. I have a long list of contributions to acknowledge. I would like to send a note to all the Sabbath Schools and Women's Foreign Missionary Societies, thanking them for their assistance, but this is beyond my power. It is especially gratifying to receive \$100 again this year from W. F. M. S. West. In addition to what you have sent, Dr. Warden has forwarded several sums, all of which I hope to acknowledge in my next annual reports.

J. W. M.

Erakor, Efate, N. H.

SANTO ESPIRITU.

Rev. JOSEPH ANNAND writes as follows:—
"The Victorian Church proposes taking up Santo at once, so that your Board will never require to open another new station in this group. The Lord has heard the cry of poor Santo, and her needs are to be acknowledged. Mr. A. H. Macdonald is appointed to the north-west end, where James D. Gordon

pitched his lonely tent for some months, twenty years ago. I hope next week to help in erecting his house. Mr. D. McDonald, Mr. Morton and I are appointed to accompany him to the field and remain a month with him. This will enable us to put everything in good condition for the new missionary.

Mr. Hardie, Convener of the Victoria Foreign Missions Committee, suggested to our Synod, and the Synod unanimously approved, the following plan of working Santo and the unoccupied parts of Malekula: A steam launch is to be provided by the Victorian Church for her missionaries. Mr. D. McDonald will be released from his station in Havannah Harbour. Mr. McKenzie will take charge of the whole work on Efate during Mr. McDonald's absence in command of the steam launch. Mr. Shanks will be associated with Mr. D. McDonald in charge of the steam launch, until he takes a permanent station on Santo. Stations will be opened and teachers settled in them as rapidly as suitable men can be secured. The teachers will be frequently visited, carefully supervised, and such changes will be made from time to time as will be necessary. Students (native) will accompany the brethren on the launch, and receive instruction while moving from station to station and from island to island. Before this projected arrangement is carried out it must receive the sanction of the Victorian Assembly, but the sanction of the Assembly is fully expected. It is not likely that any more white missionaries will be settled on Malekula, and it may be that one of the three will be removed to the west side of Santo.

The Australian deputies were very much pleased with what they saw and heard during their visit to this group. Professor Drummond spent eight days with us. He reached Aneityum the day before the Synod closed; addressed us; sailed with us to Port Sandwich, Malekula, where he got a passage in H. M. S. Royalist to Noumea. We enjoyed his society very much indeed. Our four weeks' furlough was exceedingly pleasant and profitable. The weather during the whole time was delightful, and we did not mind our crowding on the little "Truganini." She is immeasurably ahead of the old "Dayspring." The Synod heartily approve of the present steam arrangements as both convenient and economical.

We were present at the settlement of Mr. Smaill on the east side of Epi, some of us sleeping in a tent ashore. The Mission goods sent from Halifax last November have been received, for which we are most grateful.

Since coming home from Synod I have begun services at a second village on the mainland, two miles west of us. I have now four services on Sabbath, and walk about six miles in the hottest time of the day. I hope to divide the work with my teachers so soon as they learn to interest the people.

Mrs. ANNAND, writing on the 19th July, states that on visiting Erromanga they had found Mrs. Robertson recovering from very serious illness, but still very weak and not out of danger. Mr. Robertson's boat had been sent in charge of natives *fifty miles* for medicine for Mrs. R., and had to return disappointed. Mrs. Annand notices great changes on Aneityum since Mr. Annand and she left the island for Santo. They missed many old faces, and found the boys and girls of a few years ago the heads of families. Two large steamers call there monthly. There is a saw-mill, and there are quite a number of white people. Mrs. Annand says:—"A rather strange incident happened on the evening of the day that the settlement of Mr. Macdonald on Santo was being discussed. The steamer arriving from Fiji brought some mails; one letter stating that the natives at Pehir, the place where Mr. Gordon was living for a few months twenty years ago, asked the Government agent of a labour vessel to get them a missionary. He applied to Bishop Selwyn, who communicated with Rev. Mr. Cosh, Sydney, saying as Santo belonged to the Presbyterian Church, he referred the application to us. Mr. Annand was over at Malo, Mr. Landel's station, last week, and he told him that while we were away some natives from Santo, not very far from where Mr. Goodwill was settled, had been to see him, and were anxious to get a missionary. We learned from our natives that these same people had been here during our absence. It would seem as if the doors were being opened all around."

Central India.

THE DEGRADED CONDITION OF WOMEN.

HERE is a man passing my window now. Being in a good humour, he is taking his wife and family out for an airing. He himself stalks along in front on a pair of thin bare legs (most natives have thin bare legs), while his wife, about five steps behind, follows carrying the children. Every little while he condescends to project a few remarks over his shoulders; to which his wife screams a reply. It is considered a great mark of condescension on his part to walk with or be seen speaking to his wife. He is probably a low caste man. If he had entered into the higher mysteries of the "Light of Asia," so much admired by Edwin Arnold and his followers, he would have too deep a contempt for womankind to be seen speaking to his wife.

In an Indian home the male and female members never eat together. The women cook

the food, and wait on the male members of the household while they eat. After they have satisfied themselves the women dine on the leavings. This is the universal custom among all classes in India, except those who have been brought under the influence of Christianity. Indeed, the prevailing feeling among all classes of Indians is one of unmitigated contempt for all women. One of the first difficulties a "Mem Sahib" fresh from home has, is to extract a sufficient amount of respect from her menials. In a large military station where the ways of the Europeans are well known this is not so difficult. But in a small station or in the jungle the "Mem Sahib" will probably have to develop the "bootler," or "khansaman's" views on woman's rights with the assistance of a cane.

The teachings of the Vedas, Puranas, and laws of Manu are, no doubt, largely responsible for the degradation of Indian women. The horrible customs of Suttee and child marriage have all played their part in binding her fetters. But nowhere does woman take so low a place as where Mahometanism is powerful. Mahometanism as seen here among its professors, in its sensuality, lust, and innate depravity bears the sign manual of the devil. By their fruits ye shall know them, and by their fruits the idol worshippers are immeasurably, in their family relationship, a purer and more civilized race than the Mussulmans. Another peculiarity is, that women are never allowed to refer to their husbands by name. This would be considered desecrating his name; they call him simply "lord" or "master." In religion they have no privileges, but are treated simply as sudras (hewers of wood and drawers of water). No religious rite is permitted to them. They never read, repeat, or listen to the Veda, and if they belong to the upper classes, are cooped up behind purdahs, or immured in gloomy apartments, where they are condemned to vegetate in profound ignorance of the world around them, and in an atmosphere of dull monotony only enlivened by foolish chatter and old wives' gossip.—*Rev. Geo. McKelvie, in the Montreal Presbyterian College Journal.*

Missionary Outlook.

THE WORK OF LESS THAN A CENTURY.

It lacks three years of a century since William Carey sailed for India as a missionary of the newly-formed Baptist Missionary Society. But India was not yet open to the preaching of the Gospel. The East Indian Company and their friends declared boldly that the project of sending out missionaries "was the most extravagant, mad, useless and dangerous project that had ever been conceived." But over against this declaration was that of the Sav-

your, "Go ye into all the world, and preach the Gospel to every creature," and it was easy to see that His purpose would triumph, and to us living in the last decade of the nineteenth century we have the evidence of the fact. There are now two hundred missionary societies in the Christian Church, with 7,000 missionaries and assistants, and with over 35,000 native helpers, and every land open for the proclamation of the Gospel, as far as law is concerned. Of course, while depraved human nature exists, there will be opposition to its holy doctrines in every land. In 1831 the legal opposition was removed in India, and now there are half a million of professed Christians and over a million of adherents. Burmah followed at a later date, and has over 30,000 members of the Church. China followed, in the rear, and now has over 1,000 missionaries with their assistants, and over 130,000 professed Christians. The first Protestant missionary landed in Japan in 1854, and now the membership is over 25,000, with over 16,000 children in their Sabbath-schools. Their contributions last year were nearly \$50,000. Madagascar, the Sandwich Islands, the Friendly Islands, the New Hebrides, and other islands, are, many of them, as fully Christianized as portions of our own land. Africa is now as never before, being occupied by the missionary of the cross, and possibly to-day contains quarter of a million professed Christians. But the work is just begun in all these lands. The missionaries had to spend years in preparing grammars and dictionaries of the languages; and years more in establishing schools and colleges, and in gaining the confidence of the natives. It was the time of sowing the seed, but the reaping time has come, and the reapers may be expected to come with rejoicing, bringing their sheaves with them. The handful of corn has been sown on the top of the mountains, and we may with confidence expect the fulfilment of the promise: "The fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.. All nations shall call Him blessed."—*Christian Press*.

THE GOSPEL IN INDIA.

INDIA is a great country and has made remarkable progress, but the darkness and ignorance that brood over the land are appalling. A high authority says:

"Out of the whole population of British India, which may be put at 200,000,000, in round numbers (literally 268,000,000 according to last returns), not more than five or six per cent. can read or write, while less than one per cent. has any knowledge of English. Thus the overwhelming mass of the people—perhaps 190,000,000 out of 200,000,000—is still steeped in ignorance."

Yet not only in the United States, but also in India, Christians are increasing more rapidly than the population. Sir Wm. Hunter says that from 1872 to 1881, the general population of India increased 10.89 per cent., the Mohammedans 10.96 per cent., the Hindus less than 13.74 per cent., the Christians generally 40.71 per cent., and the native Christians 64.07 per cent. In view of this he says: "Though Christian missions are not to be judged according to mere statistics, they can well afford to be judged even according to them." The progress of mission work in that country has been most encouraging. Recently Rev. J. Shillidy, in an address at Duncairn, Ireland, gave some telling statistics of the advances made:

"First, as to contributions. We have risen from Carey's collection of \$65 in 1792, to \$10,250,000 as a recent total. Second, as to societies; in 1813 there were at work in India 2 societies. In 1830 they had increased to 9; in 1887 they had increased to 57 separate missions. In 1851 the mission stations in India and Burmah were 220. In 1881, after thirty years, they had grown to 601. During the same period the native churches had increased fifteen-fold, the number of native ordained pastors twenty-seven-fold, and the number of lay agents from 493 to 2856. The Roman Catholic Church has 93 native priests in the whole of India, but there were in 1881 461 ordained Protestant native ministers. With all the boasted success of Roman Catholic missions, the number of their churches in India is 2677, while that of Protestant Churches is 4180."

And yet there are those who will declare Protestant foreign missions to be failures! Facts like these should silence all such utterances.

There are now 18 missionaries labouring in the New Hebrides, three being recent arrivals. The work here is progressing very favourably. On Nguna there are now 360 Christians, although for seven or eight years Mr. Milne laboured there without any encouragement. There are at work on the islands 100 natives who are considered absolutely necessary to the progress of the work. The support of one of these natives costs only about \$30 a year, and their work is as distinctly missionary as that of the missionaries themselves, but of course they have not yet attained that educational standing that would enable them to work without supervision.

Literature.

HISTORY OF THE PRESBYTERIAN CHURCH IN IRELAND, for readers on this side of the Atlantic, by *Rev. William Cleland*. Toronto, Hart & Co., pp. 300. Price \$1.00. Mr. Cleland could not have employed his leisure hours and literary gifts to better purpose than in writing this book—a Canadian classic, that will be read with unflagging interest from beginning to end by all into whose hands it may come, and that will serve to increase their knowledge of the past history and present condition of a branch of the Presbyterian family, respecting which many of us have been very imperfectly informed. Nowhere has “freedom’s battle” been more courageously fought and won than on Irish soil. Presbyterianism has proved itself to be the bulwark of religious liberty in the North of Ireland at least, and the reflex influence of the siege of Derry and the battle of the Boyne has had a great deal to do with the destinies, not only of the Presbyterian Churches of Scotland and America, but it has been a blessing to the world at large. We are thankful to have the story of Irish Presbyterianism in so concise and intelligible a form. It is well written and well printed, and we heartily commend it to the Presbyterians of Canada, alike of Irish and Scottish extraction.

OUR FATHER’S KINGDOM: Lectures on the Lord’s prayer, by *Rev. Charles B. Ross, B.D.*, of Lachine. Edinburgh: T. & T. CLARK; W. DRYSDALE & Co., Montreal; pp. 189; price, 75 cents. The suggestive thoughts fitly expressed in these pages are indeed “like apples of gold in pictures of silver,” teaching us the Fatherhood of God and the Brotherhood of man. Very different is the treatment of the subject from that dry scholastic theology that limits the power of prayer simply to bringing the spirit of the petitioner into harmony with God’s will. The author believes in the objective power of prayer—“that the material world is the realm of prayer as well as the spiritual,” and he answers the hackneyed argument against prayer based on the “immutability of God’s laws” by reminding us that God answers believing prayer through the medium of these laws. When we use the petition, “Thy kingdom come,” we pray not alone for the advent of Christ’s glorious and everlasting kingdom, but for the sanctification of the individual heart as its necessary precursor in part; hence the natural conclusion that those who do not feel the need of prayer “have reason to ask whether they have any spiritual life at all.”

Books for the Sunday-school, from Wm. Drysdale & Co., Montreal, agents for the Presbyterian Board of Publication, Philadelphia:—“Persia, a Narrative of Eastern Missions,” by *Rev. James Bassett*, pp. 353; price \$1.25. “Children of the Kalahari,” by *Annie M. Barnes*, pp. 352; price \$1.15. “Philip St. John,” by *Mrs.*

Mary E. Metheny, pp. 300; price \$1.15. “Elsie Gray,” by *Belle S. Cragin*, pp. 384; price \$1.25. “Sarah Jane,” by *Julia M. Wright*, pp. 320; price \$1.15. “Supplemental Lessons; Primary Grade,” by *Mrs. W. E. Knox*, pp. 144; price, 35 cents.

“May Blossoms,” by *Lilian*. A dainty collection of poems for the young. G. P. Putnam’s Sons, New York. Price \$1. Montreal: Wm. Foster Brown & Co.

ECCLESIASTICAL REPORTS, ETC.—We acknowledge with thanks the receipt of the following books of reference:—“Reports of the Schemes of the Church of Scotland,” cloth, 1,150 pp., from Mr. J. B. Wilson, Edinburgh. “Acts and Proceedings of the General Assembly of the Presbyterian Church, United States,” cloth, 714 pp., and “Reports of the Boards of Same Church,” cloth, 1,000 pp., from Rev. Dr. W. H. Roberts, Cincinnati. “Acts and Proceedings of the Synod of the Reformed Church in America,” pp. 450, from Rev. H. N. Cobb, D.D., New York. “Foreign and Colonial Missionary Reports of the Free Church of Scotland,” from Rev. Dr. George Smith, Edinburgh. “Report of Board of Foreign Missions of the United Presbyterian Church of North America,” from Rev. Dr. J. B. Dales, Philadelphia. “Proceedings of the Church Missionary Society for Africa and the East,” pp. 324, from the C. M. Mission House, London.

Magazines:—“Frank Leslie’s Popular Monthly,” New York, is one of the cheapest and best publications in America; 128 pages, with over 100 engravings; price \$3 per annum. “The Missionary Review of the World,” Funk & Wagnalls, New York, keeps the head of its class; \$2 per annum. “The Arena” is very popular with thoughtful readers who have the courage of their convictions and can bear to hear both sides of an argument.

MEETINGS OF PRESBYTERIES.

London, First Presbn. Ch., 9th Dec., 2 p.m.
 Paris, Brantford, 2nd Dec., 10.30 a.m.
 Glengarry, Maxville, 9th Dec., 11 a.m.
 Maitland, Wingham, 9th Dec., 11.15 a.m.
 Regina, Wolseley, 10th Dec., 10 a.m.
 Kingston, Belleville, 16th Dec., 7.30 p.m.
 Sarnia, Watford, 16th Dec., 10 a.m.
 Chatham, St. Andrew’s Ch., 9th Dec., 10 a.m.
 Montreal, College Hall, 13th Jan., 10 a.m.
 Brockville, St. John’s Ch., 9th Dec., 3 p.m.
 Brandon, Carberry, 8th Dec., 7.30 p.m.
 Saugeen, Harriston, 9th Dec., 10 a.m.
 Winnipeg, Knox Ch., 9th Dec., 7.30 p.m.
 Columbia, Vancouver, 9th Dec., 3 p.m.
 Peterboro, St. Paul’s Ch., 20th Jan., 9.30 a.m.
 Toronto, St. Andrew’s Ch., 9th Dec., 10 a.m.
 Minnedosa, Gladstone, 9th March, 3 p.m.
 Stratford, St. Mary’s, January 20th, 10.30.

A THOUSAND MISSIONARIES WANTED.

WHEN the holiday season is over, the committee of the Church Missionary Society will be asked to consider the feasibility of plans for setting before its constituency an appeal for at least a thousand new missionaries. The idea originated at the late Keswick Convention, and a letter upon the subject was then addressed to Salisbury Square. That suggestion, curiously enough, coincided in time with the arrival of an appeal from the great Missionary Conference held at Shanghai, which also demanded a thousand new recruits.

Secretary Smith of the American Board said recently: "All things considered, China is the field of supreme difficulty, and at the same time it is the field of supreme interest. The Chinese are manifestly the governing race of eastern and central Asia; their national qualities and their geographical position make them so; they evidently hold the key to the future of almost one-half the unevangelized people of the globe. So long as they remain without the gospel, the great bulk of Asia will be pagan; when they are evangelized, the continent will be Christian and the world will be won."

The Presbyterian Record.

MONTREAL, DECEMBER, 1890.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cents per annum, in Parcels to one address. Single copies, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion should be sent to the Office of Publication by the *fifth* of the month if possible.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

HAVING REACHED THE CLOSE OF ANOTHER VOLUME, a sense of gratitude constrains us to tender our sincere thanks to the very large number of voluntary agents, who have devoted much time and effort during the past year in order to secure for the RECORD as wide a field of usefulness as possible. It

will be satisfactory for them to know that the circulation of the magazine is steadily increasing. It is now 46,500, monthly, so that we are coming near the goal of 50,000, at which we have been aiming before the management passes into other hands.

Looking ahead; all we can say is that the editors will endeavour to the best of their ability to fulfil the obligation resting upon them to maintain the efficiency of the RECORD as the accredited organ of the Church. Need we say that while we must always look to Clerks of Presbyteries, the Conveners of Committees, and to our Missionaries for the information we are expected to give respecting the work of the Church at home and abroad, we hope that we shall continue to receive from all the ministers and other office-bearers of the Church, such countenance and support as they may judge the RECORD fairly entitled to, and which will prove, as it has done in the past, its best passport into the homes of the families under their care.

Through the kindness of Rev. Thomas Cumming of Truro, N. S., recently returned from a visit to the Holy Land, we hope to be able to give our readers in 1891 a series of sketches from Palestine, which will be specially interesting at this time, in view of the proposals made at last General Assembly to institute a mission to the Jews in that country.

The notes on the International Sabbath-school lessons will be continued under the editorship of a minister of our Church, whose ripe scholarship and experience in this department cannot fail to make these brief notes acceptable to many teachers and students who have not ready access to the commentaries and other works of reference, of which even the most skilful are glad to avail themselves.

ACCORDING TO RECENT calculations made by the Russian authorities, which are regarded very trustworthy, the population of the Chinese Empire is 382,000,000. The annual increase is placed at 4,000,000. But it is not so much the vastness of the population which impresses the Christian mind and heart as the fact that not one in 10,000 of these millions ever heard the religion of Jesus-Christ.

A Page for the Young.

A CHILD'S EVENING PRAYER.

Dear loving Saviour, to thy throne of grace
A little child draws near to seek thy face;
Though very sinful, may thy precious blood
Cleanse me from guilt, and bring me nigh to
God!

Forgive what I have done amiss to day,
And give me grace to walk the narrow way;
Help me behave, and speak, and live aright,
That I may be a bright and shining light.

Help me to follow in thy footsteps here;
Help me to serve thee with a godly fear;
Help me to learn the story of thy love;
Help me thy precious promises to prove.

Watch o'er me through the night, and when I
wake
Stay with me through the day, for Jesus'
sake:

Thus every hour protect me with thy care,
And for thy heavenly home my soul prepare.

HOW A BOY SAVED THREE LIVES.

In January, 1882, a fire broke out in a large building in New York. Many lives were lost—but three lives were saved—saved by the quick wit and prompt courage of a boy named Charley Wright, a boot-black. When the flames were raging, three men were observed high up at a corner window in the upper story. What could be done? The longest ladder would scarce reach half the distance.

In the great crowd was the boy just named. To this lad came a bright idea.

Looking up, Charley Wright saw something that set him thinking. He saw that, fastened to the roof of the building, just above the window where these men were, was a rope of wires. He saw that this rope ran across the street to the top of a telegraph pole on the other side. And he knew that if this rope could be cut at the top of the pole, it would fall right across the window, so that the three men could reach it. This was the bright idea that came into Charley's mind.

No time was to be lost. In an instant he seized a fireman's wrench that lay on the stones near by, rushed across the street, and began to climb the tall, smooth telegraph pole. To do this was no easy task in the wind and snow, but by hard, fast, desperate climbing, Charley soon reached the cross-bars. And hard and fast he worked when he got there. In a moment he had twisted the wire rope off. Down it fell, right across the window!

A great shout of joy went up from the crowd, as, one after another, the three men came down this strange fire-escape safe to the ground.

To this brave lad the American Humane Society voted a medal. Even across the sea, people heard of him and praised him. From England came a gold medal, sent by the Royal Humane Society, on which were stamped the words: "Presented to Charles Wright, for saving three lives, Jan. 31, 1882."

So you see, dear children, that what all the firemen of New York with their ladders and other expensive apparatus failed to do, a little boy accomplished.

And if you, little reader, are ready, looking out for opportunities to do good, you may be used of God to save some souls which would not be reached by ministers or other older workers. We hope you may always be ready to help, and quick to see how help can be given.

THE WORST MASTER IN THE WORLD.

The Arabs have a fable from which we may learn a lesson.

Once upon a time, a miller, shortly after he had lain down for an afternoon's nap, was startled by a camel's nose being thrust in at the door of his house.

"It is very cold outside," said the camel, "I only wish to get my nose in." The miller was an easy kind of man, and so the nose was let in.

"The wind is very sharp," sighed the camel, "pray allow me to get my neck inside." This request was also allowed, and very soon the neck was thrust in.

"How fast the rain begins to fall! I shall get wet through; will you let me place my shoulders under cover?" This, too, was granted; and so the camel asked for a little and little more, until he had pushed his whole body inside the house.

The miller soon began to be put to much trouble by the rude companion he had got in his room, which was not large enough for both, and, as the rain was over, civilly asked him to depart.

"If you do not like it, you may leave," saucily replied the beast; "as for myself, I know I am well off, and shall stay where I am."

This is a very good story; we hope the Arabs are all the wiser and better for it; but cannot we turn it to some good account? We will try to do so.

There is a camel knocking at the heart of us all, young and old, seeking to be let in; its name is Sin. It comes silently and craftily and knocks. "Let me in,"—only a very little part at first. So in comes the nose, and it is not long before it gets entire possession. Sin perhaps offers itself as a servant, but soon becomes the master, and the master grows into the tyrant, and all who come under its power are slaves. It places them in fetters, some in silken bonds, others in chains of gold, others in fetters of iron, yet they are all held equally fast, and those who wear them are led captive at its will.

Acknowledgments.

Received by Rev. Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto street. P. O. Drawer 2607.

ASSEMBLY FUND.

Received to 5th Oct., 1890....	\$ 369.21
Unionville	2.26
North Brant	5.00
Motherwell	8.00
Avonbank	7.25
Roxborough	4.00
Lansdowne &c	3.00
Holstein	2.00
Thedford	3.55
Rockwood	3.84
Normanby, Knox ch.	3.00
Owen Sound, Knox ch.	10.00
Lake Road	3.70
Carlisle, St. Paul's	18.00
Carlisle Group	1.00
Nassagaweya	4.50
Carlton Place, Zion ch.	8.00
St. Andrew's	5.00

\$ 461.31

HOME MISSION FUND.

Received to 5th Oct., 1890....	\$4719.73
Kinburn	2.22
Woman's M. S. St. Andrew, Toronto	65.00
Motherwell	12.00
Avonbank	7.75
Paris, Dumfries St, special.	125.00
Mitchell	3.50
Kennebec Road	12.00
Roxborough, Knox ch.	20.00
Toronto, Old St. Andrew's ..	275.00
Hibbert	40.00
Friend, Melville ch., Brussels	2.00
Johnston	8.10
Woodford	5.00
West Magdala S.S.	7.30
Jasper S.S.	2.00
Hintonburg S.S.	7.50
Wroxeter	10.12
Lyn &c	14.00
Normanby Knox ch.	12.00
Caledon, Melville ch.	5.00
Oro, Esson ch.	11.00
E. B. M.—Enniskillen	2.00
The Presbyterian ch. in Ireland £ 00 stg.	484.44
Petrolea S.S.	11.22
Pendicton & Kettle River ..	12.20
Moore Line	30.00
Osgoode	8.00
Carlisle Group	5.00
Maple Creek & Swift Current	3.00
Arizona Mission Field	3.35
John Richards, Richards Ldg	1.00
Montreal Wom. Miss. Soc.	10.00
Elmsley	14.00
Hawkesbury	6.00
Lachine, St. Andrew's	48.66
Alexander Mission Field	10.00

\$6014.99

STIPEND AUGMENTATION FUND.

Received to 5th Oct., 1890....	\$1330.83
Mitchell	1.75
Teeswater, Westminster ch ..	12.80
Lyn &c	14.00
Carlisle Group	0.50
Paisley, Knox ch.	19.83
Elmsley	20.00
Hawkesbury	14.00

\$1413.71

FOREIGN MISSION FUND.

Received to 5th Oct., 1890....	\$8408.79
Adherent—Marthaville	23.00
Mitchell	3.00

Hibbert	40.00
Friend, Melville ch., Brussels	6.00
Toledo	20.00
Athens	15.00
Calumet Island	2.17
Scott & Uxbridge S.S.	3.12
Fergus, Melville ch. S.S.	40.00
Jasper S.S.	5.00
Jenny Rollin, Madoc	17.00
Esson ch. Y. P. Meeting.	6.00
Lancaster	31.42
Hintonburg S.S.	7.50
Normanby Knox ch.	12.00
Late Neil McLean, Brussels.	2.14
Toronto, St. James Square on account	25.50
McIntosh S.S.	4.00
E. M. B.—Enniskillen	2.00
Montreal, Crescent St. on acc	100.00
Carlisle, St. Paul's	30.00
Saltfleet S.S.	11.00
Beverly	30.00
Osgoode	8.00
Carlisle Group	0.50
Toronto, St. James Square on account	68.65
Amos	8.18
John Richards, Richards Ldg	2.00
Montreal Wom. Mission Soc.	10.00
Hawkesbury	4.00
Mrs. P. Cattnach, Sombra.	10.00
Leeds 3rd Range S.S.	4.00
Coulange	12.00

\$8972.67

FOREIGN MISSION FUND.**INDORE COLLEGE FUND.**

Mark Fortune, Winnipeg.	\$ 5.00
Mr. & Mrs. Stronach, Winn.	5.00
Wm. Neil, Bunyon P. O. Scholarship Indore College.	20.00

KNOX COLLEGE FUND.

Monkton	\$ 2.39
Holstein	3.00
Dunblane	4.00
Normanby Knox ch.	5.00
Caledon, Melville ch.	5.00
Thamesville	10.00
Bluevale	8.00
Paisley, Knox ch.	18.26
Amos	9.00
Carlton Place, Zion ch.	27.00

QUEEN'S COLLEGE FUND.

Carlton Place, Zion ch.	\$ 10.00
Melrose, Lonsdale & Shannon- ville	9.00

MONTREAL COLLEGE FUND.

Russell	\$ 10.50
Carlton Place, Zion ch.	15.00

MANITOBA COLLEGE FUND.

Received to 5th Oct., 1890 ..	\$ 170.49
Holstein	2.00
Dunblane	3.50
Scarboro, Knox ch.	48.30
Carlisle Group	2.00

\$ 226.29

KNOX COLLEGE ENDOWMENT FUND.

Uxbridge	\$ 5.00
Rev. R. H. Myres	10.00
T. D. Millan, Burgoyne	5.00
T. B. Allan, Malton	10.00

**KNOX COLLEGE STUDENTS' MISSION-
ARY SOCIETY.**

Brooklin S.S.	\$ 9.00
Deer Park Singing Class	5.00

MANITOBA COLLEGE DEBT.

Warden King, Montreal.	\$ 300.00
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WIDOWS' AND ORPHANS' FUND.

Received to 5th Oct., 1890....	\$ 425.00
Melville ch. Markham	3.47
Mitchell	2.00
Moore Burns ch.	6.25
Roxborough	6.00
Waterdown	14.00
Holstein	9.00
Bayfield, St. Andrew's	3.00
Bethany	1.45
Normanby, Knox ch.	3.00
Eden Mills	4.25
Oro, Willis ch.	6.50
Apple & Gravel Hill	8.00
A Friend—Moore Line	1.00
Melrose, Lonsdale & Shannon- ville	6.00
Ayr, Knox ch.	20.51
St. Andrew's	8.00
Carlisle Group	0.50
Port Hope, 1st ch.	18.33
Vaughan, Knox ch.	8.00
Monkton	2.53

\$ 556.79

WIDOWS' AND ORPHANS' FUND.**Ministers' Rates.**

Received to 5th Oct., 1890....	\$ 719.00
Rev. D. Duff	8.00
Rev. M. Barr	8.00
Rev. J. R. Craigie	8.00
Rev. J. W. Whitelaw	8.00
Rev. J. J. Richards	130.00
Rev. A. Cross	16.00
Rev. D. Tait 2 yrs.	16.00
Rev. H. Norris	8.00
Rev. John Burton	20.00
Rev. A. R. Linton	8.00
Rev. James A. Brown	8.00
Rev. J. H. Peatchell	35.00
Rev. D. Wardrope	8.00
Rev. Hugh McKellar	8.00
Rev. John McArthur 2 yrs.	16.00
Rev. E. H. Sawers	8.00
Rev. D. Paterson	8.00
Rev. D. B. MacDonald 2 yrs.	16.00
Rev. P. Nicol	8.00
Rev. John Fotheringham	8.00
Rev. W. C. Young	8.00

\$1080.00

AGED AND INFIRM MINISTERS' FUND.

Received to 5th October	\$1581.44
Unionville	3.42
W. R. Norwood	2.00
Madoc, St. Peters	20.00
Mitchell	1.60
Kennebec Road	8.00
Holstein	7.00
Rev. A. Cross, Edinburgh Scotland	8.35
Rockwood	13.00
Normanby, Knox ch.	2.70
Thamesville	22.90
Petrolea S.S.	10.39
Carlisle Group	0.50
St. Andrew's	12.00
Montreal Wom. Mission Soc.	15.00
Laguere	2.00
Coulange	10.00
Warwick, Knox ch.	2.45

\$1723.25

AGED AND INFIRM MINISTERS' FUND.**Ministers' Rates.**

Received to 5th October	\$ 291.57
Rev. D. Duff	3.50
Rev. D. Wishart	5.00
Rev. W. A. Johnston	3.00
Rev. J. R. Craigie	3.75
Rev. J. Sieveright	3.75
Rev. D. Tait 2 yrs.	10.00
Rev. H. Norris	4.90

Rev. A. R. Linton.....	3.75
Rev. James A. Brown.....	4.50
Rev. Hugh McKellar.....	4.00
Rev. J. C. Herdman.....	6.00
Rev. E. H. Sawers.....	6.00
Rev. D. Paterson.....	3.75
Rev. D. B. MacDonald.....	7.00
Rev. P. Nicol.....	4.50
Rev. W. R. Ross 2 yrs.....	12 60

\$ 376.07

AGED AND INFIRM MINISTERS' ENDOWMENT FUND.

J. & A. Gordon, Toronto.....	\$ 10.00
Allan Gilmour, Ottawa.....	250.00
Mrs. & Miss Stewart, Toronto	50.00
Ottawa.....	301.00
Rev. Dr. Gregg, Toronto.....	50.00
Alex. Younger, Ottawa.....	10.00
A. Friend, Toronto.....	5.00

JEWISH MISSION.

A Friend, Springville.....	\$ 10.00
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CONTRIBUTIONS UNAPPORTIONED.

Toronto, Central ch.....	\$ 600.00
Oshawa.....	111.53
Acton.....	91.90
Acton S.S.....	40.10
Brussels, Melville ch.....	57.00
Brussels, Melville ch S.S.....	7.00
Toronto, Knox ch.....	672.78
Orono.....	45.00
Dundas.....	87.55
Thamesford.....	34.00
Bowmanville.....	172.00
Hamilton, Knox ch.....	400.00
Edmondville.....	38.00
St. Helens.....	33.50
Essex.....	33.00
Fergus, Melville ch.....	200.00
Toronto, Bloor St.....	300.00
Columbus.....	80.00
Norwood.....	80.00

MARITIME PROVINCES.

Received during October by the Rev.
P. M. Morrison, Agent at Halifax,
Office, Chalmers Hall. P.O. Box
338.

FOREIGN MISSIONS.

Previously acknowledged.....	\$690.27
Gays River & Milford S.S's..	8.82
Hermion.....	31.00
Tatamagouche.....	44.00
Woodville & Little Sands.....	26.00
St. Andrew's, Bermuda.....	1.44
Blackville & Derby.....	10.00
S. J. McArthur, Lot 16, P.E.I.	3.50
Upper Musquodoboit.....	10.00
A Friend of Miss. Parsboro..	5.00
Parsboro.....	40.00
Int. Deposit Receipt.....	14.57
Collections by Rev. K. J. Grant for Trinidad College.	952.26
Middle Stewiacke Miss. Soc.	15.00
Middle Stewiacke S.S.....	10.80
Middle Stewiacke S.S.....	27.50
Glance Bay.....	25.00
Prince St., Pictou.....	115.00
Prince St., Pictou.....	183.33
Ladies, Hermion Church.....	25.00
Mrs. Geddes, Yarmouth.....	5.00
W. M. S. Rogers School sec	25.00
Baddeck.....	48.05
Cymro, James Church N. G.	40.00
Park St. S.S., Halifax.....	50.00
River John.....	24.00
Bridgewater.....	25.00
Summerside S.S.....	25.00
St. Paul's, Woodstock.....	25.00
Bass & Nicholas Rivers.....	55.00
Lower Selma S.S., (Noel).....	2.70
Knox Shediac.....	7.80
Clyde & Barrington.....	13.40
Brookfield Miss. Soc.....	9.00

St. Johns S.S. Yarmouth....	32.68
John McLaurin, East Temple-	
ton P. Q.....	50.00
Coldstream.....	5.18
Medicine Hat S.S. 1/4 payment	7.50
	\$10,688.86

AUGMENTATION FUND.

Previously acknowledged....	\$ 604.00
Blackville & Derby.....	10.00
Parsboro.....	20.00
New Carlisle & Hopetown....	25.00
W. H. & F. Miss. Soc., Cow	
Bay, C.B.....	10.00
Summerside.....	60.00
	\$ 729.00

COLLEGE FUND.

Previously acknowledged....	\$4034.53
St. Andrew's, Bermuda.....	1.20
West River & Green Hill.....	16.15
Blackville & Derby.....	11.00
Int. Geo. Sanderson.....	75.00
Upper Musquodoboit.....	5.00
Parsboro.....	16.00
Summerside.....	15.00
Mabou.....	12.60
Bass & Nicholas Rivers.....	10.00
Int. L. J. Kelley.....	45.00
	\$4241.54

BURSARY FUND.

Previously acknowledged....	\$ 298.50
Int. E. S. Williams.....	25.00
Int. on Deposit Receipt.....	12.82
Summerside.....	10.00
	\$ 346.32

AGED MINISTERS' FUND.

Previously acknowledged....	\$ 815.65
Rev R Cumming, Rates.....	9.00
" A D Gunn, Rate.....	3.50
Kennetcook.....	3.00
Woodville & Little Sands.....	4.00
St Andrews, Bermuda.....	1.20
Blackville & Derby.....	10.00
Rev T G Johnstone.....	3.50
" J W McLennan.....	20.00
Upper Musquodoboit.....	2.00
Parsboro.....	7.00
Rev K J Grant, Rate.....	7.30
Rev T W Murray, Rate.....	3.75
Int Rev M G Henry.....	24.22
Summerside.....	5.00
Lake Ainslie.....	5.50
Rev A B Dickie Rate.....	4.00
Rev Jas Carruthers, Rate....	7.00
	\$ 935.62

HOME MISSIONS.

Previously acknowledged \$2,	284.44
1st Church, Truro, for N W..	125.00
Scotsburn.....	28.00
Woodville & Little Sands....	17.00
H I Hinson, M.D.....	1.20
Blackville & Derby.....	6.00
Neil K McLennan, (returned)	15.00
Upper Musquodoboit.....	8.00
Thorburn & Sutherland River	40.00
A Lady, 1st Ch Truro.....	62.50
Parsboro.....	35.00
Sharon Ch, Stellarton.....	35.00
Middle Stewiacke Miss Soc..	14.45
Baddeck.....	24.00
Cymro James Ch N G.....	40.00
Sherbrooke & Goldenville	18.00
W H & F Miss Soc Cow Bay.	40.00
Summerside for N W.....	25.00
St James Charlottetown....	100.00
" " " " " " " " " " " "	50.00
" " " " " " " " " " " "	50.00
Ebenezer Ch Salt Springs.....	39.00
A Presbyterian, Halifax.....	20.00
Rev A F Johnston, (returned)	30.00

Bass & Nicholas Rivers.....	25.00
Springhill.....	30.00
Clyde & Barrington.....	5.00
Clifton, New London.....	9.00
Brookfield Miss Soc.....	5.00
" " " " " " " " " " " "	5.00
Wm H Smith, (returned)....	5.15
Coldstream.....	9.30

\$3,151.04

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, 198
St. James St., Montreal, Treasurer
of the Board of French Evangeliza-
tion to November 6th, 1890.

Ordinary Fund.

Already acknowledged.....	\$4976.90
Apple Hill & Gravel Hill....	7.00
Montreal, St. Gabriel ch.....	21.00
Cedarville & Esplin.....	10.00
Brooke, Log ch.....	4.76
Annapolis.....	7.50
Bridgetown.....	5.50
Richmond, N.B.....	6.00
Port Elgin, Mrs. A. Munro..	5.00
do by Miss F. Murray.....	5.45
do by Miss E. Murray.....	6.00
Whyecomah.....	29.00
Cow Bay, N.S.....	1.00
Lockport & E. Jordan.....	3.00
Malagawatch S. Sch.....	3.00
Mabou.....	13.75
Lawrencetown.....	3.00
Shemogue.....	3.35
Oldham.....	2.77
Maitland.....	102.77
Clifton.....	28.00
Grove, Richmond.....	5.00
South Gut & Englishtown....	10.00
Miss J. B. Archibald Truro..	1.00
Caledonia.....	37.00
Dunwich, Duff's ch.....	9.00
Hawkesbury, St Paul's.....	5.40
Farnham Centre.....	5.00
Farnham West.....	4.25
Storrington &c., &c.....	9.00
Aw. Johnson, W. Flamboro..	5.00
Ripley, Knox ch.....	9.00
Per Rev. P. M. Morrison,	
Halifax, up Musquodoboit..	10.00
Woodville & Little Sands....	9.00
Bermuda, St. Andrew's.....	1.20
Blackville & Derby.....	2.00
Parsboro.....	20.00
Friend of enslaved, Parsboro.	1.00
Bass & Nicholas Rivers.....	10.00
Noel.....	10.06
Shediac, Knox.....	9.50
Clyde & Barrington.....	2.00
Clifton, New London, P.E.I.	11.00
Per Rev. Dr. Reid, Toronto..	
Unionville.....	3.01
Mitchell.....	1.45
Friend Melville ch., Brussels	2.00
Waterdown.....	42.00
Thedford.....	27.50
Rockwood.....	20.16
St. Vincent.....	10.00
Normanby, Knox ch.....	6.00
West Bentinck.....	3.30
Lake Road.....	11.85
E. B. M. Enniskillen.....	2.00
Scarborough, Knox.....	78.00
Carlyle Group.....	0.50
Warwick, Knox.....	1.55

\$5639.48

POINTE AUX TREMBLES SCHOOLS.

Received by Rev. Dr. Warden, Mont-
real, Treasurer, to Nov. 6th, 1890.

Ordinary Fund.

Already acknowledged.....	\$ 845.99
Two Friends, Stonewall, Man.	5.00
Waterbury, Conn., 1st Congl.	
S.S.....	23.60
Stony Creek.....	2.30
Caledonia S. Sch.....	50.00

Brussels, Melville S. Sch....	25.00
Waterford, S. Sch.....	12.50
Robt. Black, Blenheim	20.00
A Friend, Cardinal.....	5.00
Mrs. Arthur Burnett, Galt....	50.00
Streetsville Sab. Sch.....	25.00
Two little boys, International Bridge.....	2.50
Avonmore S. Sch.....	9.00
New Westminster, B.C., St. Andrew's S. Sch.....	9.00
A Friend, Glammis.....	5.00
Ripley, Knox ch., S. Sch. Miss Band.....	25.00
Blyth, St. Aws. ch., Hopeful Gleaners, N.B.....	50.00
Montreal, Chalmers ch., Juv. Miss. Soc.....	25.00

\$1189.89

Building Fund.

Already acknowledged.....	\$3867.87
Friends, Knox ch., Woodstock	2.00
New Richmond, Que., W.M.S.	18.00
Montreal, Wom. Miss. Soc.	265.00
J. W. Carmichael, New Glas.	15.00
A Friend, Dundas, Ont.....	5.00
Mrs. J. Brown, Sourisford, M	5.00
Moise Menard, Montreal....	2.00
A. Campbell, Acton, Ont.....	50.00

\$4229.87

PRESBYTERIAN COLLEGE MONTREAL.

Received by Rev. Dr. Warden, Treasurer, 198 St. James St., Montreal.

Ordinary Fund.

Already acknowledged	\$ 262.31
Apple Hill & Gravel Hill....	8.00
N. Williamsburgh.....	5.00
St. Louis de Gonzague....	5.00
South Indian.....	2.50
A Guelph Friend.....	10.00
Buckingham.....	7.00

\$ 299.81

EXEGETICAL CHAIR & C.

Already acknowledged.....	\$ 510.00
J. Murray Smith, Montreal..	25.00
Daniel Wilson, " "	25.00
C. W. Davis, " "	20.00
W. & D. Yuile, " "	50.00
J. C. Savage, " "	25.00
Mrs. Langwill, " "	30.00
Jas. Slessor, " "	50.00
John Stirling, " "	100.00
Jonathan Hodgson, " "	250.00
Jas. Gardiner, " "	20.00
W.C. Munderloh, " "	25.00
Jas. Tasker, " "	25.00

\$1155.00

ENDOWMENT FUND.

Huntingdon, Que., per Rev. D. L. McCrae.....	\$ 36.00
Laguerre, Que., do	4.00
Dundee, Que., do	36.00
Cornwall, Ont.....	25.00
Rev. D. D. McLennan, Apple Hill.....	5.00
—	\$ 106.00

PRESBYTERIAN MINISTERS' WIDOW AND ORPHAN FUND.

MARITIME PROVINCES.

Rev George Patterson, DD, Sec'y.
Receipts from 1st September to 31st October, 1890. *Ministers' Rates:*
—Jas Carruthers and H Scott, \$14.40 each: W T Bruce and F W Murray, \$14 each. Neil Brodie, \$25, M G Henry, \$23.10, Allan Simpson, \$20, Angus McMillan, \$7.3, A S Stewart, \$7, George M Clarke, \$180, W Dawson, \$1, Total \$350.20, of which \$7.70 for fines and interest.

Congregational collections and donations:—Mid Musquodoboit, 75cents, Spry Bay, \$5.36, A B R M St Andrews, N B, \$5, St James Church, Charlottetown, \$10, Total \$21.11.

A COMPANION TO THE GREEK TESTAMENT AND THE ENGLISH VERSION, by *Philip Schaff, D.D.*, President of the American Committee of Revision, Post 8vo., cloth 616 pp., \$2.75. This work is a thesaurus of information on every subject relating to the history and the critical study of the New Testament. It is pervaded by a spirit of scholarly fairness and of profound faith in the Scriptures and their divine origin. Most of the chapters are prefaced by comprehensive sections setting forth the literature of the subjects discussed, while the frequent references to and citations of authorities in the foot notes, give impressive evidence of the truly vast erudition which the author has brought to his great task.

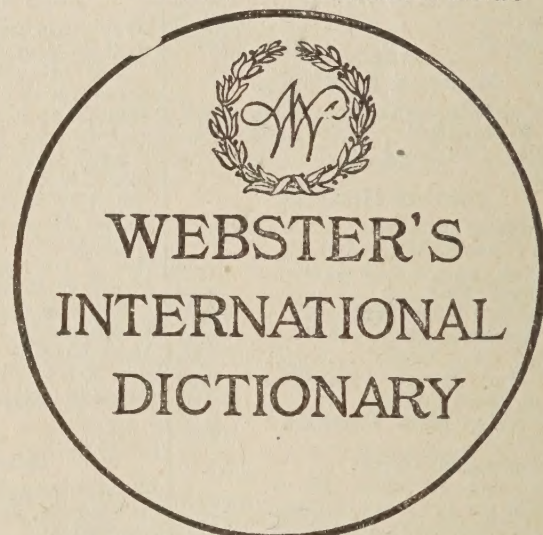
The book contains five appendices, an alphabetical index, and an index of Scripture passages explained. Two of the Appendices—I. and II.—are of extraordinary value. Appendix I. is the most comprehensive list of printed editions of the Greek New Testament ever printed. It was prepared by Professor Isaac H. Hall, of Philadelphia, and comprises 923 editions, 251 of which have not been mentioned in any similar list that has hitherto appeared. Appendix II. is altogether unique, being a collection of carefully-made fac-similes (reduced in many cases) of titles and specimen pages from twenty epoch-making editions of the Greek Testament. Not a few of the editions represented in this appendix are extremely rare and valuable.

THE CREEDS OF CHRISTENDOM. *Bibliotheca Symbolica Ecclesiae Universalis.* The Creeds of Christendom, with a History and Critical Notes. By the *Rev. Philip Schaff, D.D., LL.D.*, Professor of Biblical Literature in the Union Theological Seminary, N.Y. Three Volumes. Vol. I. The History of Creeds. Vol. II. The Greek and Latin Creeds, with Translations. Vol. III. The Evangelical Protestant Creeds, with Translations. 8vo, cloth, \$15.00.

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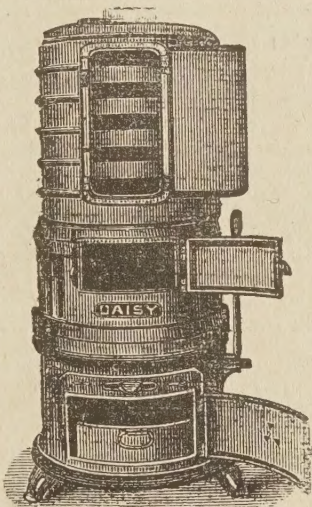
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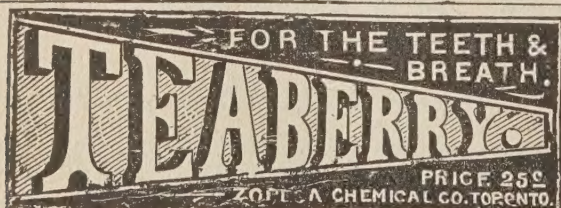
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